



AND  
THE COMMENTARY ON HINDU-CASTES.

**Narayan Chandra Saha, B. L.**

VAQIL, HIGH COURT, CALCUTTA.

*(Nowabganj, 24 parganas, Bengal, India)*

WITH  
; THE PECUNIARY HISTORY

**Shri Yukta Babu Kapilāi Khan,**

Zemindar, Banker and Merchant,

of

Manikunda and No. 118 Beniatola, Hatkhola  
Calcutta.

AT

THE GLADSTONE ORPHAN PRESS

30, Rādhā Bazar, Calcutta.

1906.





## PREFACE.

For the texts of the recognised Hindu Shastra the author will ever remain indebted to Mahanobhopadhaya Pandit Haraprasad, Shastri, M. A., Principal Calcutta Sanskrit College for kindly allowing him to use its Library, to the Secretary to the Board of Examiners for permitting him to use its Library, to the Syndicate of the University of Calcutta for admitting him to consult its Library, to the Librarian of the Imperial Library for earnest care, to Kaviraj Surendra nath Gupta, Kobi, &c., for lending him the books of the Belaghata Sandhya-Somiti and to other friends for such helps. His acknowledgments are also due to Pandit Umacharan Tararatna of Hatibagan, Calcutta, for kindly revising and recommending the manuscripts, to Shriyukta Anadi Charan Mukhopadhyaya, Librarian Sanskrit College Calcutta, for promptly furnishing books and helping him in reading the illegible manuscripts, to B. A. Gupte, Esq. personal Assistant to Mr. H. H. Risley, Director of Ethnography for India for kind suggestions and to Shri-yukta Babu Jibon Krishna Bhattacharya, B. L., pleader District Court 24-parganas, for kindly condescending to correct the proofs. He acknowledges his thankful obligations to Shri-yukta Babu Kanailal Khan, Zemindar, Merchant and Banker of Mankunda and Beniatola, Hatkhola, Calcutta, for kindly meeting the expenses of this work.

2. The method followed is altogether comparative, heretofore unknown to the Hindu mode of writing: He simply compiles, and depends upon, the bare texts as such carefully collated and systematically arranged; so that there is hardly anything which he can call his own—his own personal opinion,—excepting the reasonable short notes and comments to fill in the interluding gaps. He solely intends and aims, that his statement shall be true, that no part of it shall be false, and that he will conceal nothing; and so he leaves no stone unturned, and ventures to place before the world the *raw materials*,—the brighter side along with the evils and abuses, that the public may conscientiously judge, do justice, and fairly come to the final conclusion.

3. A short commentary on the Hindu caste-system has been prefixed, without which the accounts of a component castè would be defective in many particulars. These again have been arranged under three great heads according to the three great epochs in the history of the Hindus; namely, (1) the Vaidika, (2) the Buddhistic and (3) the Tantrika, Pouranika and Sanhitaika, Periods with the varying customs, usages, manners, religions, modes of life and other

social acts characterising every one of them, ranging from the great I eluge up to date, by gathering, as proceeding, facts, as if to criticize these, from the books of the Shastra, the universal and undying documentary evidence depicting the society at various stages. The chapter on definitions is interesting as it evidences that the Hindu caste system is in origin functional. The short concluding chapters are simply illustrative as instructive; and the detailed accounts of a Hindu marriage and a funeral have been added as interesting to foreigners only. Had the commentary on Hindu caste been separated from the main subject, severally set apart under distinct heads and distributed under the above three heads, the arrangement would have been better as in the Bengali version.

4. A passage or two here and there, added merely for the sake of completing arguments, may seem inflaming to the Brahmans, some other castes or some Government authorities, wherefor he humbly apologises and earnestly prays that they will be just and conscientious in their remark and conduct towards him, and kindly excuse him, as he, expecting reforms for the good, ventures from the altruistic point of view, to hazard himself in making passing remarks only, which he, as a member and benefactor of the Hindu community, has every right to make, and without which the main subject and the essential arguments would remain defective forever.

P. O. Ichapur-Nowabganj,  
Bengal, }

NARAYAN CHANDRA SAHA.

August 21, 1906.

# CONTENTS.

refuge	...	Section IV. The Shaundika-	
addenda and corrigenda	...	Yuga 100—800 A. D.	
submission of the Account		and the Pauranika—	
to the Census-Superintendent		Yuga 800—1400 A. D.	18;
introduction	...	The Shaundikas as the Royal	18;
Chapter I Derivation and		Kshatriya Haihayas	164
Meaning of terms.	...	Agni, Brahma, Padma,	164
Chapter II. Section I. The		Vayu and Matsya Puran	165
Vaidika Period 6000		and Ballal-Charita	165
years past to 3500 B. C.		Section V. The Kshatriya	165
The sketch of the Account		Shaundika became Vai-	165
of the Hindus Religious		shya for selling spirit...	170
and social transitions		Mahu, Bishnu Puran Bha-	170
from the Deluge upto		gabat, Boraha, Brihan-	170
date	...	nerad Puran	175-6
Section II. There was no		The Kalwars	179
hereditary caste during		The Summary	189
the Vaidika period	...	Chapter III. The Pauranik	189
Soma-Sura and the Soma-		yuga and the Sanhitay-	189
Sura Bikrayee (Khond-		ka yuga, 1400 A. D. up-	189
Saha) about the time		to date	195
described in the Vedas	102	The society in Bengal at	195
infused Soma-Sura is dis-		about Shaka 1000	195
tinct from decocted spi-		The five Kanaujia (Rarhi)	0
rituous Shoonda; and the		Brahmans in Bengal	4
Khonda-Saha, distinct		Their attempts to divide all	6
from the Shaundika	107	men into the Brahman	3
Section III. The Buddhist		and the Shudra	209
period 500 B. C. to 1200		The Causes which led to the	210
A. D.	116	faction and party-clique	210
Sotapaana 120, Sura	121	between the Rarhi-Brah-	210
The state of society—the		man, Kayastha and Na-	210
struggle between the		hashaka, and the Saha,	210
Buddhists and the Herc-		Shaundika, Suborna-bo-	210
tics, Noigrantha, Bhoi-		nik and other Vaishya	210
roba, Maheshwar, Shai-		castes	210
va, Shaktya, etc. the		The invention of the fiction	210
Brahmanists	123	of Mixed-castes	210
The Bojra-Suchi 127, Bina-		The Society in Bengal at	216
yapitoka 132, Fokwoki,		about Shak 1500	216
Fahian, Siyunki, Shon-		The Shaundikas began to be	216
kora-Bijaya	142	abused by the adverse	216
		faction—Bolall-charita...	216

Brahmabharti Puran ...	235	do-Saha and the Shaun-	
Brihoddharma Upapurān		dika ...	295
238—Purashor Poddhati	259	Chapter VI. The Intellec-	
The Mussulmans in India—		tual culture among the	
The English in India ...	249	Khondo-Sahas ..	296
Bhakti chandra Rat—Bidyā-		Chapter VII. The Religion	
Sundara ...	250	of the Khondo-Sahas	297
The Census-Reports of India	223	and the ceremonies they	
Risley on Tribes and castes		observe ...	299
of Bengal ...	259	A Hindu-Marriage	300
The General Comments		Shraddha ...	309
on the Census-reports, . . .		Chapter VIII. The rank and	
Crooke on Tribes and		position of the Saha and	
Castes of North-Western		the Shaundika in the	
Provinces and Oudh ...	262	Hindu caste-precedence	310
Chapter IV. The classes		Chapter IX. There will be	
and Sub-classes of the		no breach of peace if the	
Khondo Sahas ...	293	Sahas and the Shaundi-	
Chapter V. The modes of		kas be restored to their	
subsistence of the Khon-		Vaishya status.	315

## ADENDA AND CORRIGENDA.

**Page 3** line 6 *dele* ; **p 4** 19 Buddhism ; **p 5** 132 Śāstras ;  
**p 6** 16 Kshatriya ; **p 10** 129 gradually ; **p 12** 16 Brahman ;  
**p 19** 41 Bimbisar ; 13 the ; **p 21** 137—~~मेन~~, **p 23** 15 the ; **p**  
**26** 13 Shaktyas, **p 27** 128 & **p 30** 21 Ajata Śāstru, Kshetrāja,  
 Bimbisar, etc. for sōmadhi, Suchal, Sunetra, etc. ; **p 36** 13 the ;  
**p 37** 122 able, 140 *dele* eon and ~~ब्राह्मण~~ 144 ~~ब्राह्मण~~ 145 वैश्यः **p 38** 1  
 16 course ; **p 65** 122 supplicators ; **p 78** 15 eers ; **p 82** 1  
 37 *dele* in, the, it, **p 84** 149 *dele* to, 148 paraphrasing, **p 88** 1  
 10 Kshatras, **p 101** 13 case, 14 was, eighth, 120 disguise,  
 beggar, 125 punished, 131 allowance, 143 under, **p 108** 141 be,  
**p 109** 19 *dele* were, 139 Shastra, **p 111** 11 betel, 128 guilds,  
**p 112** 128 etc., 129 *dele*. They, **p 114** 145 borne, **p 115** 129  
 appear, **P 118** 126 became, **p 119** 119 *dele* the, **p 126** 12  
 compilers, 143 other beings, 150 it fixes, **p 133** 149 Buddha,  
 schools, **p 134** 137 Buddhists, **p 135** 14 struggling, **p 136**  
 11 at—; 136 112—D. T., 144 Sun-god, **p 139** 11 for, 1  
 18, for., 126 threshold, **p 148** 131 (, **p 150** 125 namely,  
**p 153** 144—1901, ; **p 154** 148 etc., 149 Vaisnava, **p 155** 16  
 succumbed ; 15 or, 144 were, 153 the for he, **p 156** 151 conquered  
**p 157** 147 common, **p 158** 112 Shaktya, **p 158** 117 referring,  
 141 Shaktyas, **p 160**. Paging **p 160** for 860, 112 Brahmins, 140  
 religion, 154 Islam, **p 162** 122 should, 133 lineal, **p 164** 14  
 m, **p 166** 13 of, 119 degraded, glory, argument, 33 the, 46  
 Lau, **p 167** 119 malignity **p 172** 122, 34 Persons 136 +ra, **p 173**  
 17. & 33 Persons, 8 cattle, 24 sense 35 purpose, **p 177** 134  
 Shaundi **p 179** 118 appellation, 128—1896, pages 107—12, 146, etc.,  
**p 180** 152 Uddal's, **p 181** 13 material, **p 182** 19 devta, 16 abode  
 21 received ; 36 excepting, **p 183** 114 aborigines, 25 Agarwalas,  
**p 184** 135, kubja ; 150 add a line, excepting a few of them who  
 flattered and took shelter under the king of Kananj and who still  
 exist : **p 186** 119 Brahmins ; **p 187** 132 by ; **p 194** 135 their ;  
**p 193** omit the first five lines ; **p 196** 129 illiterate ; **p 198** 12  
 read Monoronjona for Hari charan ; **p 200** 131-ratna moni ; **p 201**  
 remove by ... far after others, 122 ill-feellings ; **p 202** 12 ruinous ;  
**p 204** 145 Vaidikas ; **p 211** 112 betel ; **p 13** 151 liberal ; **p 214** 1  
 41 Brahmins ; **p 215** 125 couch, 29-30 betel, 39 aborigines 53  
 abstinence ; **p 218** 111 *dele* ; 28 It ; **P 120** 120 Kananji ; 145  
 Gondho ; **p 221** 16-dhar ; **p 223** 110 quoted ; 113 Mohajonah,  
 115 and leader, 19 quoted, 39 paucity, **p 224** 114 cally, 138  
 Khilji, **p 249**, 112 innumerable, **p 250** 143 innu, 55 Gondho ;

বেগে গন্ধ সুরা সেধনা কামারি শাঁখারি। (and not মুচি শুড়ি) সেকরা  
 ছতার ধোবা বাগি জেলে গুড়ী। চাঁড়াল আচার্য হাড়ী ডোম মুচী হুড়ী।  
**p** 256 l 5 fickle, add after 'was' now Shaiva now Vaishnava, now  
 Shaktya, now house-less ascetic, machinations Moktiar, a candidate  
 for service under the Mlechha French prefers Persian to Sanskrit,  
 an escaped convict, writer of Bidya-Sundar to retaliate, **p** 253 l 5  
 subsidence, 15 palliation, **p** 254 l 37 while, **p** 255 l 41 add they,  
 l 44 Class, **p** 256 l 19 allow, 36 title, **p** 258 l 42, 459, **p** 260 l  
 16 Behar, 262 l 49 Census; **p** 263 after 48th line add and higher  
 cultivators of Group II (a) from whom Brahmans take water in  
 Central Provinces and Berar,—Kalal and Sunri.—inferior Shudra in  
 Chota Nagpur, United Provinces and Behar (Risley, India 1901,  
 Eth. Ap. 54); l 52 before polluting add Sunris (traders and liquor-  
 sellers of Behar), (Risley; Man. of Eth. for India 9), **p** 265 l 19  
 caste, 26 agriculture, 29 could, 31 what, 41 out-casted, 42 other,  
 46 Sunrhi, **p** 266 l 5 ancestor, l 21 maternal grand-mother for  
 mother, **p** 267 l 27 omit for; **p** 271 l 8-9 adjust 1901, 30; 174;  
**p** 276 l 16 after harm add to enquire and; **p** 278 l 1 in; **p** 282  
 l 8 oppressed the, **p** 287 l 44-7, **p** 291 l 52 of, l 53 like, **p** 298  
 l 16 Saraswati 26, 41, **p** 300 l 45 silver, **p** 301 l 15, for and 27  
 child, 37 & 44 lunch, **p** 303 l 19, 20, 23 Dele, **p** 304 l 11 He,  
 30; 35 his, 39 -ly.

No. Nil.

ICHAPUR NAWABGANJ, POST OFFICE,  
*The 20eth day of January 1902.*

FROM

NARAYAN CHANDRA SAHA, B.L.,

*Vakil High Court, Calcutta, ...*

To

THE SUPERINTENDENT OF

THE CENSUS OPERATIONS IN BENGAL.

SIR,

I have the honour to beg to request you kindly to insert the report containing the origin and history of the Shaundi Caste, the result of enormous labour, vast researches and scrutinized extracts, herewith enclosed, into your valuable Minute for the Census.

2. I have the honour to beg to request permission to supply further informations from the Atharvaveda and 9 more Maha-Purans not yet inspected by me.

3. I have the honour to beg to request permission for publishing the official orders and communications on the report; and

4. I have the honour to beg to request your indulgence in taking the trouble of amending the manuscripts wherever they are Un-English, un-idiomatic or un-grammatical.

I have the honour to be,

SIR,

Your most obedient, humble servant,

NAWABGANJ, DIST. 24-PARGANAS,  
*The 20eth day of January 1902.*

NARAYAN CHANDRA SAHA,  
*Vakil High Court, Calcutta.*

I have recd. (received) your manuscript and will study it, but am too busy at present to discuss the subject verbally.

(Sd.) E. A. GAIT,

*(Superintendent of Census Operations in Bengal.)*

(Slip)

With reference to the manuscript submitted on 20-1-02, containing the origin and history of the Shaundi caste, may I beg to point out a fact or two?

NARAYAN CHANDRA SAHA,

23-1-02.

*Vakil High Court.*

I am sorry I have not the time. Moreover I have not taken up the subject yet and verbal expns. (explanations) wd. (would) be forgotten. I will promise to consider fully whatever you may represent in writing.

23-1-02.

E. A. G.



## INTRODUCTION.

*(Not in the original report.)*

Whereas now-a-days the real, actual spiritsellers among the Hindus, called mādya (मद्य) or spiritselling Shaundis or Kalwars, (especially called Kalals or Kalars in the countries other than Bengal and the Daccan, are wrongly and unjustly considered low, mean, or base-born in society and are despised in spite of their high Kshatriya origin and noble profession as that of the Vaishyas.

Whereas others Vaishya in origin and profession as dealing in money, grain-crops and various kinds of merchandises other than the spirits, are wrongly termed Shaundi, a misnomer for Shondi (षण्डी), or Kalwar (which title again became corrupt by transfer to spiritsellers) instead of शस्यवनिक्, शस्यपनी or भुशसा, for instance, or their original now-forgotten nickname Shondi (षण्डी), in contradiction of terms, although they are never known to sell, or to have sold spirits or to have repudiated spiritselling, although they are quite different from the spiritsellers in origin, profession and social relations, and although they therefore hate and dislike to be called even anādya or non-spirit-selling Shaundi (mistaken for or wrongly confounded with (षण्डी) for identity in sound) or Kalwar; and

Whereas much inconvenience is in general felt and the people are misinformed and misled about the latter when they are disappointed by finding that no wines can be had of them and that they cannot even touch wines at the peril of degradation or loss of caste and yet they are in contradiction in terms termed Shaundi or Kalwar which means a manufacturer or seller of wines although they are never known to have prepared or sold wines, and that is for want of a separate, different, proper caste name to make them known according to their *karma* or profession such as शस्यवनिक्, शस्यपनी, भुशसा etc., of course their real caste-title (षण्डी) being confounded with (शौण्डी) and also hated as a nickname;

It has become indispensably necessary, fit and proper to inform the public in a better manner what they really had

been when the Vedas, Tantras, Purāns, Sanhitas, etc. were being composed during the Hindu Rule, when castes were being moulded, degraded, altered, ennobled or raised in social estimation, proving the fickle and changeful character of social, artificial matters, a worshipful lord of to-day turning out a despised one the other day.

शूद्रतुल्याऽभविर्धन्ति सर्ववर्णा कर्त्तव्यम् ॥

ऊत्तमा नीचतां योनिं नोचाश्चोत्तमतां तथा । भारद्वाज १।१।४१।३४ ।

The Shaundis lack public spirits. The faculty of union among the caste-fellows for the sake of the caste, especially when its honour is at stake, is unknown to them. As Vaishya Banik of the prototype and pre-eminence they are so much absorbed in trade and commerce that they cannot even choose to take to service under the Government, and to adorn high posts and offices and thereby to command respect and influence Government authorities for their sake, to maintain rank and position in society; but through carelessness they prefer even to occupy low position as petty tradesmen. They are very slow to appreciate merits when found in any of their caste-fellows and to ennoble their own caste by ennobling them. They value nothing but wealth and everything that tends to improve and add to it.

The preliminary arguments which moved and induced the writer to make researches :—

1. If there are two distinct and separate classes among the men termed Shaundi or Kalwar, namely Shashyabanik शस्यबानिक, Shaspani शस्यपणी, Bhushasya भुशस्य, Anadhya अदय or non-spiritselling Shaundis who had been nicknamed in yore as shondi शण्डी and whose profession was by Manu (IX 225—6) mistaken for विकसं of विकसस्य शौण्डिक; and the madya मद्य or spiritselling Shaundis; and if the former never sell spirits nor are known to have repudiated spirit-selling; they live by profession befitting the Vaishyavarna and they are quite different from the latter and are really Vaishtya; why do they allow themselves to be called Shaundi or Kalwar in contradiction of terms, and why are they despised as some one degraded, although there is no text of any recognised Hindu Shastras expressly and directly degrading, ex-communicating or outcasting even the Shaundis themselves whose boiled rice has been prohibited

to the Dwija only in attempts to suppress liquors considered as dregs of boiled rice ?

2. If the non-spiritselling Shaundis had no connection or concern with the spiritselling Shaundis in the direct line of ascent, i.e., had no agnate relation with them or had no forefathers who professed to manufacture or sell liquors, had they any cognate relations with them, or any other connections such as that in Social feasts in boiled rice or bread, Bratya defect or want of Sanskar, adoption of, and conversion into, a different religion, such as Buddhism, Baisnavism, etc., by forsaking the Baidik or Brahmaniya religion, abandoning Aryavarta or going beyond the sea, or adoption of spiritselling by some Vaishyas dealing in grain-crops in the time of extreme distress for want of their own profession for livelihood and continuance in it after the distress was over with the desire to hoard up wealth out of covetousness ?

3. If the impossibility of intermarriage between the two at present evidently proves incompatibility with any previous cognate relations for which one is supposed to have fallen with the other during the time when attempts were made to suppress liquor ; if it would be impossible that so many would fall for taking part in feasts with rice or bread ; if there is no reason why for Bratya or other defect, for conversion into a different religious order, or going beyond Aryavarta, they should be classed and called Shaundi and not any other caste ; and if the penalty by degradation for willingly and covetously continuing in another's profession adopted in distress after it is over is meant for the Brahmans only and not for the Vaishyas, for a Vaishya cannot be punished with degradation to a Vaishya, for still in the Deccan the Mudaliyer Vaishyas sell wines without any prejudice whatever along with other merchandises without being lowered in society ; then there would be no reason why शुण्डा Skondis should be called Shaundis, unless the term Shaundi have some meaning other than a spiritseller, some meaning in connection with the grain-dealing which became at Manu's time and which has become now obsolete, such as the real form had been (शण्डा) that is furnished with a Shonda or bullock or ox whereupon some of them such as the peddling grain-dealers (now technically

called Bulde बलदे) used to carry his grains to be sold here and there. Compare Chashandi चषण्डी properly Chasha Shondi चाषाण्डी - a farmer furnished with a bullock or ox for the plough. The probability is that the Madya Shaundi became Vaishya and as such formed cognative relations with other Vaishyas.

4. If by vicinage, cognative kinship or kindred or other connection or contact indiscernible or unknown at present with the spirit-selling Shaundis, and for inability to renounce or repudiate it at the time of their ex-communication from Society, the Bhushasa Shondis or the grain-dealers titled the non-spiritselling Shaundis (शौण्डी) in the place of Shondi षण्डी confounded with Shaundi out of perplexity in sound, called and call themselves Shaundi by abandoning and forgetting the title Shondi which also was a nickname too, and are despised as degraded with them; how are they to be restored to their original primitive Vaishya-hood and Dwija द्विज status?

5. If the Bhushasa Shondi (confounded with the nonspiritselling Shaundi) or Vaishya cognative relatives of the spiritselling Shaundis, undertook to share the same fate with the spiritselling Shaundis; one of the best modes of restoring the Shondis or the non-spiritselling Shaundis to their pristine Vaishya character would be to restore the spiritselling Shaundis to their pristine status. The history of the one involves the history of the other.

6. If the non-spiritselling Shaundis were Vaishya and allowed intermarriages with the spiritselling Shaundis, were the spiritselling Shaundis Vaishyas also? If both were not Vaishya, how could intermarriages go on at any rate when castes became separate socially?

7. If the spiritselling shaundis were Royal Kshattriya in origin and became Vaishya by profession and united as such with other Vaishyas by cognative relations and were despised as degraded by social movements to meet the desires of the society; are they referred to in the recognised Hindu shastras to be such.

8. Yes. The spiritselling Shaundis are referred to in the best recognised Arya Hindu shastras to be Royal Kshattriya in origin, Vaishya by profession and despised as degraded, although no text expressly or directly degraded or outcasted them in terms. Therefore

it is necessary to search through the shastras for them.

9. If the non-spiritselling Shaundis were Vaishya of profession of articles other than the liquors and formed cognitive relations with the spiritselling Shaundis; are they referred to in the recognised shastras as such otherwise than by the general term Vaishya and Vanijya?

10. If the Bhushasa Shondis or grain-dealers hereafter called the non-spiritselling Shaundis were but the spiritselling Shaundis that repudiated the sale of liquors when the liquors were being suppressed and became the grain-dealers or शस्यवनिक् शस्यपत्नी भुशसा non-spiritselling Shaundis and the Bikarma (विकर्म) of Shaundik in Manu IX—25 विकर्मस्यान् शौण्डिकांश्च जिघ्रन् निर्वासयेत् पुरात् refers to the deviation of the spiritselling Shaundis from their profession of spiritselling allotted to them, as some seem to imagine; would not then the भुशसा वण्डी titled the non-spiritselling Shaundis be royal kshatriyas in origin as the descendants of king Haihaya and be Vaishya by profession; and would not the history of the one involve the history of the other?

*The Report submitted to the Office of the Census Operation in Bengal of 1901 with little additions and alterations.*

The Shaundi (शौण्डी)-caste (mostly called Kalwar in Behar, Oudh, N.-W. P., Punjab, Nagpur etc.)—The Shaundis are Vaishya (वैश्य) by profession although Kshatriya in origin.

For the precedence and rank among the castes in the statistical minute of the Government Census operations in India.

Written by Narayan Chandra Saha, B.L., Vaqil, High Court of Judicature at Fort William in Bengal.

[N.B.—As Tantras, Purans, Sanhitas, etc., are now-a-days easily available, the vaidika references alone are accompanied by precise and accurate quotations.]

## CHAPTER I.

DERIVATION and LITERAL MEANING OF THE TERMS, SHAUNDI शौण्डी.

KALAWAR कालवार, ETC.

Shoonda शुण्डा (शुन् गती + अमत्तात् ड्, मदन्निर्भर or liquors, wines or intoxicating drinks.—(इति ईमचन्द्रकीर्ष) + टाप्. मद्यपालगृह; सुरा meaning

liquors or wines + शुण्डाएव शौण्डं चन् + शौण्डं पण्यत्वेनास्तासु ईन् .meaning progeny of, doer, manufacturer, or seller of = Shaundi शौण्डी meaning manufacturer, seller or trader of intoxicating drinks; the wine-merchants.—इति शब्दरत्नावली; शब्दकल्पद्रुम; वाचस्पत्य; Monier Williams 1872.

They are especially called मद्यशौण्डी or Shaundi properly so called, the spirit-selling Shaundi, शौण्डीवैश्य. श्री वणिक्, श्री खेयिष्य, लावकी चौहान, लावकी चन् (in the eastern countries of N.-W. P. and Oudh), or शौण्डीचन्, in contradistinction to the non-spiritselling Shaundi (a misnomer for Shondi शण्डी), चाषाशौण्डी, भृशना, चाषा सौ. वणिक् सौ, शस्यवणिक्, or सस्यपणी, who are Vaishya in origin and whose profession is by Manu mistaken for Bikarma of Bikarmi Shaundika, i.e. Shaundikas adopting or following another's profession.—Manu IX 225-6.

Other forms of the term Shaundi are :—

शुण्डक Shoondaka, शुण्डार Shoondara (शुण्डा + र or furnished with) शौण्डिक meaning a spiritseller.—इति शब्दरत्नावली इत्यादि ।

Shaundika शौण्डिक = Shaundi शौण्डी । ka क स्वार्थे meaning used in the same sense. The most commonly used form found in Manu and other Sanhitas, in all Tantras and in most of the Purans. शुण्डा + तदस्य पण्यमिति टक्, शुण्डापण्यमस्य Shoonda is the vendible article of his trade. M. Williams—Name of a tribe. शब्दसौमसहस्रनिधि—शुण्डा सुरा पण्यमस्य ।

Shaundikaya शौण्डिकेय = Shaundika शौण्डिक + aya (येयन् स्वार्थे, आदरार्थे) meaning used in the same sense; for endearment. Not commonly in use. Mr. M. Williams' definition, Shaundikaya is a demon, is merely imaginary and utopian. •

In Matsya Mahapurāṇ (ch. 44. verse 48—9) the term Koondikera कुण्डिकेरा, in Vayupuran (2, 32, 51-2) toondikera तुण्डिकेरा in Brahma Puran (2, 13, 204) तौण्डिकेरा appear in the place of शौण्डिकेय in Agnipuran Chapter 274 verse 10—1. Monier's definitions, तुण्डिकेरा or तौण्डिकेरा is the name of a race are equally like his definition of Shaundikaya imaginary and utopian. कुण्डिकेरा, तुण्डिकेरा and तौण्डिकेरा find no room in any recognised Sanskrit dictionary of native make signifying their meaninglessness and insignificance.

In Padma Puran the form शौण्ड Shaunda does appear side by side with Dhvajaban ध्वजवान् । Adikhanda Part I, Chapter 56,

Verse 13 and Kurma Puran Part II, Chapter 17; Verse 13 (in some editions शौखिक for शौख.) शुखा + मूद रतः चम् । मत्त or drunkard. Here a spiritseller.

In Brahma-Baivarta Mahapurāṇ the form Shoondī शुण्डी used contemptuously appears. शुखः wines + तदस्यासि ईन् meaning manufacturer or seller of or furnished with, that is, a distiller or seller of wines. Shoondo शुखः meaning a snout, trunk or proboscis + e (ईन्) meaning maker of or furnished with, that is maker of a snout or furnished with a snout, would be meaningless, unless it be made to refer to the alembic distilling machinery, vint (भाटो) the boiling jar with the accessory tube to convey vapour into the distilling pot generally in the shape of an elephant's head with the proboscis. The suffix ē (ई) meaning progeny of, would render the term into Shaundi शौखी and not Shoondi शुण्डी causing it to mean *born out of a proboscis*, so much the more meaningless. Vide Brahma Baivarta-purāṇ Brahma Khanda, Part I, Chapter 10, Verse 109, 115.

Its vulgarised form is Shoondī (शुँडि, शुडि इति भाषा i.e., colloquialism or vulgarism.—शब्दकल्पद्रुम) in the same way as Bamna बामना for Brahman (ब्राह्मण), Kayet (कायेत्) for Kayastha (कायस्थ), Bostom (बोष्टोम) for Baisnab (वैष्णव), and so on.

These forms all derived from the article of Sale called Shoonda go to show that these are so many occupational titles addressed to the sellers of Shoonda in Tantras, Sanhitas and Purans during the time described in them.

Sometimes the non-spiritselling, grain-dealing Shaundis please to make themselves known by the title Sau सौ from सु=good + च=progeny of; meaning सौजाति or good caste in contradistinction to their degenerated miserable brethren in Bengal whom they found there thus when they migrated from Behar, Oudh and Western countries into Bengal. Perhaps it is Shāu (शौ) being merely the contracted form of शौखी. Sa सा or Saha साहा is also another term by which the grain-merchant Shaundis throughout Northern India are known. साहा properly साह is the term given by the Mahomedans meaning emperor, wealthy or a big folk; or a title befitting a Vaishya like Mudaliyer in the Deccan. Or Saha साहा is the modified form of साहा the wife of Agni, as Spirits are highly combustible.

The titles सा Sa, शा Sha, साहा and साहजि form the caste-titles of most of the Vaishyas dealing in grain-crops in Behar, N.-W. P., Oudh, etc.

The real first caste-title name fit to be considered as of a form of a real character of the kind whereby some poorest of the शस्यवणिक सशसा were known had been not Shaundi शौण्डी but Shondi शण्डी (cf. present Balde बलदे,) or furnished with a bullock or ox, whereupon the peddling grain-dealers in those far remote ages in poor villages and hamlets having no grocery of any kind for miles used to carry his grain-crops to be peddled here and there by the barter of paddy or straw, sometimes carrying a grocery on the back of a bullock or ox. From शण्ड a bullock or ox + ई = शण्डी. शण्डी + स्वार्थे क = शण्डिक। शण्डी was the vulgarised form. A nickname given to the grain-dealing Vaishya merchants, tradesmen and grocers or the peddlers, derived from the aforesaid peddling grocers. These terms शण्डी, शण्डिक or शण्डी akin in sound to शौण्डी, शौण्डिक or शौण्दी perplexed the ancient illiterate ignorant men in general and they were confounded with or mistaken for or replaced by शौण्डी, शौण्डिक or शौण्डी। बलदे a bullock or ox + ई = बलदेई a bullock driver.

In Bengal (that is, the countries to the east of Oudh, Behar, Nagpur and Orissa) all Shaundis, non-spiritselling grain-dealers or grain merchants as well as the spiritselling wine-merchants are termed and known as Shaundi alike; but in Behar, Oudh, N.-W. P., Nagpur, Darbhanga, Punjab, etc., they are mostly termed Kalwar, Kalal and Kalar and a few are called Shaundi. There Kalal and Kalar invariably apply to spiritselling Shaundis alone.

A portion of the non-spiritselling Shaundis called the Bardhaman (now called the Bathom) sect as loyal and powerful subjects at Kanauj was by the king of Kanauj posted on the bank of the Kalindi opposite Kanauj, then called Kalindipar and now called Khudaganj, and was entrusted with the protection of the Kalindi and the neighbourhoods under the title of Kalindipal(ak) and as such they strenuously resisted Mahmud of Ghazni, when he proceeded to invade Kanauj. Under their leader Humamdas of Ghurheharh sub-caste they flourished in the Court and in imperial services during the reign of Akbar and continued as a brave and



powerful tribe for a long time till they under Khusal Rai of Tilha sub-caste offered such assistance to the English in the Rohilawar that the English became victorious. This Khusal Rai obtained the grant of a large piece of land from the English for the help and stopped the cow-slaughter by the Rohilas within it with such vehemence that a town was built by its eminent Hindus in his honor called Kotora Khusal Rai, now Moradabad. His family retained it till 1825 and retired on pension from the British Government in 1825. Formerly these Bordhaman Kalindipals or Palikas were Vaishya ग्रन्थवणिक् or सन्त्यपणी भण्णसा घरडी or grain-dealers and were compelled to adopt the caste-title name of Shaundi in ancient time when perhaps घरडी became confounded with शण्डी for identity in sound, or when perhaps they chose to continue contact and connection with the Shaundis or wine-merchants; but now in these countries most of the Shaundis of both the classes were pleased to borrow and adopt the glorious and famous caste-title name, Kalindipal of the formidable and most renowned Bardhaman Kalindipal, now called Bathom Kalwar. Although originally a caste-title of the non-spirit-selling Shaundis adopted by the spiritselling Shaundis it gradually came to imply in course of time manufacture and sale of spirits as the title of the spiritselling Shaundis and lost its original signification of armed warrior as the title of the Vaishya Shondi Bordhaman soldiers.

The term Kalindipal was in course of time among the vulgar, illiterate boorish people vulgarised and contracted into Kalpal or Kalpal which again was distorted into Kalbar rather Kalwar by the change of p into b and l into r according to the principle of utterance and pronunciation usual to the Hindus. Probably the forms Kalpal and Kalbar received gradual further modification and contraction into Kalal and Kalar by the dropping away of p and b respectively chiefly among the spiritselling Shaundis who alone are now-a-days known by these two terms, Kalwar continuing a general term.

When this term Kalwar turned out to be a title fixed to the spiritselling Shaundis, attempts were made among the lexicographers

to explain it in connection with spirits thus :—

कल्यं सुरायां ; कल् गर्ता । कल्यं मधुमद्यं पालयति कल्यपाल शीर्णिके । कल्य सुराविधानकल्यसंकल्य मद्याभिलाषं वा तत् पायिनां पालयति कल्यपाल शीर्णिके । (शब्दकल्पद्रुमः वाचस्पत्यः Monier Williams 1851—Vintner शीर्णिके शुद्धीर ध्वजवान् ; Distiller शीर्णिक शुद्धी कल्यपाल । Monier Williams 1879—कल्य = Spirituous liquor ; armed ; कल्यपाल healthy ; a distiller ; कल्यपाल a protector of order ; a legitimate prince ; a distiller.

Risley's imagination, namely, Kolwala, and Nesfield's fancy, namely, Khairwar, are untenable as meaningless and utopian or chimerical.

Supposing Mr. Risley's suggestion to have any sense, कल्यवारा, that is, कल्यवाला would mean owner or seller of wines. From कल्य मिष्ट मधु honey मद्य or wine + वाला pronounced औयाला oala or owner or seller. The distilling machinery was never among the natives termed a कल Kol or machine but a मंटी or Vint.

ध्वजवान् (Dhwajaban) means a wine-merchant ; for he was anciently required by the law of the land to fly a flag on his wine-shop for discrimination and conspicuity. It also meant a Brahman drunkard who in those days used to be punished with a permanent mark of a flag on his forehead in memory of the flag of the wine-shop.

In the southern half of the peninsula i.e. Dravid or the Deccan, south of the Vindhyas among the Ayers or Brahmans, the Chhettris or Kshatriyas, the Mudaliyer Vaishya Vania (Bania) or Agumurhiyer Marwara Kallars and the Vedalans or Shoodras, the manufacture and sale of spirituous liquors do without any prejudice, degradation or lowering in society form the exclusive profession of the Vaishya Agumurhiyer Marwar Kallars in general in Banijya or trade in grain crops, wines, and other articles except cows, in addition to Pashupalya or tending cattle, Krishi or cultivation and Kusid or banking, and are prohibited to Ayers, Chhetris and Vedalans. There they have no especial caste title name for selling wines, grains, or etc.

The Vanderis like the Percis or the sellers of Toddy or juice of date, palm or cocoanut, are quite different from the Shaundis

In Rajputana and Kashmir there are no spiritselling Shaundis or Kalwars domiciled there.

In 'Madhyandini' Bajasanayee. Shukla Yajurveda the term 'Surakar' (सुराकार, सुरा Sura + कृ to make + क) manufacturer of sura or wines does appear, V. Ch. 30 kandika 11. Mantra 1.

कौलायाय सुराकारं । साध्यं यजुर्वेद ३०।१।१।

Then one and the same person used to prepare and sell som (सोम) and sura सुरा. Vide Yajurveda Chapter 19, Kondika 1 Brakshmana. Cf Chapter 21 Kondika 42.

अन्तःपात्यस्थाने गोचर्मणि एतानि स्थापयेत् सोमसुरात्रिक्रयिषः द्वीवाद्या क्रीत्वा सोमेन शयं क्रीत्वा ऊर्णाभिर्सोक्तान् सूत्रेण लाजान् केनचिदद्रव्येन नग्नहम् पिबेद्वा ब्रीहयः शयम् विबेदा यवासीक्ताः भृष्टक्रीहयो लाजाः सर्जत्वक् त्रिफलाशुखीपुनर्नवा-चतुर्जातकपिपली-गजपिपलीवंशावकाष्ठहृत्वाचिवकेन्द्रवारुणशृगम्बा-धान्यकथवानीजीवक-हयहरिद्राहयविरुदयवब्रीहय एकीकृता नग्नहः । शयतीकमलाजनग्नहृत्वाचिवकेन्द्रवारुणशृगम्बाधान्यकथवानीजीवक-नीत्वा संचूर्णं दशपैर्मासधर्मेण ब्रीहिश्यामाकयोरु वहुजले पक्त्वा शतालधनान्नतरं तयो श्वीर्निःस्त्रावसुणं पृथक् पाचयोरादाय शयादिचतुर्णां चूर्णैः संसृज्यस्थापयेत् इयं चूर्णाचामरूपं मासराव्यम् । कात्यायण (१८।१।२२) ऋदनी चूर्णं मासरैः संसृज्य स्वाहीं त्वां शुनेति विराव निदधाति । एवमाचामयोरुर्णसंसर्गे मासरत्नित्याद-नान्नतरमोदनौ ब्रीहिश्यामाकचरु चतुर्भिश्चूर्णैः संसृज्य स्वाहीं त्वेति मन्त्रेण अंशुनेति विंशध्यायसप्तविंशधा ऋचा चैकस्मिन् पात्रे चूर्णसंसृष्टावोदनौ मासराभ्यां संसृज्य विराव शाला नैष्टतकीणं गतं कृत्वा तत्र स्थापयेत् । अयमर्थः चरु सहास्य इयोः पृथगाचाम-यद्वयम् ततः शयतीकमलाजचूर्णानां पृथक् त्रिधा कृतानां तृतीयांशं देधा कृत्वाचामयोः क्षिपेत् ततो नग्नहचूर्णं द्वेधाकृत्वैकमर्धं द्विधा विभज्याचामयोः क्षिपेत् । एवं चूर्णसंसृ-ष्टाचामयोर्मासरं संज्ञा । ततः शयतीकमलाजचूर्णाणां द्वितीयं तृतीयांशं द्विधा कृत्वैकैक-भागमोदनयोः क्षिपेत् नग्नहचूर्णं द्वितीयांशं द्वेधा कृत्वोदनयोः क्षिपेत् तत ऋदनावेकपात्रे कृत्वा तत्राचामी क्षिपेत् ततः स्वाहीं त्वा अंशुनेति मन्त्राभ्यां चूर्णमसरैः सहोदनयो वाभ्या-लक्ष्णे संसर्गः कार्यः ततस्त्रिरात्रनिधानम् शयतीकमलाजचूर्णं तृतीयांशानां प्रतिदिनं सुरायी निवापाधं रक्षयामिति सूत्रार्थः । स्वाहीत्वा । सुरा सोमदेवत्यानुष्टुप् सुरारूपः सोमदेवता । ऋजुर्वेद १८।१ ब्राह्मण ।

होता यच्चदशिनौ सरस्वतीमिन्द्रं सुचामाशमिने स्त्रीमाः सुरामाण्यश्वागर्णे भवेच्छर्षमैः सुताः शयै नं तीकमर्लिजैर्भेहस्त्रो मदा मासरं परिकृताः शुक्राः पयस्त्रयोऽसृताः प्रस्थिता वी मधुसुतस्तानश्विना सरस्वतीन्द्रः सुचामा ब्रह्म जुषतां सोमं मधु पिबन्तु

मदन्तु व्यक्तु हीतयन् । यजुर्वेद २१।४२ ।

Then Sura was prepared by rotting or infusing Brñhi or grain crops etc. in Sōm, and was itself termed Sōm.

खाहीत्वा खादुना तीव्रां तीक्ष्णान्तामसतेन । मधुमतीं मधुमता सृजामि सं सीमेन ॥ सीमोऽसि । अग्निभ्यां पच्यस्व । सरस्वत्ये पच्यस्व । इन्द्राय सुवामर्थं पच्यस्व । वायुः पूतः पवित्रेण प्रत्यङ् सीमो अतिस्रुतः ( अतिद्रुतः ) । यजुर्वेद १०।३१ । तीत, यजुः १।८।२।१३

विक्कदुकेषु महिषी यवाग्रिं तु विष्णुमसृम्पत् सीममपिवंश्चिणां सुतं यथावशम् ।

स ईं ममादि महि कर्म कर्त्तवे महामुखं सेनं सुसदेवो दधं सत्य इन्दुः सत्यमिन्दम् ।

अथर्ववेद २०।८५।१ ऋग्वेद २।२२।१ ; सामवेद १।४।१२।१ ; २।१३।७

अभिसीमास आयवः पवन्ते मयं मदम् ।

ऋग्वेद २।१०७।१४

समुद्रस्याधिबिष्टपे मणौषिणी मत्सरसीः मदच्युतः ।

सामवेद १।५।५।८, २।४।३१

यवं यवं गो अम्बसा पुष्टं पुष्टं परिस्रव ।

ऋग्वेद २।५।५।१

विशा च सीम सौभगा ।

• सामवेद २।६।२।८

इन्दो यथा तव सखी यथा ते जातमम्बसुः ।

ऋग्वेद २।५।५।२ ;

निवर्हिषि प्रिये सदः ।

सामवेद २।६।२।८

आपानासी विवस्वती जिवन्त उषसी भगम् ।

• ऋग्वेद २।१०।५ ;

सुरा अण्वं वितण्वते ।

सामवेद २।८।१।८

कुविदङ्ग यवमन्तो यवं विद्यया दान्यगुपूर्वं विषय ।

इहर्हिषां कृणुहि भोजनानि ये वर्हिषी नम उक्तिं यजन्ति ।

• अथर्ववेद २०।१२५।२ यजुर्वेद १०।२३।१ ; १।६।११ ;

युवं सुराममग्निना नमुचावासुरे सचाविपिपाना शुभस्यती इन्द्रं कर्मस्वावतं ।

• अथर्ववेद २०।१२५।४ ऋग्वेद १०।१३।४ ; यजुर्वेद १०।३३।१

यत् सुरामं व्यपिवः शचीभिः सरस्वती त्वामघवन्नभिणक् ।

• ऋग्वेद १०।१३।५ यजुर्वेद १०।३३।१ ; २।३३।१ ; २।३३।१

ब्रह्मचवः पवते तेज इन्द्रियं सुरया सीमः सुत आसुती मदाय ।

एकेष देव देवताः पिशुग्धि रसेनाम्नं यजमानाय धेहि ।

यजुर्वेद १।६।११

सुरा त्वमसि शुचिषी सीम एष मा मा हिंसीः स्वां योनिमाविशन्ती ।

यजुर्वेद । १।६।७।१

सुराबन्तं वर्हिपदं सुवीर यज्ञं हित्वन्ति महिषा नमोभिः ।

यजुर्वेद १।६।३।१

यन्ते रसः संभृतः ओषधीषु सोमस्य शुभः सुरया सुतस्य	
तेन जित्व यजमानं मदेन सरस्तीमन्निनाविन्द्रमग्निम् ।	अजुर्वेद १८।३३।१
पशुस्य शुक्लसुवृतं जनिव सुरया मूवाज्जनयन् रेतः	
अपान्मतिं दुर्भक्तिः काधमाना ऊवध्यं वस्तं सर्वं तदाराध्मः ।	यजुः १८।८४।१
सिञ्चन्ति परिसिञ्चन्त्युत्सिञ्चन्ति पुनन्ति च	
सुरायै वभ्वे मदे किंली वदहि किं त्वः ।	अजुर्वेद २०।२८।१
धानाः करभः सक्तवः परोवामः पयोदधिः	
सोमस्य रूपं हविष आमिक्षा वाजिनं मधु ।	अजुर्वेद १८।३१।१
प्रस्कंभदेष्वा अनवध्यं राधसोऽस्मादृणासो विदुषेभु सुष्टु ताः	
अर्चत्यैकं मन्दिरस्य पीतयं विदुर्वीरस्य प्रथमानि पौष्ट्या ।	अजुर्वेद १।१६६।७
युवंदूधमं मधुमंतमचयेऽपी न क्षीदोऽवृणीतमषे ।	
तडां नरावश्विनापस्य इष्टी रथ्येव चक्रा प्रतिधंति मध्यः ।	अजुर्वेद १।१८०।४
यत्ते सोम गवाश्विरी यवाश्विरी भजामहं । वातापे पीव इहवः ।	अजुर्वेद १।१८७।८
अभ्यर्थवः कर्त्तना युष्टिमस्यो वने किपूतं वनः उन्नयध्वं	
जुषाणीहस्यमर्म वावशे व इ द्राय सोमं मन्दिरं जुहोत ।	अजुर्वेद २।१४।८
प्रचा न्वस्य महद्वो महानि सत्या सत्यस्य करणाणि वोचं	
चिकद् केष्वपिवत् सुतस्यास्य मदे अहिमिन्द्राजघान ।	अजुर्वेद २।१५।१
अनावतं करंभुषणमपूपवंतमुक्षुधिनं । इन्द्रं प्रातर्जुषस्व नः ।	अजुर्वेद १।३२।१
पुरोलाशं पचत्यं जुषस्वेन्द्रा गुरुस्व च । तुभ्यं हव्यानि सिञ्चत ।	अजुर्वेद १।३२।२
अमृदु वो विधते रजधेयमिदा नरो दाशुषे मर्त्वाय	
पिवत वाजा अमवो ददं वो मर्हि तृतायं सवनं मदाय ।	अजुर्वेद ४।३४।५
आ नपातः श्वसो यातनोपेभं यज्ञं नमसाङ्गयमानाः	
सजोषसः सुरयो यस्य च स्य मध्यः पात रजधा इन्द्रवंतः ।	४।३४।६
अजाम्री श्वेनी ददमानो अंशुं परावतः अकुनो मद्रं मदं सोमं भरद्वाहवाणी देवा-	
वान्दिकी अमुष्पादुत्तरादादाय ।	अजुर्वेद ४।३६।६
अजातशत्रुमजरा स्तवत्यगु स्वधामितादक्षमौयते	
सुनीतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ।	अजुर्वेद ५।३४।१
आ यः सोमैज जठरमपि प्रीतामंदत मघवा मध्वो अंधसः	
घदीं सगाय हंतवे मङ्गावधः सङ्ख भट्टिमुष्मना वधं घंसत् ।	अजुर्वेद ५।३४।४

- हृषा वावा० हृषा मदी हृषा सोमो अयं सुतः । हृषन्निद्र हृषाभवव हृषवः । ऋग्वेद ५।४।१२
- नियुत्तेतो वामजितो अथा नवीऽर्यमनी न मरुतः कवचिनः ।
- पिबन्त्युत्सं यदि नासी अस्वरन्वुर्दति पृथिवी० मधी अंधसा । ऋग्वेद ५।५।५
- य ई वहेत आशुभिः पिबंतो मुदिर मधु । अत्र यवांसि दधिरे । ऋ० ५।६।११
- स सोम अमिश्रतमः सुतो भूयस्मिन्पक्तिः पच्यते अत धानाः ।
- इंद्रं नरः भुवंतो ब्रह्मकारा उर्याथा शंसतो देववाततमाः । ऋ० ६।१।४
- यस्य संदानो अधसो० माघो नं दधिषे श्रवः । अयं स सोम इंद्र ते सुतः पिव । ऋ० ६।४।४
- इदं क्वी सुतमंधः पिवा सुपूर्णमुदरं अनाभयिनु रिमा ते । ऋ० ८।२।१
- तं ते यवं यथा गोभिः स्वादुमकर्म शीणतः । इंद्र त्वास्मिन्सधमादे । सीमवेद २।२।११
- असी य एषि वोरको गृहं गृहं विचाकशत् ।
- इमं जंभ सुतं पिव धानावतं करंभिणमपूपवेतमुक्थिनं । ऋ० ८।६।१२
- आपानासो विवस्वतो जनंत उषसी भगं । सुरा अण्वं वितन्वते । ऋ० ९।१।०।५
- एष स्य मद्यो रसोऽवचष्टे दिवः शिशुः । य इं दुर्वारमाविशत् । ऋ० ९।१।८।५
- तव त्य इं दी अघसी देवा मर्धाव्यंशते । पवमानस्य मरुतः । ९।५।१३
- उक्षा ते जातमंधसी दिवि यदभूम्या ददं । उयं शर्म महि श्रवः । ९।६।१।०
- अयुक्त सुर एतशं पवमानो मनरबधि । अंतरीक्षेण यातवे । ९।६।३।८
- उत त्या हरिती दश सूरी अयुक्त यातवे । इं दुर्विद्र इति भुवन् । ९।६।३।९
- सोमो देवो न सूर्योऽद्रिभिः पवत सुतः । दधानः कलशे रसं । ९।६।३।११
- अ हिणानास इं द्रोऽच्छा समुद्रमाश्रवः । धिया जुता अमृतत । ९।६।३।१६
- हिन्वति सुरमुश्रयः स्वसारी जामयस्यति । महामिंदुं महियुवः । ९।६।५।१
- यस्य ते मद्यं रसं तीव्रं दुहंत्यद्रिभिः । स परस्वाभिमाति हा । ९।६।५।१५
- त्वं सोम सुर एषस्तीकस्य साता तनूनां । हृषीमहे सुख्याय हृषीमहे युज्यास । ९।६।६।१८
- ककुहः सोम्यी रस इं दुर्विद्राय पूर्व्यः । आयुः पवत आयवे । ९।६।७।८
- स मव्यमानो दशभिः सुकर्मभिः प्रमथ्यमासु मातृषु प्रमे सचा
- ब्रतानिपानो अमृतस्य चारुण उभे मृचचा अनुपश्यते विशी । ९।७।०।४
- अ ते मदासी मदिरास आसवोऽमृतत रथ्यासी यथा पृथक्
- धेनुर्न वत्सं पयसाभि वज्रिणमिंद्रमिंदवो मधुमंत ऊर्मयः । ९।८।६।२
- इवमूर्जं पवमानाभ्यर्षसि श्ये नो न वंसु कलशेषु सीदसि
- इंद्राय महा मद्यो मदः सुतो दिवो विष्टंभ उपमो विचक्षणः । ९।१५।८६

एवा पवस्व मदिरा मदायीदद्याभस्य नमयन्वधक्षैः

परिवर्षे भग्मर्मा रुशतं गव्युर्नो अवं परि सोम सित्तः ।

१८७१५

तस्यिमां स्वेहि पवमानासते ... ७ यत्रामुर्थक्षयन्तीरापन्तव मामसृतं ... ८ लोका यत्र

ज्योतिष्मत्सत मामसृतं क्षधीद्रायेंदीपरिष्व । ९ स्वधा अयेव दृष्टिष तत्र मामसृतं ...

१० कामस्य यवाताः का मासपू मामसृतं क्षधीद्रायेंदी परिष्व ।

१११३७-११

भोजा जिग्यः सुरभिं योनिर्मये भोजाजिगुर्वध्या सुवासाः

भोजा जिग्य रंतः पेयं सुराया भोजाजिग्य ये अहताः प्रथेति ।

१०१०७८

यदी वहन्त्याश्वी आजमाना रथेणा ।

पिवन्ती मदिरं मधु तत्र अवांसि कृण्वते ।

सामवेद १४११५

सीदन्तसे वशी यथा गोशीते मधी मदिरं विवक्षणे । अभित्वामिन्द्र नीनुम । १४१६८

प्र सोम देव वीतये सिन्धुर्न पिप्ये अर्णासा

अशीः पयसा मदिरा न जागृविरक्षा कीशं मधुयुतम् ।

१५५५४

पवस्व मधुमत्तम इद्राय सोम क्रतुवित्तमी मदः ।

१२२५६

महि दाक्षतमी मदः ।

सामवेद १५१११

एवा पवस्व मदिरा मदायीदद्याभस्य नमयन्वधक्षुम् ।

२३३३६

इदं वां मदिरं मधुधुचर्त्रीर्द्रभिर्नरः । इन्द्राग्नी तस्य वीधतम् ।

२७३१२

एष स्व मद्यां रसीऽनचष्टे दिवः शिशुः । य इन्द्रवारमाविशत् ।

२१०३४

पण्यं पण्यमिन्धीतार आ धावत मदाय । सोमं वीराय शूराय ।

३१८११

पवमाना अमृतत सोमाः शुक्रास इन्द्रवः । अभि विश्वानि काव्या ।

२१८४१

सोमस्य तनुरसि तनं व मे पाहि ।

तैत्ति० यजुः १२१११

सोमं ते क्रीणाम्यजस्वन्तं पयस्वन्तं वीर्यावन्तं मभिसृतिषाहं

शुक्रं ते शुक्रेण क्रीणामि चन्द्रं चन्द्रेनासृतमसृतेन ।

१२१७१

ज्योतिः सोमविक्रयिणि तमी मित्री न वाहि ।

१२१७१

उपीते अश्वो मयमयामि यस्य देव दधिषे पुर्वपेयम् । उपयामगृहितोऽसि । तै. य. १४४

भोम् विश्वरूपो वै त्वाद्रः पुरोहितो । दिवानामासीत् स्वस्त्रीयोऽसुराणां तस्य वीणि

वीर्शान्य सिनत् सोमपानं सुरापानमन्नादनं स प्रत्यक्षं देवेभ्यो भागमवदत् परीक्षमसुरेभ्यः

सर्वेभ्यो वै प्रत्यक्षं भागं वदन्ति यथाएव परीहं वदन्ति तस्य भागं उदितस्तस्यादिन्द्रोऽविमे

दोऽदृक् वै राट् विपर्यावत्तयतीति तस्य वज्रमादाय शीर्षाण्यच्छिनदत् सोमपानम् आसीत् स

कपिञ्जलीऽभवदत् सुरापानं स कलर्विक यदन्नादनं स तिस्रिः । तै. यजुः २५१११-२

- इदं वासास्ते हविः त्रिविधोऽहोरात्रोऽप्युपैतौ तत्रार्थं मदर्थं शस्यते । वैयर्थ्यवेद २।२।११
- वासावीं भूय हविष्या उप नः संकल्पते निगुती विचक्षतः ।
- उपो से चमोमयमयानि यस्य देव दक्षिणे पूर्वमेवम् । वैयर्थ्य २।६।१३।१
- उ एता वासवीमपयमया वे स चात्मानं वैचक्षपाथादमुच्यत । वैयर्थ्य २।६।१३।२
- जायते सूर्य वे देवान् दक्षिणतः उपानवतां देवां उपनावै नैवापामुदतः । वैयर्थ्यवेद २।६।१३।३
- इन्द्र जुषस्य प्रवक्ष्या याहि शूर हरिश्चाम् । •
- पिता सुतस्य मतेरिहमधोऽवकाशं चक्षुःमदाय । अथर्ववेद २।५।१
- अस्य सुतस्य स्वर्गोप त्वा मदाः सुवाचो अगुः । २।५।२
- विभेदं बलं धनुर्न संसृष्टं शून् सुदं सोमस्य । इषायमानोऽहोरात्र सोमं विचक्ष केषपिबत् सुतस्य । ७
- इहमर्थं नारी पतिं विदितं सोमो हि राजा सुमयां कथोति । २।२६।२
- विभूतीः सौम्यं मध्वनमोवा उपेतन । • २।२८।२
- ब्राह्मणो जज्ञे प्रथमो दशशीर्षो दशस्यः । स सोमं ग्रथमः पपी स अकारा रसं विषम् । ४।६।१
- वि ते मदं मदावती शरणिष पातयामसि । ४।७।४
- विहङ्गो वास ते पिता मदावतीनाम ते जाता । ६।१२।५
- गिरावरनराटेषु हिरण्ये गोषु यययः । सुरायां सिन्धुमानायां कौबालि मधुतन्मयि । ६।६।२४
- यथा मांसं यथा सुरा यथाचा अधिदेवने । यथा पुंसो हवण्यत क्षियां निहन्त्यते मनः । ६।७।१
- इन्द्रावदवा सुतपाविमं सुतं सोमं पिबतं मयि धृतव्रती ।
- युवोरथो अप्थरो देवव्रीतये प्रतिस्वसरसुप यातु पीतये । ७।६।२
- यदत्रासि सपिबसि धाम्वा कवाः पयः । ८।२।१०
- कसं प्रवेद क उ तं चिकित यो अस्याः इदः कस्यः सोमधामो अचित ।
- ब्रह्मा सुमेधाः सो अस्मिन् मदित । ८।२।६
- यद गिरिषु पर्वतेषु गोष्वश्वेषु यन्मनु । सुरायां सिन्धुमानायां यत् तम मधुतन्मयि । ८।२।१८
- तर्कं सुतं सुरां मध्वन्नमन्न चदामहे ।
- स नः पितेव पुत्रेभ्यः श्रेयः श्रेयश्चिकित्सतु मूयोमूयः शः सो देवैभ्यो नमिरेभ्य । १०।६।५
- यश्च वर्णो अश्वेषु सुरायां च यदाहितम् । वदमोष्यन्निना वर्षसेनेमां वर्षसावतम् । १४।७।५
- तुविवीवो वपोदरः सुवाहुरन्वसो मदी । इन्द्रोऽह्मनि निस्तये । २०।६।२
- अभि वा हवमा सुते सुतं स्वजाभि पीतये । तन्वा अगु वी मदम् । २०।२२।१
- इममिन्द्र नवाशिरं नवाशिरं च नः पिव । अममम हवमिः सुतम् । २०।२४।७
- तच्छुर्वै पुनः । त्रिविधो वषट्क वास तस्य वीर्यं व सुखान्तसुखपरिपूर्य वास तस्यद  
विषड्मो वासः । तस्य सोमपावर्गवैषं सुखमास । सुरासमनैकमन्वासा अमनयैक  
तानिन्द्रोदिवैषं तस्य कर्म वीर्यमि प्रचिच्छेद । स यत् सोमपावमस । तस्यः कश्चिद्विषः  
समभवत्तन्मात् स वषट्क इव वषट्क इव सोमोराजा । स वषट्क सुखमावसास । तस्यः  
कश्चिद्विषः समभवत्तन्मात्सोमोऽभिमाथत्वा इव वदन्मिमाथत्वा इव हि सुरा पीतमवदति । ४



स्वाधीना स्वादुना इति—पयश्च सुरा च भवतः । सोमो वै पयोऽगुः सुरा पयश्चैव सोम-  
पौषमन्त्रेभ्यः सुराब्राह्मणं चाः वै पयोविद् सुरा सुरां पुष्पां पयः पुष्याति विश एव तत् चमं  
जन्वति विशो हि चमं जायते । शतपथब्राह्मण १२।७।३।८ (समस्त)

ब्रह्मचरं पतते इति—ब्रह्मचरो हि चमं जायते तेज इन्द्रियमिति तेज एवास्मिन्निन्द्रियं  
वीर्यं ईक्षति सुरया सोम इति सुरया हि सोमः सुत आसुत इत्यसुतसि स्यते मदा-  
येति मदायवाचं सोमो मदाय सुरो भावेव सोममदं च सुरामदं चावकम् शुक्रश्च देव देवताः ।

शतपथब्राह्मण १२।७।६।१२

सुरापत्न्य बह्वीषं सुवीरमिति—सोमो मदाय सुरोभविष सोममदं च सुरामदं चावकम्  
यज्ञमाणाः ... शतपथब्राह्मण १२।८।१।२

कुषिदक यवमन्त्र यवं चित् यया इति—पयो वै हान् अक्राति सोमाऽश्वो वै यवाः सोमः  
पयः सोमैवैवैनं सोमं करोति । शतपथब्राह्मण १२।७।३।१

सुरा वर्ष्यवर्ष ।

शतपथब्राह्मण १२।८।१

° N.B.—The term Kolbar or Kalwar does not appear in any Tantra, Puran or Samhita ; probably because that term very recently after the composition of those writings acquired celebrity and fame and was universally adopted by the Shaundis occupying thousands of villages in large number though in Behar, N. W. P., Oudh, etc.

## CHAPTER II.

THE ORIGIN AND THE HISTORY OF THE SHAUNDI-CASTE AS PRO-  
FOUNDED IN ARYA, HINDU SHASTRAS, THE SHRUTĪ AND  
THE SMRITI, THE VEDAS, THE TANTRAS, THE  
PURANS, THE SAMHITAS, ETC.

—The Shaundis were Royal Kshattriya in origin, and became Vaishya in *karma* or profession. *Vide* Agni Mohapuran, chapter 274 verse 10-1 ; Manu Samhita chapter X verse 85—93 ; etc.

### Section 1.

*The Shaundis, Som, Sura and Madya as in vogue about the time described in the Vedas.*

In fact to state the history of the Shaundis in connection with Som, Sura, and Madya would be to narrate the best part of the whole recognised Arya Hindu Shashtra. Reverence, neutrality and abhorrence towards liquors mark the three periods or stages into which all the writings of the whole Hindu Shashtra may be divided.

According to the calculation of the Jews, the Greeks and other European nations who seem to possess rather a regular and more authentic system of history, the Jewish creation began some 4,008 B.C. or some 6,000 years ago, that is, before 1824 of the Shakabdi or the era of Shakabanipati Salivahana. This creation was not the commencement of the human world after the Great Flood called the Deluge, for the Jewish Deluge itself that destroyed Further India, India, Afganistan, Beluchistan, Arabia, Persia, Turkey in Asia, etc. occurred about 2,352 B.C. or 4,287 years ago. In this Great Flood Noah with his three sons Shem, Ham and

Japheth and their four wives and all animals in pairs was saved about Ararat in Turkey and his descendants spread abroad in Turkey as the Jews, the Israelites, Samaritans, Phœnicians and so on ;

एकदा भगवान्निष्कृष्टमस्तु तु सनागतः ।

तत्स नृहृदयं प्रत्ये सप्तमेऽङ्गलि ।

अविष्य पुं ३ ५१ ४ ५४७—८

भविता त्वं जनैस्सर्वान् नाव्यमाह्वय सत्वरम् । चाराह शिवियामान हिमाद्रिस्तमुनीम् । ५८

नृहृदयस्थितो नावमाह्वय सज्जलैस्सह । जलान् भूमिमागत्य तत्र वासं करोति च । ५९

सरस्वत्याश्च शपेन स्त्रीश्चभाषा महाधमाः ।

तेषां द्विः कलौरासीत् संक्षेपेन प्रकीर्तितः ।

३११५१०-१

द्विसहस्रे कलौ प्राप्ते स्त्रीश्चक्षुः शिवर्हिताः । भूमिस्त्रीश्चक्षुः सर्वं नागार्पणविवर्हिता । ६०

ब्रह्मावर्तमन्ते तत्र सरस्वत्यास्तं शुभम् । स्त्रीश्चाचार्य्य मूसाख्यसम्प्रतः पूरितं जगत् ।

देवार्पणं वेदभाषा नष्टा प्राप्ते कलौयुगे ॥

३१

तत्क्षयं शृणु मुने स्त्रीश्चभाषाचतुर्विधाः । प्रजभाषीमहाराष्ट्री यावन्तो च गुरुशिक्षाः । ३२

whilst Manu with seven Rishis or sages and all animals by pairs was saved at Kritamala perhaps about Iran in Persia and his descendants spread forth as the Aryans or the Arya Hindus and so on ; and मनुर्वैवस्वतसेपेतपो वैभुक्तिमुक्तये । एकदा कृतमालायां कुर्वतो जलतर्पणम् । अग्निपुं २१४

तस्याञ्जल्युदके मत्स्यः स्वस्य एकोऽभ्यपयत ।

२१५

भगुनोक्तोऽप्रवीण्यस्यो मनुं वै पालनेरतम् । अक्षरीणो भवत्यास्य जनतां दुष्टं नष्टय । ११

सप्तमे दिवसे तन्मिः प्रावविष्यति वै जगत् । उपस्थितायां नाभि त्वं बीजादीनि विधास्य च । १२

सप्तविंशतिः परिहृती निशां ब्राह्मीं चरिष्यसि । उपस्थितस्य मे शक्ते निवर्त्तुहि महाहिमा ॥ २११

अग्निपुं २१४ ५, ११-२ मत्स्यपुं १५, १८, १०, ११ भागवत ८-१

many present aboriginal tribes were saved on mountain-tops in India and elsewhere such as the Bhils, the Gonds, the Nayers, the Mandavars, the Santals, the Kaders, the Gakkhars, the Kookies, etc

The Greek Conqueror Seleukus and Chandragupta the king of Magadha flourished about 300 B.C. or about 2,200 years ago

According to Vayu Mohapuran part I ch. 37 verse 291—325 (cf Srimadvagbat Puran, Skandha 12 ch. 1) Sahadev the son of Jarasandha was killed at the great battle of Kurukshetra and there reigned at Magadha in a direct line from him Somadhi 58 years Shrutabandhu 64, Ayutayu 26, Niramitra 100, Sukriti 56, Brihatkarma 30, Senajit 30, Shrutangjaya 40, Mohabahu 35, Shuchi 58, Khetra 28, Bhuratna 64, Dharmanetra 5, his son 58, Subrata 28 Drirha Sen 58, Sumati 33, Suchal 22 (perhaps when Buddhism originated), Sunetra 40, Satyajit 83, Birajit 35, Arinjaya 50, Brihadrathha 32 who was killed by his officer Munika who placed on the throne his own son who reigned 23 years, Palaka 24, Bishakhypa 50 Ayaka 31, Bartibardhan 20, Prodyota 38, whom Shishunaka killed and himself became king and reigned 40 years, Shakakarna 36 Khemadharma 20, Ajatshatru 25, Khetraja 40, Bibisara 28, Darshaka 25, Udayee 33, Nonibardhan 42, Mohanandi 43 (by his Shudra wife) Mahapadma 28, Nandendu 100 ; by Machiavelian stratagem of Pandit Chanakya replaced by Chandragupta 24 Bhadrasar 25 Ashoka 26 (during whose reign Buddhism became the state religion.

Kunal 8, Bandhu, Palit 8, Indra Palit Devdharma 7, Shatadhar 8, Brihadashwa 7 superseded by Tungaraja Puspamitra 60, his eldest son 7, Basumitra 10, Dhruta or Brika 2, Pulindaka 3, Ghosh Suta 3, Bikramitra 3, Bhagbata 32, Khema Bhumi 10; succeeded by other non-Kshatriya Buddhist kings and dynasties such as Devbhumi, Bhutimittara, Susharma, Tanandha, Andhra Sindruk, Satkarni 56, Apadbadha, Nemi-Krishna, Hal, 5 Saptakas, Shibswami 28, Goutamaputra 21, Yajna Sri 2, Dardashree 3, Puloba 7, 80 Andhras 300 years, 10 Abhirs 183, 7 Gardavis 30, 10 Shaks or Scythians 103 8 Yabans 154, 14 Tushar 300, 13 Mananta, 18 Maunas, 11 Mlechhas, Monenda, Brisal, Kaulikila 96, Brisañ, Disaka, the Nags, Swarapuranjaya, etc. Kaibartas, Panchakas, Pulindas, Brahmans, Guptas and Guhas, who reigned at Magadha over Northern India more than 1,000 years.

Therefore the great battle of Kurukshetra must have happened 1,540 years or about 900 years (by deducting 640 years for Pauranik exaggeration) before Chandragupta who began to reign from 315 B.C., that is, 3,789 years or by neglecting exaggerations 3,149 years ago.

Budhism originated about 550 B.C. or 2,484 years ago.

मीर्यानन्दस्यसुतः पितृसुख्यं कृतं पदम् ।

महानन्दसतोजातः पितृसुख्यं कृतं पदम् ।

भविष्य पु १ । १ । ६ । ३५

एतस्मिन्नेव काले तु कालिना संस्तुतो हरिः । काश्यपादुहोदेवो गीतमो नाम विभुतः । ३६

वीरधर्मं च संस्तुत्य पद्मे प्रातःकालं हरिः । दशवर्षं कृतं राज्यं तस्माच्छाक्यसुनिःकृतः । ३७

विंशत्यं कृतं राज्यं तस्माच्छुद्धोदेवोऽभवत् । विंशत्यं कृतं राज्यं शाक्यसिंहसतोऽभवत् ।

काले प्रथमचरणे वेदमार्गो विनाशितः ।

३८

षष्टिवर्षं कृतं राज्यं सर्ववीर्या विनाशिताः । नरेषु विष्णुर्दंष्ट्रियया राजा तथा प्रजाः । ४०

शाक्यसिंहान् वृद्धसिंहः पितुरर्षं कृतं पदम् । चन्द्रगुप्तस्य सुतः पीरसाधिपतेः सुताम् । ४१

सुनूरस्य तथोद्वाह यावन् वीर्यं तत्परः । षष्टिवर्षं कृतं राज्यं बिदुसार सतोऽभवत् । ४४

पितृसुख्यं कृतं राज्यमशोकसैनयोऽभवत् । एतस्मिन्नेव काले तु कान्यकुब्जविजोत्तमः । ४५

आर्युदेवं विखरं प्राप्य ब्रह्महोममया करोत्

वेदमन्त्रप्रभावाच्च जाताश्चत्वारि विभियाः । प्रमरसं सामवेदी च कपटान्निर्धनुविदः । ४६

अशोकं स्वयं चतुः सर्ववीर्या विनाशिताः । चतुर्जनाः कृत्वा वीर्याः दिव्यशस्त्रैः प्रहारिताः । ४८

तेषामन्यकुब्जानां च ये भूपा राज्यसत्कृताः । तानिन् वृद्धिं महामागं सूतो वाक्पमयाववीह । ५५

कथयामि मुनित्रेष्ठां पुष्पाकं प्रकृतममम्

अग्निर्ब्रह्मपत्न्या च चरितं मयि विस्तरात् ।

भविष्य पु १ । ४ । १ । ११

शकानाञ्च विनाशार्थम् आर्यधर्मो विवर्धये । जातः शिवाग्र्या सौमि कैलासाद् गूळकालयाह ।

विक्रमादित्तमामाञ्च पिता कृत्वा सुमोदह ।

१ । ३ । १ । १५

कर्त्ता मम परिभट्टाः सङ्करं चोरमास्थिताः

सरित्पर्वतसंविन्मोः भविष्यन्ति प्रजासाम् ।

भविष्य पु १ । ३ । १ । २५

वर्षशतं नैवान् वेदधर्मो लब्धो नहि ।

भविष्य पु १ । ३ । १ । २६

अतः चात न यथायः मन्त्रस्य योजनांतरे । येनीका दानमीभवा येनीका विलोकिताः । २४

तस्य प्राप्तं मन्त्राणां स्थितोऽहं तदेवापहः । मां विलोक्य मत्तः युक्तं कलिकासि भविष्यति । २५

So in Skandapurāṇa the struggle between Buddhism and Brahmanism.  
स तु केनापि बौद्धेन नास्ति केन प्रलोभितः ।

तस्मात्प्रवर्तौ धनवान्विषयेष्वनुसक्तते ।

स्काब्द ४७२

Buddhism began to decline about 200 A.D. or 125 Shakabdi, and lingered upto Shak 1,100.

बौद्धालयं विधत्तं यस्तु महापथेऽपि वै विजः ।

तस्य निष्कृति न दृष्टा प्रायश्चित्तं तैरपि ।

गौरद पु ११११५५०

बौद्धाः पापश्चिन्त्य यत्ने वेदविनिन्दकाः । तस्माद्भिज्जसाम् चेतु यतो धर्मवद्विष्णुता । ५१

ज्ञानतोऽज्ञानतो वापि विजो बौद्धालयं विधत्तं ।

( यदि वेदेषु भक्तिमान् )

ज्ञानाच्चैस्त्वितिर्नास्ति ज्ञानालानिति निश्चयः । ५२

हज्जारादीय १४१६८०

तेषां पापवाङ्मयं नरकं कोटिकल्पकं प्रायश्चित्तविहीनानि प्रोक्तान्व्यानि च प्रभो । ५३

Jainism began about Shakabdi 500, was in full vigor about Shak 1,100 and still it lingers.

पापस्य मूलमेवं वै जैनधर्मं न संशयः । अनेन सुधाराजिन्द्र महाभोजेन परितताः ।

मानवाः पापसंचातस्तेषां नाशाय नान्यथा । पद्मपुराण २१२२५-६ ( भोसलीसाहिव नामपुर )

The Brahmanya apostles, Kumarila, etc., flourished about Shakabdi 1,000.

Shankaracharya (शङ्कराचार्य) who wrote Atma-upapurāṇa and who was one of the prime movers to start the present form of modified Hinduism by beating down and removing Buddhism by inducing men by miracles and superstitious beliefs (शङ्करविजय) and his disciple Shayanacharya flourished about Shak 700 in the midst of the struggles amongst the followers of Buddhism and Brahmanya when the mind of the majority of men, princes and populace tended towards Brahminism away from Buddhism.

Gaduda (गदुड) purāṇa states all the Chanakya Śloka framed by Pandit Chanakya, the Machiavelian minister of Chandragupta. Chaps. 94-9.

Vayu Mohapurāṇa was composed after the reign of the Gupta (the inscription of Jishnugupta being dated Sambat 58—Inscriptions from Nepal No. 9-10) and the Guha dynasties at Magadh in Northern India, long after Chandragupta and the Buddhist kings stated in order in it (2. 37. 291-325) when the Baidyas were held in esteem (Vayupurāṇa 2-8-347).

इमन्तु बंधं नियमेन यः पठेत् महात्मनां ब्राह्मणवैद्यसंसदि

अपत्यलाभं हि लभेत् सुपुत्रास्तं प्रियं धनं प्रैयं च योजनं वतिम् ।

वासुपुराण २१८१३०

Baraha Mohapurāṇa was composed at Kashi about Sambat 1621 or Shakabdi 1486.

वि-सप्तः षट् चित्तिमितं सुपविन्नमस्य कालेनैव भवत्येव दुरिभोजनस्य ।

वीरचरितं च नाष्टयधर्मना नाश्यां वराह चरितम् विहितं पुस्तकम् । वराहपु २१८११

The Padma Purāṇa was written when kṛishi or cultivation turned out Shudra's profession or the cultivating portion of the Vaishyas turned out Shudra or was treated as such. Cf. Chasi Kāvartta or

Satgopa (and Kurmee in Behar and westward) although now-a-days engaged mostly as official and domestic or menial servants, mill-hands, builders of thatches and hedges, tradesmen, bearers, etc.

ब्राह्मणसाधिवारो हि वैदिके धर्मवर्धनः ।

तद्व्यसं नियुक्तस्य ब्राह्मणस्य विमो गम्यति ।

पद्यपु ४।११०।४०६

युगेष्वपि धर्मोऽयं कलिधर्मो न तादृशः । भूमितिलं हि भूयस्त्वग्नां धर्मो लभ्यते । ४०७

ब्राह्मणस्य परिकीर्णं च कुर्वन्नेव दूषति । शूद्राणां च कृषिधर्मो नापदायकमस्मिन् । ४०८

कलौ समस्त विप्राणां सर्वज्ञत्वं न विद्यते ।

विगुणायपि ततो व्याख्या फलदा दानकार्यवत्

।४।१११।४०

The Bhabisya Puran was composed when at any rate after the embassy of Sir Thomas Roe at the court of Jehangir or advent of two previous British missionaries, the doctrines of Genesis of the Jewish Bible became known to Northern India, and the formidable invasion of Tamerlane was abtimately in the mouth of every person in Northern India, and men hankered after the origin of the reigning Mahomedan dynasty.

आदमी नाम पुरुष पत्नी हव्यवती तथा

विष्णुकर्दमतो जाती अष्टव्यंशप्रवर्धनी ।

भविष्यपु १।१।४।१८

गिरिगौलाचलं प्राप्य किञ्चित्कालमवसयत् । पुनर्वेदवती जातः सुमन्द नाममुपतिः । २०

तथादादमनामासी पत्नी हव्यवती अता । प्रदाननगरस्य च पूर्वभागे मङ्गलनम् । २०

ईश्वरेण कृतं रम्यं चतुः क्षीरमिति अतम् । पापहृत्तले गत्वा पत्नी दर्शनतपरा । २१

कलिस्तवागतसूत्रं सर्पसं हि तं कृत । कश्चिता तेन धूर्त्तं विष्णुं भक्ततां गता । २२

स्वादिला तत्पुत्रं रम्यं लोकमार्गप्रदं पति । उद्वरस्य पदैश्च तस्यां वायुर्गन् कृतम् । २३

अष्टव्यं भारते च तत्पुत्रेण अतं तथा ।

५।४०

इति शुक्ल बलिदेव्य देवानां विजयं मङ्गत् ।

शेषां नाम दैत्यैश्च समाह्वय बर्धोऽनवीत् ।

१।४।२२।१

सुतस्तिनिरिहस्य स बर्धो नाम विभुतः । त्वं हि तत्र समागम्य दैत्यकार्यं मङ्गत्कुह । २२।२

Bhabisyapuram purports to have been written perhaps after Sambat 1840 or Shakabda 1707 after Babar, Humayun and Akbar, Sevajaya (Sivaji), his son Aloma, Nanak and Goraknath.

विक्रमस्य गतेराज्यं समलुप्तमस्मिन् इति । शेषं समदशं विमं यदालोकावतिवतः । २२।७१

विक्रमस्य गतेराज्यं इतमष्टादशं कलौ । चत्वारिंशं तथाप्यं च तदा राजा कभूव । ०२२।७७

(It is to be argued that the Bhabisyapuram of the Bombay Benkoteswar edition of Shak 1818 is not the real one; it or its 3rd part, *Pratisargaparva*, has been replaced or corrupted with interpolation; then of course no reliance can be placed on any Hindu Shashtra and no faith or any confidence in any thing.

पंचवर्षं कृतं राज्यं तत्पुत्री वावरीऽनवीत् ।

विशदं कृतं राज्यं होमासुसंत-सुतोऽनवीत् ।

भविष्य ११।४।२२।१४।२५।४।

होमासुसंत-सुतोऽनवीत् । तद्वत्तः कश्चित्कालं वदोऽपिपत्नी कृतम् । ५

अकस्मात् वरः जातः पुनोऽयं सर्वभारवत्तः । इत्यः क्षीरकरो नमः होमासुसंत-सुतोऽनवीत् । १४

सेवाजयो नाम रूपो दीवपचविवर्धयः । महापद्म विजयस्य युवविद्या विशारदः । १२

In Bhabisyapuran is found the struggle between Buddhism and the reformed Hindu Brahmanya at first in its shaiba aspect or sect under the leadership of शङ्कर and its ultimate triumph over Buddhism and Tantriks and followers of Rama.

पतिरूपः कलाभिज्ञो भारतीय इति युतः । भविष्ये १ । ७३ । १२ । १३

स जित्वा विदुषां हृद् काशीनगन्मागतः । शङ्कराचार्यमागम्य शिष्योऽभूत्तेज मिश्रितः । १७

रौद्ररूपस्त्वयं जातः कलौप्रार्थं भयानकः । अजिनस्य विजयेव सुतोभुला जगद्गणः । १२ । १७

चेचशस्त्रेति विख्यातो हि जगेशो बभूवह । शङ्कराचार्यमागम्य शिष्याभूत्वा पराजितः । ६१

ब्रह्मचर्यव्रती कपिलां तस्थी भूमुपरायणः । ६२

अग्नौ पथं कठिनं स्वशिष्यान् समचोदयत् । शङ्कराचार्यमागम्य शिष्याभूत्वा स भैरवः ।

जामरं नाम स तत्र मन्दभूतं चकारह । १२ । २१२

रामपते वालशर्मा शिवपतेतु शङ्करः । मात्समात्रं च शास्त्रार्थस्तयोश्चासीत्कोटोत्तमम् । १३ । ५५

शङ्कराचार्ययतिना वालशर्मा पराजितः ।

It also describes the struggle among the Hindu Brahmanya under Baisnab sect, Shaiva sect and the Islam and the triumph of Baishnavism over all.

क्वच्छे विनाशितं यत्तुवेदाङ्गं ज्योतिषां गतिः । पुणरुद्धारितं तेन विधामृतं समातनम् । १४ । १२२

शूद्रेषु नागवंशैः भंशितानि कलौयुगे । जित्वा प्राकृतभाषायाः कर्तुं सूदान् कलिप्रियाण् । २ । ४८

शङ्करः शिवपचस्य कृष्णपचस्यो वै हिजः । २ । ४ । १४ । २

रामानुजेन तत्रैव भाषा संदर्शितो इति । १०० । शङ्करो लिखितं स्तव भाषायास्तत्र समागतम् । ६८

चमपत्यो बन्धकारी सुतं प्राप्य गृहं ययौ । कबीर इति विख्यातः सपुत्रमिदुराननम् । १७ । ४०

रामानन्दस्य शिष्योऽभूत् विष्णुधर्म विशारदः । ५८

पीपानामसुतः सोमः सुदेवस्य तदाद्यभूत् । रामानन्दस्य शिष्योऽभूत् शारदा स समागतः । १७८०

वेदनिन्दां पुरस्कृत्य वीर्यशालमचौकरन् । तेषुवेदान् समादाय मुनिभ्यः प्रददुस्सुराः । ३० । ४७

वेदनिन्दाप्रभावेन ते सुरा कुष्ठिनोऽभवन् । विष्णुदेवसुपांगं तुष्टुर्बुर्वीहकपिणम् । ८८

सकन्दरो क्वच्छपतिः सदामर्षिणे रतः । २१ । ४१

कण्ठे चतुलसी माला जिह्वाराममयी कृता । क्वच्छास्त्रे वैष्णवा सासनामानन्दप्रभावतः । १४ । ११ । ५६

फनासङ्गसङ्घितो गीराङ्को गौरविषयः । श्रीराष्ट्री मन्दिरं यस्य बभूव च गुण्यकरः । १ । ४ । ११ । ८

गीराङ्गं कमलाचं च दीप्यमानं स्वतेजसाः । तदानन्दमयो देवः शक्तः सुरः गणैः सह । १ । ११ । ८

शङ्करन्दं चकारोऽर्जुनशब्दं पुनः पुनः । दिशः प्रफुल्लितास्तस्य कण्ठः सर्वे तथा दिवि । १२-३

मुलाराजाग्रशाला मयदेवमुखोऽभवत् । भीतगोविन्दनीवाह पठितान्मोक्षमागतम् । ३ । ४ । २ । ७०

नित्यानन्द शान्तिपुरे नदीहायफले हरिः । कबीरो नामवेदिनि रैदाससु कलिजरे ।

सधनो नैमिषारक्षे संनाशितुमशुक्ल । भविष्य पुं २ । ४ । २१ । ८३-४

Then the tradesmen holding liberal and indifferent views were much to blame.

कर्तव्यमविशेषं तु वेदानां निन्दनं च वै । कुर्वन्ति भोजका ज्ञेयाः सर्वे तु जन वैरिनः । १ । १४ । ५

वेधां भार्यासंयुक्तं कर्षणं ये प्रकुर्वन्ते । शृपसैवां खगत्रेष्ठ विज्ञेया पतितास्तुते ।

Perhaps then the Panos of Oland called in India Olondaz or Gurunda traded in India ; or the English East India Company obtained charters from Queen Elizabeth to trade in India.

विकटांशयसम्भूतं सुबुद्धा बन्धराननाः ।

बाणिन्यार्मिहायाता गौरुखाशीवपयिनः ।

०३ । ४ । २२ । ७२

ईशप्रदमते संस्थासेषां हृदयहृत्तमम् । नयस्यो कलिकातायीं स्थापयामासुबुद्धता । ७५

निकटे पश्चिमे देशे तत् पत्नी विकटावती । विक्रमस्य यतेराज्ये शतमष्टादशं काली ।

चत्वारिंशत्साध्यान् च तदा राजा बभूवह ।

० ७७

लार्डलोनाम विख्यातो गुरुण्ये दशमो ज्ञतः ।

८७

कलिपत्रे बलिर्देव्यो सुरं नाम मन्त्रापुरम् । आरुह्य प्रेयर्मानस देवदेशे मञ्जीतमी ।

स सुरो वार्जिलं भूपं वशीकृत्य हृदिस्थितः ।

८०

आर्यधर्मं विनाशाय तस्य बुद्धिं चकारह । आर्यः प्राप्तास्तदानीना हिमस्तुर्निवासिनः ।

सूक्तिसंस्थास्तदादेवा दत्ता यज्ञांशं योगिनम् ।

८५

एवं लक्षाच्च सम्प्राप्ता देहल्यां वीर्यपयिनः । आर्जिको नाम वैराजा तेषां तत्र बभूवह । ८०

As the inevitable result of hereditary caste-system, then some hereditary Brahmans, that is, Dwijabandhus or sons or kindreds of real Brahmans were reduced to the level of Sudras.

गौरवकान् बाणिकान् तथा कारुण्यमूलवान् ।

प्रोषान् वार्षिकान् चैव विप्रान् शुद्रकदाचरेत् ।

स्कान्दे का-ख १ । ४० । १२८

अश्वजित्नीमिरास्यस्य मर्दपानवत्तस्य च । रुधिरं तेन शुद्राणां वेदनमविर्जितम् । १५२

Under the circumstances no doubt the fact that most of the men now going under the caste-title Brahman and demanding undue reverence would have been surprising to the idea of the authors of the text at the time. But to respect or despise others or not to respect or despise them is a matter which entirely depends upon the free choice or caprice of the general public. The Brahmans at present whether endued with fit qualifications or not are respected now, and the Shaundis though of high royal Kshatriya origin and Vaishya profession all along are despised ; because the people like it. During the prevalence of Buddhism the people in general despised the Brahmans and the Brahmans were despised ; and they revered the Shaundis and so they were ; because the popular sentiment, notion or whim was so, i.e., the people liked it or chose it.

The Kashi Khanda of Skanda Puran was written when Shiva Sharma, a follower of the Shaiva sect started by Shankaracharya, flourished, and when to be a Brahman it became necessary to learn the Purans in addition to the vedas.

मथुरायां विजः कश्चिदभूद्देव सत्तमः । तस्य पुत्री बह्वतिज्ञा शिवशर्मेति विद्युतः । १।७५३

शिवशर्मा व्रजन् सोऽथ देशाद्देवात्तं क्रमाद् । महाकालपुरां प्राप कलिकालविर्जितम् । १।७५८०

ततः काशीं पुनःप्राव्य कल्यांते मोक्षमाप्नुयात् । वीरेश्वरस्य पूर्वस्य भक्त्याः पश्चिमे तटे । १।१११६०

श्रुतिश्रुतिपुराणेषां ब्राह्मणाः परिकीर्त्तिताः ।

१ । २ । ८५

(Certainly the body in flesh and blood of a Brahman, or the mere

wearing of the Sacred-Thread is not worthy of reverential obeisance or other respects. Vedajna Vedavit वेदज्ञ वेदविद् Brahman well-versed and well-acquainted with the Vedas is alone fit and proper to be revered with obeisance and other respects as one comprehending the Veda which is Brahma or God (ब्रह्मस्य वेदाधारः); for Brahmanamaya Veda or the Veda which is but Brahma or God alone in him is fit to be revered with obeisance; and the Sacred Thread is merely the sign to mark out the knowledge of the Vedas. Else, otherwise it will be a misuse of, and irreverence or disrespect and ruin to, that great celestial, glorious, sacred, real Bipranama or the name of Bipra, and the Brahmanamaya Veda, if obeisance and other respects be received simply in the mere name of Bipra without the real qualifications in him. The mere wearing of the sacred thread denoting that the wearer is sanctified by Brahmajnan or insight into God where it is not really so, and to pay and receive respects due only to a real Brahman but paid to and received by one merely wearing the thread without the real Brahmajnan in him, would be to misuse and dishonour that pure Brahmajnan, that holy Brahmanya and that worshipful and venerable real Brahman, if any, nay, it would be de facto Brahmabaddh or murder of Brahma like the destruction or pollution of the Vedabrahma.

अनधीत्य तु यो वेदाच्छास्त्रानि पठते नरः । शूद्रतुल्यः स विश्वे यो नरकायोपपद्यते । २३।६६

नाचार फलमाप्नोति यथा शूद्रस्तथैव सः । ६७ नित्यं नैमित्तिकं काव्यं यश्चात्यर्चयेदिकम् ।

अनधीयानविप्रस्य सर्वं भवति निष्फलम् ।

बृहन्नारदीय पुं ६८

शब्दो ब्रह्ममयो विशुद्धैः साक्षाद्भिरभूतः । वेदाध्यायो ततो विप्राः सर्वान् कामानवाप्स्यति । ६९

So when Shaivapurāṇ was composed the Brahmans melted away into the levels or strata of other Varnas showing the unsteady, transitory nature of artificial, social systems or establishments.

सदाचारयुतो विद्वान् ब्रह्मण्यो नाम मानसः । वेदाचारयुतो विप्रो ह्येतेरेकैकवान् विजः । २।११।२

अल्पाचारोऽल्पवेदश्च न्नियोज्याजसेवकः । किञ्चिदाचारवान् वैश्यः क्षत्रियानिज्यक्रान् तथा । ३

शूद्रब्राह्मण इत्युक्तः स्वयमेव हि कर्षकः । अस्यालः परद्रोही चण्डालविज उच्यते । ४

पृथिवीपालको राजा इतरे च न्रिया मताः । धान्यादिभूयवान् वैश्य इतरो वणिगुच्यते । ५

ब्रह्मचरियवैश्यानां शूद्राः शूद्र उच्यते । कर्षको ह्यल्लो म्रिय इतरे चैव दस्यवः ।

शैवे विद्येश्वर-संज्ञितायां २।११।२-६

At the time when Narasingha Purāṇ was written all men were reduced to the same level of the Shudras.

कलौ प्राप्ते यथा बुद्धो भवेन्नारायणः प्रभुः । कल्किरूपं समाख्याय यथा क्लृप्स्तानिपातिताः । १६।२

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा चर्षपराङ्मुखाः ।

घोरे कलियुगे प्राप्ते विजा दीवपराङ्मुखाः । नारसिंहे ५४।११

ब्राह्मणाः क्षत्रिया वैश्याः सर्वे चर्षपराङ्मुखाः । १७

शूद्रतुल्यो भविष्यति तपःसुखविवर्जितः । उत्तमा नीचतां यान्ति नीचाश्चोत्तमतां तथा । १८

किङ्कराश्च भविष्यन्ति शूद्रानाश्च विजातयः । २१

रामाक्षवः लवातपन्नः पन्नादनुपर्थः अनुपर्थो वस्त्रपाणिः वस्त्रपाणेः शूद्रोदनः ।

शूद्रोदनाद्बुधः बुधादादित्यबोनिभुर्नृते ।

नारसिंहे । २२।१४-५



यथा वैष्णो वरस्त्रीषु यथा गौर्गवि निष्कृता ।

ब्राह्मणस्य तथा जन्म शान्दीनस्य निष्कृतम् ।

शेवे ६ । ६ । १७ । १२४

लोहोड्येन प्रतप्तं निमज्ज्युदके यथा । तथा दाता युजिता च पतत्यस्त्रे तमस्यतः । १२५

The principles of Shankhya and other Darśhanas, Nirvana, Mukti, Niranjana, Kaibalya, Shuddhi, Maya, Karmafal and other Buddhistic doctrines and tenets are available in almost all the Purans as so many internal evidences proving by themselves that they were written after the decline of Buddhism by modifying Brahmanya religion by means of incorporating such then-current and then-much-praised, main Buddhistic principles and doctrines most liked by men in general, to pacify their troubled, disturbed mind and allure them into it. The Purans were written mostly by Vaishnabs and also by Shaivas, Shakṭas, Ganapatyas, Gadudas, Sauras and other religious

पक्षैर्बचरितो यस्तु देही देहचयात् परम् ।

अण्डान्तं बोद्धमव्यक्तमतीत्य भुवनद्वयम् ।

शेवे ५ । २ । २२ । २३

सांख्या वैशेषिकाश्चैव यौगा नैयायिका नराः ।

सीराः ब्राह्मा सया रौद्रा वैष्णवाश्चापरे नराः ।

२४ । १०५

बीहादस्यात् परं गौणं मेख्यं प्राक्तनं विदुः ।

वैष्णवं तत् सन्तत्यातं तस्यैव भुवनं स्थितम् ।

२६ । १०८

sects when they flourished when the *Anti-Liquor Clique* was formed in the attempts to suppress liquors. The Visnuvite or Vaisnab apostles Ramanuja, Ramananda, Kabir, Chaitanya (Shak 890), etc. flourished about Shakabda 1200—1300. Mention of all the Purans in every Puran suggests a review of them or interpolation by teachers in the long process of copying and recopying manuscripts in the absence of Caxtonian Press.

The Tantras and the Tantriks might have prevailed before and during the time of Shankaracharya. They were against the Anti-Liquor Clique.

The period of Sanhitas and Uṣa-Purans generally followed the period of Moha-Purans although Manusanhita and Atma-Puran are as old as any Moha-Puran. At this period the hatred to liquor was somewhat in writing and saying merely established. They are perhaps more recent. It continues upto date.

The distinction of Puran or Mohapuran and Upapuran was perhaps drawn among the teachers of *Tols* or in a review of them all at one time and place. Those of them that contained nobler subjects and established *Brahman-Pradhanya* ब्राह्मणप्रधान्य or supremacy of the Brahmins in a better manner by legends, myths or otherwise were considered and classed Mohapurans and the rest of lesser importance rough in aggrandising the Brahmins were reckoned Upapurans, lower in rank. No doubt one or very few were composed by Vyasa in person which perhaps were lost or replaced, enlarged or altered by diverse sects to meet their ends respectively. Most of them were composed by others in the name of Vyasa merely. But again the Mohapurans give fuller accounts of *Varnashramadharma-chārāprayaścitta* profusely, the Upapurans tend to sketch them more abstractly than the Purans; and the Sanhitas sketch them more and more so than the Upapurans. Those that opposed

the aggrandisement of the Brahmins and formulated against *varna-shramakarmacharaprayaschitta*, the main stay and firm bases of Brahmanya, were denounced and burned down to ashes and the writers were burned to death by the pouring of red-hot boiling oil into their mouth. Again every sect wished to call its purans Mohapurans, cf. Shaivapuram, Devi-Bhagbata, etc. •

समस्तदेवतारूपो ब्राह्मणः परिकल्पितः । जीवन्मन्दतस्तस्य कः पुण्यं गदितुं समः । ब्रह्मसंहितायाम् १३२  
पञ्चभेदी ब्रह्मापाको ब्राह्मणानाञ्च निन्दकः । आदित्यो वेदविक्रान्तो पश्चते ब्रह्मधार्तका । १४१५  
ब्रह्महत्यादिपापानां कदाचिन्निकृतिर्भवेत् । ब्राह्मणं हृदि यस्यैव निष्कृतिर्नास्तिकुचयित् ।  
युगे युगे च ये धर्मास्तत्र तत्र च ये हिजाः । तेषां निन्दा न कर्त्तव्या यूयदा हि ते हिजाः ।

पराशर सं १५२ ( पुनरुप हि ब्राह्मणाः ११४६ )

• The Vedas might have been composed and chanted in Brahmarvarta, Brahmarshidesha or Madhyadesha, that is, in Aryavarta, after Baibaswata Manu and upto the time of Sudash, Basistha and Parasara, 3 generations (Vyasa, Dhritarastra or Pandu, and Duryodhan or Yudhisthirarjoun), say 100 years, before the battle of Kurukshetra, that is, from about 4200 years ago upto about 3700 or by neglecting Pauranic exaggerations about 3,100 years ago, about which time Parasara's son Vyasa (or one of his descendants or disciples adopting the glorious title Vyasa) divided the Vedas which continued to be chanted or recited for about 1,500 or 900 years upto the time of Chandragupta. *During this time liquors were held in much esteem.* Vyasa divided the Vedas and his disciples Paila, Baishampayana, Jaimini and Sumantu (सुमन्तु) read and taught them to their disciples one of whom Yajnavalkya (याज्ञवल्क्य) perhaps at the reign of King Shatanika (शतानिक) of the Solar dynasty of Hastina or Delhi who was 7th in descent from Vyasa (and not the 27th, the contemporary with Somadhi, Suchal, Sunetra, etc., when Buddhism originated vide Vabisa Puran 1-1-), repudiated what he learned called the Krishna Yajuh from Baishampayana and reproduced what is known as the Shukla Yajuh; and these two branches of Yajuh were again, perhaps in the long processes of copying and recopying, varied into innumerable versions with modifications and alterations to suit the desires and social states of diverse sects. This goes to show that the composition of the Vedas continued even after the battle of Kurukshetra. S. V. pages 12-7.

हापरं सर्वभूतानां कालः केशकरः स्मृतः ।

लोभोऽतिविशिष्ये ह तत्त्वानामविनिश्चयः ।

मात्स्ये २४४ प २५

वेदशास्त्रप्रणयिनं वर्णानां सङ्करस्तथा । वर्णायमपरिध्वंसः कामधेयौ तथैव च ।

२६

वेदव्यासैस्तुधातु व्यस्यते हापरादिषु । ऋषिपुत्रैः पुणर्वेदा भित्यन्ते दृष्टिविभक्तैः ।

११

मन्त्रब्राह्मणविन्यासैः स्वरवर्णविपर्ययैः । संहिताऋग्यजुसाम्नां संहृत्यन्ते स्मृतर्षिभिः ।

१२

सामान्याद् वैकृताश्चैव दृष्टिभिन्नैः कचित् कृञ्चित् ।

ब्राह्मणं कल्पस्त्वानि मन्त्रप्रचनानि च । अन्ये तु प्रहितास्तौथैः केचित्तान् प्रत्यवस्थिताः ।

१४

हापरैषु प्रवर्तन्ते भिन्नवर्णायमा हिजाः । एकमाध्वर्यवं पुर्वमासीदहं पुनस्ततः ।

१५

सामान्यनिपरीतार्थैः कृतं शास्त्रकुलनिन्दम् । आध्वर्यवस्य प्रस्तावै बह्वधा व्याकुलं कृतम् ।

१६

वायु पृ १ । ५८ । १४—६

The Atharva Veda was composed at the time of the two greatest transitions in the history of the Hindus, one in the language and the other in the religion, namely, when the old ancient *Prakritika* language was giving place to the reformed *Sanskrit* language for the Atharva Veda contains very little *Prakritika*, and very much *Sanskrita* language, and when the old immemorial Baidika religion was giving way to that principle of faith in which extreme veneration, supreme reverence and sublime sanctity for the Brahmins were inculcated and promulgated or suggested and proposed, which though bald, bare and naked now ultimately attained to that perfection and complete state of being by preachings and missionary system through Purans, etc. after the decline of Buddhism in India, in which condition it was called Brahmanya, well-clad in the Pauranik legends, myths, and superstitious beliefs and fables.

सोमो राजा प्रथमो ब्राह्मजायां पुणः प्रायश्चद्वनीयमानः । अथर्ववेद ५ । १७ । १

इत्येनेषयाद्य आधिरस्या ब्राह्मजायेति चेद्वोचत् ।

नर्दताय प्रहृष्टा तस्य एषा तथा राष्ट्रं गुपितं चक्षियस्य । २

सा ब्राह्मजाया विदुनोति राष्ट्रं यवप्रापादि शश उल्कुषीमान् । ४

ब्राह्मचारी चरति वेविषद विषः स देवानां भवत्येकमङ्गम् । ५

भीमाजाया ब्राह्मणस्यापनीता दुर्धा दधाति परमे व्योमन् । ६

वीरा ये तृह्यन्तेमिथो ब्राह्मजाया जिनस्ति तान् । ७

उत यत् पतयो दश स्त्रियाः पूर्वे अभ्राह्मया । ब्रह्माचेहसमयहीत् स एव पतिरेकधा । ८

ब्राह्मण एव पतिर्न राजन्यो न वैश्यः । तत् सूर्यः प्रवृवन्नेति पञ्चभ्योमानवेभ्यः । ९

राजायः सत्यं गृह्णाना ब्राह्मयायां पुणर्ददुः । १० पुनर्दाय ब्राह्मयायां कृत्वा देवैर्निकलिषम् । ११

यस्मिन् राष्ट्रे निरुध्यते ब्राह्मयाया चित्था । १२

नास्य धेनुः कल्याणी नामङ्गान्तसहते धूरम् । विजानिर्यव ब्राह्मणो रात्रिं वसति पापया । १८

मा ब्राह्मणस्य राजन्य गां जिकत्सो अनायाम् । १ । ५ । १८ । १

अचद्रुग्धो राजन्यः पाप आत्मपराजितः । स ब्रह्मणस्य गामयादय जीवानि मा नः । १८ । २

आविष्टिताखविषा पृदाकूरिव चर्मना । सा ब्राह्मणस्य राजन्य तृष्टैषा गौरमाया ५ । १८ । २

निर्वै चतं नयति हन्ति वर्चोभिरिवारब्धो विदुनोति सर्वम् ।

यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिवति तै मातस्य । ४

न ब्राह्मणो हिसितव्योऽग्निप्रियतनोरिव । सोमोऽस्य दायाद इन्द्रो अस्याभिशास्तिपाः । ६

अन्नं यो ब्राह्मणां मन्त्रः स्वाहवाति मन्यते ।

तेभिर्ब्रह्मा विध्यति देवपौत्रून् इवैषैर्गुभिर्देवजुतैः । ७८

तीष्णं षवो ब्राह्मणा हेतिमन्तो यामस्यन्ति शरव्यां न सा मृषा ।

अनुहाय तपसामन्युना क्षीतदूरादवभिन्दत्येनम् । ९

ये सहस्रमराज्रासन् दशशता उत । ते ब्राह्मणस्य गां जग्धुः वैतृहव्याः पराभवन् । १०

प्रजां हिसित्वा ब्राह्मण्यीमसंभव्यं पराभवन् । १२

यो ब्राह्मणं देवबन्धुं हिनस्ति न स पितृयाणस्पृश्येति लोकम् । १३

इपुरिव दिग्धा वृपते वृदाकुरिव गोपते । सा ब्राह्मणंसेषुर्चोरा तथा विध्यति पीयतः । १५ ।

भृगुं हिसिला खल्लया वेतहन्ताः पराभवन् । १६ । १

ये ब्राह्मणं प्रत्यष्टीवन् ये वाक्मिच्छन्तमीवरे । अस्ते मय्ये कृत्यायाः केशान् खादन्तं प्रासते । १७ ।

ब्राह्मणवी पथ्यमाना यावत् साभिविजहृष्ट । तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते हषाणं । १८ ।

सद्यो राजा मथ्यमानो ब्राह्मणं यो जिघत्सति । परातत्सिच्यते राष्ट्रं ब्राह्मणो यम औधिति । १९ ।

ब्राह्मणं यम हिसन्ति तदराष्ट्रं हन्ति दुच्छन्त । यो ब्राह्मणस्य सन्ननमि मारद मन्थते । २० ।

तद्वै ब्राह्मण्य ते देवा उपसरणमनुवन् । न वषे मन्वावरुणं ब्राह्मण्यमभिवर्षति । २१ ।

ब्राह्मणैश्च ऋषभं दत्त्वा वरीयः कण्ठते मनः । पुष्टिं सो अन्नानां खं योष्ठे व पश्यते । २२ । १२ ।

अजो अघ्निरजमुं ज्योतिराहुस्कुं जीवता ब्रह्मणे दीयमाहुः । २३ । १३ ।

पक्षीदनी ब्रह्मणे दीयमानो विश्वरूपा धेनुः कामदुषा स्वेका । २४ । १४ ।

ज्येष्ठं ये ब्राह्मणं विदुस्तु स्तन्मनसंविदुः । २५ । १५ ।

यम देवा ब्रह्मविदो ब्रह्मज्येष्ठमुपासते । ये वै तान् विद्यात् प्रत्यचं सन्नानाविदिता स्यात् । २६ । १६ ।

यस्य सूर्यश्चतुश्रन्दमाश्च पुणर्नवः । अग्निं ययन्न आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः । २७ । १७ ।

यो वै ते विद्यादरणीं याभ्यां निर्मथ्य ते वसु । स विद्वान् ज्येष्ठं मन्थे स विद्यादब्राह्मणं महत् । २८ । १८ ।

यो विद्यात् सूवं विततं यच्चिम्रोताः प्रजा इमाः । २९ । १९ ।

सूवं सूतस्य यो विद्यात् स विद्यात् ब्राह्मणं महत् । ३० । २० ।

वेदाहं सूवं विततं यच्चिम्रोताः प्रजाइमाः । ३१ । २१ ।

सूवं सूतस्याहं वेदाथो यदब्राह्मणं महत् । ३२ । २२ ।

तस्माज्जातं ब्राह्मणं ब्रह्मज्येष्ठं देवाय सर्वे अमृतं स कामम् । ३३ । २३ ।

ब्रह्मज्येष्ठो संभृता वीर्यानि ब्रह्मणे ज्येष्ठं दिवमाततान । ३४ । २४ ।

भूतानां ब्रह्मा प्रथमोत् अग्रे तेनार्हति ब्रह्मणो स्पर्धितुं कः । ३५ । २५ ।

The Rig, Yajuh and Sam Veda mention one another and signify that they were composed or compiled together or reviewed together by one person at one time and place. There is no mention of the Atharva Veda in any one of them; whereas the Atharva Veda mentions Rig, Yajuh and Sam; which implies that the Atharva Veda was composed and compiled after them or after their review and antedated by saying as compiled by Vyasa.

ऋचं साजयजामहे याभ्यां कर्मानि कुर्वते । अथर्ववेद । ३६ । २६ ।

ऋचं साम यदप्राचं हविरोजोयजुर्वलम् । ३७ । २७ ।

एष मा तस्मान्ना हिंसोद्वेदः पृष्टः शचीपते । ३८ । २८ ।

यो विद्यात् ब्रह्मप्रत्यचं पर्वणि यस्य संभरो ऋचो यस्या नूक्षम् । ३९ । २९ ।

सामानि यस्य लोमानि यजुर्ह द्यसुमृते परितरुणमिहविः । ४० । ३० ।

यम ऋषयः प्रथमजाः ऋचः सामयजुर्वही । ४१ । ३१ ।

यज्ञं कुमो यजमानश्चैव सामानि मेधजा । यजुं वि होवांशुमसेनो सुचन्तं हस्यः । ४२ । ३२ ।

ऋकसामयजुर्ऋच उदगीयः प्रसृतं सुतम् । छिद्र उच्छिद्रश्च रः साधोयेभिश्च तन्मयि । ४३ । ३३ ।

The Atharva Veda does not mention the Puranas, Tantras, Sanhitas, etc. and no reference to Matsya, Kirtma, Baraha Bamana cf. सद्यश्चिरोज्जाकृति चर्च रश्मिः पडुर्व्यः सद्यः सामानि च्छेदांसि पुराणं यजुषा सह ।

उच्छिष्टाज्जग्निरे सर्वे दिवि देवा दिव्यितः ।

चथर्ववेद ११। २। २४

(excepting Bishnu's three Bikrams or steps of the sun from horizon to zenith, zenith to horizon, and horizon to horizon, and so covering the

इदं विष्णु विचक्रमे वेधा निदधे पदम् । समूहमस्य पानुखे ।

सामवेद २। १८। २। १

वीक्षि । अतो पदा विचक्रमे विष्णुर्गोपा चदाव्यः । अतो धर्मानि धारयन् ।

universe), Nrisingha, Rama or Ramayana, Krishna or Mohabharata, Buddhism or Jainism, Hari, Narayana, Kalki or the Mleghhas, San-khya or other systems of Philosophy, Upanayana or other Sanskars, Brahmanya or hereditary caste system, or legendary facts and principles and सर्वस्य प्रतिसर्गस्य वंश मनन्तरानि च । वंशानु चरितचैव पुराणं पञ्च लक्षणम् । and वर्णाश्रमी आचारः वर्णाश्रमधर्मानि प्रायश्चित्तः, or श्रित्ति, दुर्गा, काली, ब्रह्मा, and व्रत पूजा is to be met with in the Vedas. These things are innovations or novelties introduced into, and available in, the Purans only. And the Purans mention the Athharva and other vedas. This goes to show that the Atharva veda was composed previously to the origin of the Pauranika writings and after the Shukla Yajurveda of Yajnavalkya the contemporary of Satanika or Janmenjaya and previously to the rise of Buddhism about the reign of Suchal or Sunettra. Satanik Buddha of Kaushambi, 27th in descent from Vyasa and 20th in descent from Shatanik Janmenjaya of the Solar dynasty of Hastina or Delhi, flourished at the rise of Buddhism and got the title of Buddha by being a convert to Buddhism. It was composed when the rudimentary ideas of Brahmanya were in germs, or in the womb and before they were obliterated by Buddhism which could not expunge it but simply added vigour to it enough to regenerate and spread abroad on firmer and more consolidated bases. During the time described in the Athharva veda *liquors were not despised nor denounced*; but Som, Sura and Madya were held in much esteem; and perhaps the position of the Shaundis was high in social estimation. S. V. page 17.

When Buddhism prevailed under the protection of the kings of the Northern India the vedas were revered at Kanauj alone and were looked down upon elsewhere where Tripitaka and other Buddhistic books alone were respected and protected and when perhaps *liquors were revered* as before from the time of Ashoka, Chandragupta's grandson about 2150 years ago up to the time when Jainism and other modified religious writings sprang forth out of the decline of Buddhism at about Shakabdi 500, from which time Brahmanya the modified religion started by the Brahmans, spreading beyond Kanauj with its Purans, Sanhitas and other legendary books commenced and the Purans and Sanhitas began to be composed.

The history of Som, Sura, Madya, and the Shaundis may be gleaned from the Vedas from 487 years past to 2250 years past; from the vedas, (especially the Shukla Yajuh and the Atharva veda), the Tripitaka and other Buddhistic writings and perhaps the Tantras from 2250 years past upto Shakabdi 1100; and from Tantras, Purans, Upapurans, Sanhitas etc. from Shakabdi 1100 up to date.

In the most ancient times among the Aryans in Iran

in Persia in Central Asia perhaps and ultimately amongst the Arya Hindus in India, when •

अदिति दिति ( ऋग्वेद ५ मण्डल १६२ सूक्त ८ ऋक् ; १०।१८५।३ ) ; दं० १०।७२।४, आदित्य रुद्रिय वसुदेव १०।४८।११, ककुद्मान १०।१०२।७, सुमन्त्र १०।६०३।५, नहुंषतुर्वैश्व १०।४८।८. स्त्रीषी पुरुरवराजा १०।२५।५, ७.१५, उर्वशी ५।४१।२० वृताची ५।४३।११ वसुदेव्यु ७।२।३ वासुदेव्यु १०।३३।४०. ४।४२।८, दिवोदास ६।१६।१८ पीरुक्तास ७।२।३ प्रतदन काशिराज १०।१७।१—, वेन ६।४४।१० यमदग्नि ८।६२।१४, हरियन्त्र ८।६६।२५— अर्जुन ६।८।१ दाशराज अरावण १।३६।२५—६, सेकितान १०।१८३।८, वसिष्ठ १०।१८।११ सुदास ५।२३।२ पराशर ७।५८।२० and सुमति ७।२५।६ mentioned in the body of the Rigveda flourished and worship of Indra in the pasture land full of kine or गोमतिव्रजै इन्द्रपूजा ७।२।१ was in vogue; and when Riks were composed by or in the name of the Rishis or sages, namely, अत्रि-सांख्य १०।१४८ अत्रि ५।३७ and अत्रेय, that is, the descendants, disciples or followers of the sect, of अत्रि—बुधगविष्ठिर ५।१ कुमार ५।२ वसुदेव ५।३ इष ७ गर ८ सुतं भर ११ पुरु १६ द्वित्यक्तवाहा १८ वृजजार २ वत्रि १८ प्रयस्वत २० सस २१ विश्व-साम २२ वसुयव २५ विश्ववार २८ वसु ३० अवस्यु ३१ गातु ३२ सदापण ४५ प्रतिचच प्रतिरथ प्रतिभानु प्रतिप्रभ स्तुति ४६—५० श्यावाश्व ५।५२ अंधीगु श्यावाश्व ६।१०१ श्रुतवित् ५।६२ अर्चनाना ६३ रातह्व्य ६५ यजत ६७ उरुचक्ति ६८ बाहुवक्त ७० पीर ७३ समवत्रि ७८ सत्ययवा ७९ ऐक्या मरुत् ८७ गोपवन ८८।७३ आपाल ८९ ; द्युतानं मारुत ८।८६ ; लक्ष्मोक्त देवता पितरो वा १०।१४ ; अङ्गिरस and the अङ्गिरस, that is, the descendants, disciples or the followers of the sect, of अङ्गिरस—हरण्यस्तुप १।३१ प्रियमेध ८।२ अर्चन् हरण्यस्तुप १०।१४८ कत्स १।२४४ गतसमद २।१ कर्म गातुसमदे २।२७ प्रभुवसु ५।३५ धरुण ५।३५ व्यश्व ८।२६ विश्व मना वैश्व २३ विरुप ३४ ( वैरुप—अष्टादं १०।१११ शतप्रभेदन ११३ सत्रि ११४ नभःप्रभेदन ११२ ) सुवृणान १०।८८ ; वसिष्ठ ७।१ and the वासिष्ठ, that is, the descendants, disciples or the followers of the sect, of वसिष्ठ—शक्ति ८।१०८ पराशर शक्त्य १।६५ गोरिवीक्षिताक्त्य ५।२८ इन्द्र प्रमति वृषण्यमन्यु उपमन्यु व्याघ्रपाद कार्णयुतुवलीक वसुक्त ८।८७ चिवमर्हा १०।१२२ प्रथ १८१ ; अगुवाक्षी ८।६५ and the भागव, that is, the descendants, disciples or the followers of अगु—कृव ८।७८ नेम १०० जमदग्नि तत्पुत्रतप १०१ प्रयोन १०२ कवि ८।४७ उज्जना काव्य ८।८४ वेद ८८ पृथुवेय १०।१४८ ताप्सपार्थ १०।८३ सुमरग्नि ७७ इट १७१ ; कण्वीर १।३६ And the कण्व, that is, the descendants, disciples or followers of the sect, of कण्व—मेधातिथि १।१२-२३ ब्रह्मातिथि ८।५ वत्स ६ पुणर्वत्स ७ सध्वंस ८ शशकर्ण ८ प्रागाधवीरकाण्व ८।१६ अस्य ५२ मेध ५३ मातरिश्वा ५४ कश ५६ वृषध ५६ प्रस्तुत ६।४४ पर्वत ८।१२ नारद १३ गोपुत्रयस्ति

१४ हरिद्रिडि १८ सोमरि १८ नौपातीधि २४ नाभाक ४० विमोक्त ४५ पुष्टिगु ५० मुष्टिगु ५१  
 सुपर्ण ८५८ कुबसुति ७७ कुसीदी ८१ ; सौम्यवध ११०१ पुरवरारि १०८५ ; कश्यप ८६६  
 and the काश्यप—भवत्सार ५४४ रम्य ८८७ असित ८५ निम्रवि ६३ सून ८८ भावपसर  
 १०४ भूतार्थ १०१०६ विष्ठा १६३ इन्द्र वैकुण्ठ १०४८ इन्द्रमातर देवयामय १०१५३ शची  
 पौलमी १०१५८ and the ऐन्द्र—विमद १०१२० वसुक्त २८ ईषाकपि वरु संवहरि ८६ अप्रति-  
 रथ १०३ लव ११८ वसुक्त वसुक्त २०-२ जय १८० सुक्त्वान २८ ; हृत्स्पति लीक्य १०७२ हृत्स्पति  
 and the वाहस्पत्य आग्नेय—वत्स १०१८७ श्येन १८८ तपुसूदा १८२ भरद्वाज ६१ (भारद्वाज  
 शं यु ६४४ अग्निपावक ८१०२ पायु ६७५ वसु ८८३ कुशिक सीमरारि १२७ शास १०१५ )  
 मनुवैवस्वत ८२७ आपसर मनु चक्षुमज्ज्य अग्निचाक्षुष ८१०६ नार्मानेदिष्टमानवशायति १०६१८२  
 मानव अग्निशौचिक १८५१ वैश्वानरशौचिक ८० and the आग्नेय or followers or worship-  
 pers of अग्नि—केतु १०१५६ दीर्घतपा शौचय्यन् २५४० काचीवान् दैर्घतमस उज्जिज १११६ ; ८१  
 ७४ and the काचीवत—सुकौर्षि १०१३१ शवर १६८ काचिवती घोषा १०१३८ सुहस घोषिय  
 १०४१ त्वागर्भकर्ता विष्णु वा प्राजापत्य १०१८४ and the त्वाग्र—विशरा १८ भुवन आत्मा  
 १०१५७ विश्वकर्माभीवन १०८१ साधन भीवन १५७ अरिष्टनेमी तार्च १०१७८ आत्मा—  
 भुवन १०१५७ इति ८१०३ चित ८४७ सूर्यासावित्री १०८५ and the सौर, that is, the  
 followers of the sect or worshippers of the sun—अभितपा १०१७ चक्षु १५८ विभाट  
 १७० ; विवस्वानादित्य १०१३ यम तापस ११४ यम वैवस्वत १०१०० यमी वैवस्वती यामायण—  
 शंख १५ दसन १६ देवयवा १७ संकुसुको १८ मथित १८ कुमार १३५ उर्ध्वशान १४४ प्रजापति  
 परमेष्ठी १०१२८ and the प्राजापत्य, that is, the followers of प्रजापति—हिरण्यगर्भ १०१२१  
 प्रजावान् १४३ पतंग १७७ यज्ञ १०० यक्षनाथन १६१ रघोद्वा ब्राह्म १०१६२ वातायण—अनिल  
 १०१६८ उल्लु १८६ आद्यवर्ण—हृद्द्वि १०१२० मिषगाद्यवर्ण ८७ नृमेध पुरुमेध ८८८-८० शकुपत  
 नरमेध १०१३२ अमहीयु ८६१ उर्ध्वय आमहीयव १०११८ संकरण मनुसांवरण नहुषमानव, ययाति  
 नाहुष ८१०१ प्रियमेध ८६८ सिंधुचित प्रियमेध १०१७५ उर उर्ध्वस्र । कृत यज्ञा कथं चय ८१०८  
 अरु औरव १०१३८ हविर्धान आग्नि १०११ गाथी ११८ गाथिन ११२४ वैश्वामिध—देवरात ११२४  
 विश्वामिध, गाथिन ८६७ मधुच्छंदा १११-११ ( माधुच्छंदा—अधमर्षण १०१८० ) रेणु ८७० कृषभ  
 ७१ अटकी १०१०४ पूरव १६० कत ११७ प्रजापति ( वा वाँच्य ) ५४ उत्कील कात्य ११५ बाम-  
 देव ४१ and the बामदेव्य—हृद्द्वि १०१४४ सूर्यवान् ८८ कुलमल्ल बर्हि शैलुपिरंशुम् १२६  
 वरुण्य ८११० भरत अश्वमेध भारत ५१२७ जरत्कर्ष्य रैरावत सर्प १०७६ अर्बुद काद्रवेय सर्प ८४  
 वीतह्व्य ६१५ अरुण वेदव्य १०८१ वत्सप्रि भालन्दन ८६८ पुरुहन्ता ८७० सुदिति ७१ प्रागाद्य  
 ह्येत ७२ सप्तवर्षि ७३ वयोश्च पवित्र ८६७ अषास्य ८४४ हृत्स्पति ८३८ देवल ५ प्रभुषसु ३५ अश्व-  
 कामायनी १०१५१ शुभः श्रेष्ठ अजिगर्ति ११२४-२० सैव्य ११५१ जुह्वन्नजायोर्धनाम् । ब्राह्म १०१०८  
 आत्यस्तित ११२५ पुरुच्छं प देवोदासि ११२९ प्रतर्दन देवोदासि ८६६ अनागत पोषकपि १११ अगव्य  
 ११६५ विषयकालानगव्य ११२९ हृद्द्वि अगव्य ८१५ इषावा दादं च्युत २६ पायु १०८७ पणि  
 सुमर १०१०८ कौतुहलिन सुमिध १०१०५ कुशिक १३१ वसुदस्य पीरुक्तस ४४२ सुहोम ६३१

पुरुमीरुः काजीरुः सीडीन ४४३ उरु विरुवर्षि ५१२३ बंधु सुबंधु युतबंधु विप्रबंधु गोपायणी  
 लोपायणी २४ बंधादि गोपायन १०५८ बारुच वैरुच ५१२० वृणडीन ६१२३ नर २५ नम ४०  
 कजिन्ना ४८ मस्य सामद माय मेवावरुणि मस्य जालनन ८६० मिश्र १०११२ विरुच्य १२८ सुनि  
 वातरश्ना १२६ उपसुत वाटिह्य ११५ अग्रियुत (यूप) स्त्रीर ११६ नरधाता वीरनाथ १२४  
 विशावसु देव गंधर्व १२६ शाङ्गा, द्रिण, सारिस्त, संवमिन् १४२ प्रविता १६४ कपोत १६५  
 कपत श्री धृष्ण वैरान वा शाकर १६६ संवर्त १०२ ध्रुव १०३ अमोवर्त १०४ ऊर्ध्वनाग बुद्धि १०५  
 सून आर्धव १०६ शिविर उशीनर १०८ सत्यधृति वादणी १२५ संजनन १२१ रैर मद देवसुनी १४६  
 सुवेदा श्रेणी १४७ सुदा पंजवन १२३ कवच एलुष ३० लक्ष धानाक ३५ गीतम राजनय १०४  
 गीतम मोक्षा १५८ ; ८८८ एवदुनीधस ८० देवापि आदिमेन १०१८८ कृष्ण ८८५ विश्वक क्रापि  
 ८६ युतकच सुकच ८२ विंदुपुतदच ८४ तिरसी ८५ शत वैरानस ८६६ वज्रवेदानस १०८८  
 उचय ८५० अवत्तार ५३ हरिमंत ७२ दुवकु आदुन १०१०० सुदृष ताव्य १०२ आकृष्टमास  
 ८८६ पंचरीष ८८ शिखंडिनी १०४ धिण्या ऐश्वर १०८ शिश्र ११२ शिशुदीप १०८ सुपर्व ताव्यपुन  
 १४४ गय प्रात ६३ वसुकर्ण वायक ६५ अयास ६७ सुमिन् बांधा ६८ मयुत्तापस ८४ सति,  
 वाजंभर ७८ सप्तर्षि ८१०० सप्तर्षि एकर्षा १०१३० शिरिविठ १५५ and बारायण ८०, that is  
 during the long period extending and ranging from the time of  
 Baibaswata Manu, Boodha, Ela, Pururaba, etc. upto the time of Sudash,  
 Basistha and Parasar, a short time before Vyasa. Shree Krisna and the  
 Great Battle of Kurukshetra, say rather upto the time of Chandragupta,  
 Bhadrasar or Ashoka, upto when the Vaidik religion might have  
 prevailed, and a long time after which Brahmanya religion with its  
 Purans, Samhitas, etc. might have been Started, amongst the Aryans  
 तेषां मैधाविनां पूर्वं मर्त्ये स्थायन्वेत्यरे । उपसक्तौः शास्त्राणां ह्यपरे परिपयिनः । मास्ये १४४।११  
 ह्यपरे सर्वभूतानां कालः क्लेशपरी स्मृतः । लोमोष्ठतिर्बणिग्युद्धं तत्त्वानामविनिययः । १४४।१५  
 वेदशास्त्रप्रणयनं वर्णानां संकरस्तथा । वर्णाश्रम परिध्वंसः कामदेवो तथैव च । वायुपुराण १५८।१६  
 in Iran perhaps and the Aryan Hindus (दिश चर्य कृत्य पर्वणि नाक्षत्र आयु  
 मानुष मर्त्य मर्त्यसु) in the Brahmapartha or Saraswata (ब्रह्मावर्त सारस्वत ;  
 that is, the country watered by the five rivers called the Drisadwati  
 or Iravati, the Shatadru, the Bitasta, the Bipasha and the Chandra-  
 bhaga, all uniting into the one called the Saraswati), Panchabhuma,  
 पञ्चनद्यः सरस्वतीमपियन्ति सस्रोतसः । सरस्वती तु पञ्चधा सो देशेऽभवत् खरित् । मा यजुः १४।११।१  
 Panchakhiti, Panchakristi, Panchajana, Panchajanya, or the  
 स प प्रधानो अभि पंच भूमा विषंधुरी मनसा यातु युक्तः ।  
 विप्रो येन गच्छ्यां देवयंतीः कुवा चिद्वनममन्विता दधाना । ऋग्वेद ७।६।१  
 य एकवर्षणीनां वसूनामिरज्यति । इन्द्रः पंच क्षीतीनां । ऋ १।७।८, अथर्ववेद २।७।१५  
 यस्य विश्वानि हस्तयोः पंच क्षितीनां वसु । स्याग्रयज्ञ यी अक्षप्रुग्दिव्येवाश्रनिर्जहि । १।१७।१३  
 यद्दिन्द्र ते चतस्रो यक्षूरं प्रति तिस्रः । यद्वा पंच क्षितीनामवसत्सु न आभर । ५।१५।२  
 एषा स्या युजानां पराक्रातुं पंच क्षितीः परि सद्यो जिग्यति ।  
 अभिपश्यंती वयुनां जनानां दिवो दुहितृता भुवमस्य प्रवी ।



- सुवा आनः पय्या जनानां पंच क्षितीनां सुवीर्षां वंती ।  
 सुसहगृभिर्बुधभिर्मातुमत्रे हि सूर्यो रोदसी पंचसावः । ऋ ७।७८।१
- अचिन्ना भाङ्गुवीर्या श्रीमो नृसंघ एष कृष्टिषु ।  
 यद्वा पक्षक्षितीनां क्षुब्धभामर सवा विश्वानि शिंखा । सामवेद १।१।१
- इन्द्रियाणि शतकृती याते जनेषु पंचसु । इन्द्र तानि न आह्वये । अथ २०।५७।५ ; ऋ १।१७।८
- ससर्परीरभरत्तयमेधोऽधि शवः पांचजन्यासु कृष्टिषु ।  
 सा पक्ष्यामव्यमायुर्दधाना यां मे पक्षसि जमदघ्नो ददुः । ५१।१६
- एकं सुवा सत्यति पांचजन्यं जातं श्रयोमि यशसं जनेषु ।  
 तं मे कृष्ण आशसी नष्टि दोषा कर्त्ता वमानास इन्द्र । ५।१२०।११
- अदियु तत्सुपाको विभावाग्ने यजस्व रोदसी उरुची ।  
 आयुं न यं नमसा राजहव्या भंजति सु प्रयसं पंचजनाः । ६।११।४
- तेन इन्द्रः पृथिवीं क्षाम वर्धत् पूषा भगो अदितिः पंचजनाः ।  
 सुशर्माणः स्ववसः सुणीषा भवतु नः सुमावासः सुगोपाः । ५१।११
- आ वयातात्रासत्या पुरसादाश्विना यातमधरादुदक्तात् ।  
 आ विश्वतः पांचजन्येण राधा यूयं पात स्वस्तिभिः सदा नः । ७।७२।५ ; ७३।५
- इहि तिस्रः परावत इहि पंच जना अति धेना इन्द्रावचाकशात् । ऋ ८।१२।२२
- य आर्जोकेषु कृत्वसु ये मध्ये पक्ष्यानां । ये वा जनेषु पंचसु । ८।६५।२३ ; साम २।८।५।८
- तदयवाचः प्रथमं मत्तीय येनासुरा अभिदेवा असाम  
 उर्जीद उत यज्ञियासः पंचजना मम होतं जुषध्वं । १०।५३।४
- पंचजना ममहोतं जुषतां गोजाता उतये यज्ञियासः  
 पृथिवी नः पार्थिवाप्यालंङ्गसोऽतरिचं दिव्यात्पात्वह्मन् । ५
- प्र सुमेधा गातुविद्विजदेवः सोमः पुमानः सद एति नित्यं  
 भुविद्विषेषु काव्येषु रंतासु जनान्यतते पंचधोर । १।८२।३
- अक्षिष्टं विः पवमानः पांचजन्यः पुरोहितः । तमोमहे महागयं । ६६।२० ; साम २।१४।३७
- ऋचो नामास्मि यूयं वि नामास्मि सामानि नामास्मि । ये अग्रयः पांचजन्या  
 अस्यां पृथित्यामधि । तेषामसि त्वह्मन्मः प्र नो जीवात वे सुव । यजु १८।६७।१
- इमा याः पक्षप्रदिशा मानवीच पक्षकृष्टयः । अथर्व ३।२४।३
- त्राज्जणएव पति न राजश्वो न वैश्यः । तत्सूर्यः प्रब्रूवन्नेति पक्षथो मानवेभ्यः । ५।१७।८
- एतु तिस्रः परावत एदु पंचजना अति । ६।७५।३
- अदितिर्षीरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः  
 विदेदेवा अदितिः पंचजना अदितिर्जातमदितिर्जनितम् । अथर्व ७।६।१

Note. There being no धर्ष and निषाद ; or गन्धर्वरिद्धदेवासुररश्चः and  
 द्विकलुष्यगन्धर्वाप्सरसपितरः being imaginary and ludicrous.

तवेने पृथिवी पञ्चमानवा येभ्यो ज्योतिरश्नतं मर्त्येभ्य उद्यन्तं सूर्योरग्निभिरातनोति । १२।७।१५

यथा यमाय हर्ममवपन् पञ्चमानवाः । एवा वपामि हर्मं यथा मे भूरयो सतः । १२।७।१५

यदन्तरिक्षे यद्वि वि यत्पञ्चमानुषां अमुन्मृन्तं तदधस्तमश्चिना । २०।१३।१०

वयमग्ने भवता वा हवीर्यं ब्रह्मणा वा चितयेना जनां अति

अकाङ्क्षं यन्ममधि पञ्चक्रियिषुषः सख्यं यमुचीत दुष्टम् । २०।१३।१०

यस्येत्साकुरुप अने रेवाकाराद्यं धेतुं दिवीव पञ्च क्रष्टयः । १०।१६०

न हि मे अक्षिपञ्चमाच्छांतसुः पञ्च क्रष्टयः कुवितुसोमस्यापामिति । १०।११६।६

सद्यशिवः श्रवणा पञ्च क्रष्टयः सूर्यं इव ज्योतिषापस्तान

सहस्रैसाः अतसा अस्य रंदिने सा वरंते सुवर्तौ न श्रयांत । १०।१३।१०

इमा याः पञ्चप्रदिशो मानवीः पञ्चक्रष्टयः ।

तत् सूर्यः प्रवृत्तैरेति पञ्चभ्यो मानवेभ्यः । अथर्व १।२४।१३; ५।१०।६

अदितियौरदितिरन्तरिक्षमदितिमांता स पिता स पुत्रः ।

विश्वेदेवा अदितिः पञ्चजना अदितिर्जातमदितिकंगितम् । ७।६।१

तवेने पृथिवीपञ्चमानवायेभ्यो ज्योतिरश्नतं मर्त्येभ्य उद्यन्तं सूर्योरग्निभिरातनोति । १२।७।१५

यथा यमाय हर्ममवपन् पञ्चमानवाः । एवा वपामि हर्मं यथा मे भूरयो सतः । १२।७।१५

यदन्तरिक्षे यद्वि वि यत् पञ्चमानुषां । अमुन्मृन्तं तदधस्तमश्चिना । २०।१३।१०

या वृत्तान्तं दुष्टा या वाजिषु श्रवाय्या । या पञ्च अर्धणीरभीद्राणि तां इवान्ते । २०।१३।१०

यः पञ्च अर्धणीरभि निषसाद हस्तेदमे । कविष्टं हपतिर्यथा । ७।१५।३

य ऋजिष्ठसमा भर पवमानं श्रवाय्या । यः पञ्च अर्धणीरभि रयिं येन वनाम् । २।१०।१६

समुत्वाधीभिरस्तरन् ईहन्तौः सज्जानयः । विप्रमाजा विवस्वतः । २।६६।८

मां देवा दधिरे हव्यवाहमपमृन्तं ब्रह्मक्रष्टा चरंतं

अग्निर्विद्वान् नः कल्पयाति पञ्च यामं विहन्तुं सततं तु । १०।५२।४

सरस्वतीहृषद्वीर्देवकीर्यं दधन्तः, तं देवनिर्गन्तं दिशं ब्रह्मावर्तं प्रपद्यते । मनु २।१०

क्रुचोवच्च मन्वाय पञ्चाक्षाः सुरसैनकाः, एष ब्रह्मर्षिदेशी वै ब्रह्मावर्तादमनरः । २।१६

हिमवद्विन्ध्ययोर्मध्यं यत्प्राग्विजगतादपि, प्रत्येव प्रयागाच्च ऊर्ध्वदेशः प्रकीर्तितः । २०।२१

आसमुद्रात्तु वं पूर्वादासमुद्रात्तु पश्चिमात्, तयोरेवान्नरं गिर्योराय्यावर्तं विदुर्मुधाः । २।२२

क्रुचसारस्तु चरति ह्यगो यत्र स्वभावतः, स ऋयो यज्ञियो दीपो ऋच्छेदशस्तः परः । २३

एतान् हिजातयो देशान् संश्रयेरन् प्रयत्नेतः, यद्रस्तु यस्मिन् कश्चिन् वा हिच्छेदशस्तः कश्चितः । २४

Panjab (Sanskrit Panch पञ्च Persian Panj پنج meaning five + Sanskrit Ap अप् Persian ab آب meaning water) at Present, and Brahmarshidesha, and Madhyadesha in India, the intoxicating drinks Som, Sura, Madya, etc were, in excessive, perhaps daily use.

वशिष्टं त्वं गृही गृह उक्तुवत्तु युज्यसे । इह यः शतमं वद जयमानिष सुदुमिः । २।१२।५

असी य एषि वीरको यइ यइ विचाकयत्

इमं जंमसुतं पिव धानावतं करमिनमपुपवंतसुक्षिप्तं ।

अ ॥ २१ । २

The term Som abounds throughout the Rigveda and the Samveda (vide especially chapters 4 and 5 of Chhanda Archika and chapters 1 to 16 of Utter Archik), almost in every page, which it would be a very cumbrous process here to refer to. At that time every Arya or Hindu family used to prepare Som and other drinks for its own use under the direction and supervision of the *patrias potas* or head of the family who was in that patriarchal stage of human Society all in all to his own family, priest, lawgiver, ruler, life and death, husbandman, cultivator, etc with respect to his own family, whereof the Mitakshara law and system are but the faint and spruned survival and relic at present, Jimutabahan being only its peculiarity in Bengal and the system of Bhaiachara (भाइयाचार) being its modified form in the Panjab; and then the liquors, as such other useful articles were not marketable, that is, articles of sale or trade, (no doubt barter was resorted to in rare cases), and under the circumstances the manufacture of wines for sale or trade and the winemerchants

अर्मेभी हस्तिपं जवायायपं इष्टै गोपालं वीर्ययाविपालं तेजसेऽजपालमिरायै कीनायं कीलायाय सुराकारं भद्राय यइयं येयसे वित्तधमाथ्यत्यायानुत्तारम् । यजु ३०।११।२-१० did not come into use and existence although the professional title, Surakar (सुराकार), perhaps individual, was in current use and existence perhaps at the last stage of the Vaidik period. Yajurveda 30-11-7. कीलायाय सुराकारं । यजुर्वेद ३०।११।७ Then all Aryans or Hindus, although variously designated according to personal or individual professional titles were but one in Caste.

## Section II.

*There was no Hereditary Caste in the Vaidik Period.*

To this last effect runs the Madhyandini Bajasaneyee Sukla Yajurveda coinciding with the Rik and Samveda, that the quality of a person noted as Bipra or Medhabi, (i.e. Brahmanism), was available and obtainable, through the intellectual faculties (exercised or acquired) in the secluded caves or outskirts of mountain ranges (such as Badarikashram, Koilas, Gandhamadan, etc) or at the confluences of rivers (such as Prayaga, Triveni, Sagar, etc). Vide Yajurveda Chapter 26, Kondika 15, Mantra 1; Rigveda Mandal 8, Sukta 6, Rik 28; and Samveda Chhadda Archika Division 1, Chapter 2, Part 3, Psalm 9.

उपहरे गिरिणा संगमे च नदीनां ।

धीया विप्री अजायत ।

अ ॥ १२८ ; साम १।२।१२ ; यजु २६।२।१

[N.B. After the fixity of Caste-distinctions at first arising naturally out of love for, at the vicinages of, or in contact with, the paternal, ancestral or hereditary profession based on spontaneous merits or fitness and at last suggested by Brahman authors in the Shastras perhaps out of selfish motives and forced and compelled by royal edicts, when professions became hereditary in defiance to real merits and natural propensities or bent of mind,

the Brahman annotators, Sayanacharya, Madhab, Mohidhar, Sridhar, et cætera, some 1100 years ago brought up on the coast of Malabar and at Kashi and some 2000 or 3000 years after the period described in the Vedas about the Pāṇjab or the Himalayan regions thereabout, no doubt, unaware of, or without calling or inviting due and sufficient attention to, the ancient state of things, and perhaps without paying due consideration, regard and attention to the fact that the old verbal recitations themselves distinguished as Rik, Sam or Yajuh (ऋक्सामयजुः) were collected, compiled and arranged under the four groups, afterwards called according to their ancient distinctions as the Rigveda, Samveda and Yajurveda and Atharva by Vyasa (व्यास) at Kasi a short time before the Kurukshetra period when many things might have been invented, coined and inserted or omitted then and there, and being couped up within the narrow compass and sphere of then present social state about the Malabar far remote from the Pāṇjab, at a time when the evils of the hereditary caste system did its inevitable worst by producing through the want of emulation and through idleness due to the security to the Caste advantages given by the system, Dwijabandhu (द्विजबन्धु), that is, illiterate, ignorant offsprings of wise sages, who were not able in undergoing the hardship and asceticism to befit themselves with spiritual, educational and intellectual culture to acquire the title Bipra etc, and Bratyas (ब्राह्म) or persons devoid of rites, endeavoured to misconstrue the term Bipra (विप्र) by glozing it away and making it mean Som-creeper in the Yajurveda and Indra (इन्द्र) in the Rigveda and the Samveda, two different things at three different places betraying the fanciful freaks of the annotators which is monstrous and incongruous. No doubt figuratively, by metonymy the term Giri (गिरि) may be made to mean Graba (ग्राबा) or distilling jar or piece of stone whereupon to powder spices etc (Yajuh 1-14-4-5) as Addri (अद्रि) in many instances in the Samveda (सुबाव सोममद्रिभिः Yajuh 18-2-1; and गिरिणा), the term Saṅgama (संगम), union, and the term Nadi (नदी), water, Dhiya (धीया), by means of human intellect and the term Bipra (विप्र), shining or spreading out in view or the shining Som (Yajuh 4-26-8). The real meaning of the term Bipra in the vedas is Medhabi (मेधावी), that is, furnished with intellectual faculties; especially entire, complete, defectless or eon, or *prakasaman*, that is, enlightened, shining or spreading out in view,—doubtlessly the qualifications necessary for and befitting a person to be termed Bipra or Brahman; when it was ordinary and natural to become in title (ब्राह्म ब्रह्मण्य ब्राह्मण ब्राह्मण विप्र ऋत्विक् ऋष्यर्षि ऋषि, राजस्य वस्र, अर्थ आर्थ वेद्य विश ऋषि ऋष्यर्षि, दास शूद्र) into which four principal groups men in general were according to individual merits or qualifications classified in the four broad senses, namely, persons in individual character noted for spiritual, educational or intellectual acquirements performing ceremonies only as priests; who used to obtain the name of ऋष्यर्षि, ऋत्विक्,—the spirituality or ecclesiastics; *Brahma* or Brahman, by reciting Mantra or Stotra; Bipra, by being Medhabi;

and Muni or Rishi, by checking sensual appetites, purifying the heart and sticking to Tapa and Yapa ; Rajaniya or Kshattria or persons considered in individual character as belonging to the state or government including the military and the police requiring display of strength or power to protect from injury or enemy, —the sovereign body ; the Arya, Vaishya or Vish, the cultivators, cowherds, shepherds, tradesmen, bankers, &c, the men in general, —the subject body ; and Das, the household slaves or servants on pay who were not so much considered, heinous (Yajurveda 40-30-1 ; also compare Manu Samhita Chapter 8, verse 410-6 ), by individual merits and deserts and not merely by descent or succession as to an hereditary something. In this sense the term was used in those far, remote, ancient ages described in the Vedas when real actual merits prescribed and determined professions and titles then individual and lifelong at longest, and not hereditary ; of course the terms Kanva ( कान्व ), Bhargava ( भार्गव ), Attreya ( अत्रेय ), Basista ( बसिष्ठ ), etc. prove that the members ( mostly disciples or followers ) of some family were in succession sages ; and there would be no bar to it, rather it was desirable ; and after the spiritual perfection or eon men then hankered. Indeed these became seeds and germs out of which sprang forth and germinated the present hereditary castesystem whereupon was based Brahmanya or the religion started by the Brahmans by modifying or changing and displacing or replacing the ancient Vaidika religion in vogue. For there came into existence many professions to meet the usages and demands of the people which are always unavoidable and irresistible. Yajurveda, Chapters 30-2.

In the following Riks, psalms and Mantras the term Bipra (विप्र) mostly used 'as an adjective is used' in the sense of Medhabi :—

समोद्धे वा य आशत नरस्तोकस्य सनितौ । विप्रासी वा धियायवः ।	ऋ १ । ८ । ६
आकीं सूर्यस्य रोचनादिशब्दे वा उपबंधः । विप्रो होतृ वृत्तिः ।	१४ । ८
मंतारा हि स्थोऽवसे हवं विप्रस्य मावतः । धर्तारा चपणीनां ।	१७ । २
अयं देवाय जन्मने स्तोमो विप्रभिरासया । अकामि रवधातमः ।	२० । १
तथोरिद्धृतवत्पयो विप्रा रिच्छति धौतिभिः । अधर्वस्य ध्रुवे पदे ।	२२ । १४
तद्विप्राशो विपण्यवो जागृवांसः समिधते । विष्णोर्धेत्परमं पदं ।	२२ । २१
इंद्रवायु मनोजुहा विप्रा हवंत उत्तये । सद्धसाक्षा धियन्मती ।	२३ । ३
स वाजं विश्वचर्चधिरर्चनिरस्तु तक्षता । विप्रेभि रस्तु सनिता ।	२७ । ८
नि त्वा होतरस्तुविजं दधिरे वसुविपत्तमं । युतकर्णं सप्रथस्तमं विप्रा अघे दिविष्टिषु ।	४५ । ७
अभि त्वं मेघं पुनरुद्धुमिधमिंद्रं निर्भिर्मदता वस्त्रो अण्वं	
यस्तदावो न विचरति मातुषा भुजे मंहिष्ठमभि विप्रमर्चत ।	५१ । १
स सुष्टभा स सुभा सप्तविप्रैः स्वरणाद्रिं सूर्योमधन्वैः	
सुरभ्युभिः कलिगमिंद्र शक्रवर्णं रवेण दरयो दशर्व्वः ।	६२ । ४
स हि अपावर्षा अपो रयीणां दाशयो अंशा अरंस्तौः	
एता अकिली भूमा निपाहि देवानां जन्म मर्मांश्च विद्वान् ।	ऋ ७० । ३

यथा विप्रस्य मनुषो हविर्मिदीनां भुयजः कविभिः कविः सन्	
एवा होतः सत्यतर त्वमथाग्ने मद्रया शुक्ता यजस्व ।	७६ । ५
एवाग्निगौतमेभिर्हतावा मित्रेभिरक्षीष्ट जातवेदाः	
स एषु धुमं धीपयत्स वाजं सपुष्टिं याति जीषमा चिकित्वान् ।	७७ । ५
अचक्षमीमदंत ह्यव प्रिया अधूषतौ	
अक्षीषत स्वभानवो विप्रानविष्टय्य मती योजां त्विंद्र तेन्दवी ।	८२ । १
जिह्वं नुमुद्रेऽवतं तथा दिशसिं चक्षुः गीतमाय दृष्ट्वा	
आ गच्छतौमवसा चित्तभुगवः कामं विप्रस्य तर्पयंत धामभिः ।	८५ । ११
यज्ञे वां ब्रजवाहसी विप्रस्य वां भतीनां । मरुतः शृणुता हवेन	८६ । २
स्मीमानेनाश्विना गृणाना वाजं विप्रायभुरणा रहंता	
अगच्छे ब्रह्मणा वाहधानां सं विश्पलां नासत्युरिणीतं ।	११७ । ११
युवं वंदनं निर्वृतं जरण्यया रथं न दसा करणा समित्वथः	
जेवादा विप्रं जनयो विपन्यया प्र वामत विधते हंसनाभुवत् ।	११८ । ७
अग्निं होतारं मन्ये दाक्ष्यंतं वसुं सृजं सहसी जातवेदसं । विप्रं न जातवेदसं ।	१२० । १
यजिष्ठं त्वा यजमाना हवेन ज्यैष्ठमङ्गिरसां विप्रमन्मभिर्विप्रं भिः शुक्र मन्मभिः ।	१२७ । २
यः शूरैः स्वः सगिता यो विप्रैर्वाजं तरता ।	१२८ । २
शुभंती जिन्यं यथा वाजितु विप्र वाजिनं ।	१२९ । ६
घृतवंतमुप मासि मधुमंतं तनुनपात् । यज्ञं विप्रस्य भावतः शशमानस्य दाक्ष्यः ।	१३२ । २
स चंद्रो विप्र मर्त्यो मही ब्राधंतमो दिवि । प्रप्रेक्षे अग्ने वतुषः स्याम ।	१५० । १
आ वासुताय केशिनीरनूधत मित यत्र वरुण गातुमर्चयः	
अव त्माना सृजतं पितृवतं धियो युवं विप्रस्य मन्मनामिरज्ययः ।	१५१ । ६
होताध्वर्युमावया अग्निमिंधो यावयामं उत्तशंस्ता सुविप्रः	
तेन यज्ञेन स्वरं कृतेन स्तिष्टेन वृक्षणा आ पूणध्वं न	१६२ । ५
उपप्रागात् सुमन्त्रेऽधायि मन्त्र देवानामाशा उप वीतपृष्टः	
अन्वे नं विप्रा कृषयो मर्दति देवाणां पुष्टे चक्रमा सुबंधुं ।	१६२ । ७
इंद्रं मितं वरुणमग्निमाङ्गरथो दिव्यः स सुपणी गरुत्मान्	
एकं सहिप्रा वरुधा वदंत्यग्निं यमं मातरिश्वाभमाहा ।	१६४ । ४६
किमव दसा कृणुथः किमासाथे जानी यूः कथिदहविर्महोयते	
अतिक्लमिष्टं कुरतं पणिरसुं ज्योतिर्विप्राय कृणुतं वचस्यवे ।	१८२ । १
त्वे इंद्राण्यभुम विप्रा धियं वनेन कृतया सधंतः	
अवस्यवो धौमहि प्रशंसि सधन्ते रायो दावने स्याम ।	१९१ । १२
हरी तु कं रथ इंद्रस्य होजमायं सूक्तेन वचसा नवेन	
मो यु त्वामव बहवो हि विप्रा नि रौरमन्यजमाना सो अन्ये ।	१८ । १

उताङ्गिष्ठा अमु श्रन्वति ब्रह्मयः समेयी विप्रो भरतेमतीषणा	
वीक्षुवेवा अमु वश कृष्णमाददिः स ह वाजी समिधे ब्रह्मपतिः ।	१४ । ११
आ वक्षि देवा इह विप्र यक्षि चोश्नृतेतानि यदा ग्रीनिषु विषु	
प्रति दीहि प्रस्थितं सीम्यं मधु पिवाग्नी भ्रातव भागस्य षट्पणु हि ।	१६ । ४
कृतावान् यश्चिन् विप्रमुक्थ्यमा यं दधे मातरिश्वा दिवि क्षयं ।	
तं चिन्ध्यामं हरिकेशमीमहे सुदीतिमग्निं सुविताय गव्यसे ।	१ । २ । १३
वैश्वानराय प्रथुपाजसे विप्रो मृगा विधंत धरुषेपु गातवे	
अग्निर्हि देवा अमृता दुवस्यत्यथा धर्माणि सनता न दूदधत् ।	१ । १
केतु यज्ञानां विदधस्य साधनं विप्रासो अग्निं महयंत चित्तिभिः ।	०२ । ३
प्रत्यग्निरुषस्येकितानोऽबोधि विप्रः पदवीः कवीनां ।	५ । १
आ हृथ्यतो यज्ञतः सान्वस्यादभूदु विप्रो हव्यो मदीनां ।	५ । ३
अध्वर्युभिः पंचभिः सप्तविप्राः प्रियं रक्षंतं निहितं पदं वेः ।	७ । ७
पुर्गति धीरा अपसी मनोषा देवया विप्र उदियति वाचं ।	८ । ५
प्र ह्येते पूर्यं वचोऽग्रे भरता वृहत् । विपां ज्योतीषि विभते न वेधसे ।	१० । ५
तं त्वा विप्रा विपन्यको आग्वांसः समिधते । हव्यवाहममर्थं सहे वधं ।	१० । ८
परिविश्वाणि सुधिताग्ने रक्ष्याम मन्त्रभिः । विप्रासी जातवेदसः ।	११ । ८
स यंता विप्र एषां स यज्ञानामथा हि षः । अग्निं तं वो दुवस्यत दाता धो वनिता मघं ।	११ । ३
यजिष्ठेन मनसा यक्षि देवानसो धता मन्त्राना विप्रो अघि ।	१४ । ५
पुथ्यं सोक्ता घृतश्रुतीऽग्ने विप्राय संत्य । ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ।	११ । ३
वृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिधिं प्रुस्यदं ।	२६ । २
वाजीवाजिषु धीयनेऽध्वरेषु प्र षीयते । विप्रो यज्ञस्य साधनः ।	२७ । ८
अग्निं यंतुरममुररुतस्य योगे वनुषः । विप्रा वाजी समिधतं ।	२७ । १२
जाता अग्नी रोचते चैकितानो वाजी विप्रः ऋषि वश सुदातुः ।	२८ । ७
स्वर्यवो मतिमित्तुथं विप्रा इन्द्राय वाहः कुशिकाग्ने अक्रान् ।	१० । २०, ५० । ४
अगच्छदु विप्रतमः सखीयन्नमुदयत् सुकृते गर्भमद्रिः ।	३१ । ७
त इन्वस्यु मधुमहिप्र इन्द्रस्य शर्धो मरुतो य आसन् ।	३२ । ४
न बर्तवे प्रसवः सपीतक्तः किं युर्विप्रो नयो जीहवीति ।	३३ । ४
अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमत्तं नदीनां ।	३३ । १२
विषस्ततः सदनै अर्थे तानि विप्रा उक्थेभिः कवयो गृणन्ति ।	३४ । ७
ये त्वाह्व्य मघ अन्नवर्धन्ये शंवेरे हरिवो दे गविष्ठै	
ये त्वा नूनमनुनदंति विप्राः पिबेद्र सीमं सगणी मरुभिः ।	४७ । ४
देवं नरः सवितावं विप्रा यज्ञे सुवृत्तिभिः । नमस्यंति धियेविताः ।	६२ । १२
अथा मातुरुषसः सप्तविप्रा जायेमहि प्रथमा वेधसी नृन् ।	४ । २ । १५

गव्यं द्रुं सव्याय विप्रा अत्रायंती वृक्षं वाजसंतः	
जनीयंती जग्निदानश्चित्तीतिमा आचया मोक्षते न कीमं	४।१०।१६
नू द्रुत द्रुं नू गृणान द्रुं जरिजे नद्यो नू पिपे:	
अकारि ते हरिवी ब्रह्म नव्यं धिया स्वार्म रथ्यः सदासाः ।	१०५।२१
प्र ते पूर्वाणि करणानि विप्राविद्वां आहु विदुषे करांसि	
यथायथा वृक्षाणि स्वनृतां पान्नि राजन्नयां विवेचीः ।	१८।१०
अहं मनुरभवं सूर्ययाहं कक्षीवां केशररश्मि विप्रः	
अहं कुतसमाशुं नैयं श्युं जिह्वं कविरथना पश्यता मा ।	२६।१
विहिं ह्रीवा अवीता विप्रो मं रायो अयः । वायवा चंद्रेण रथिन याहि सुतस्य पीतये ।	४८।१
प्र सं त्वं विप्रमध्वरेषु साधुमग्निं होतारमीलते नमीभिः ।	५।१।७
एतं ते स्तोमं तुविज्जातं विप्रो रथं न धीरः स्वप्ना अतच्छ ।	२।११
त्वामप्रं वाजसातनं विप्रा वर्धति सुष्टुतं । स नो राख सुवीर्यं ।	१३।५
चतुःसहस्रं गव्यस्य पशुः प्रत्ययभीष वृक्षमेध्वग्रे	
घर्मश्चित्ततः प्रवृजि य आसीदयध्वयसन्वादानं विप्राः ।	१०।१५
तद्विमुते करणं दत्तं विप्राहिं यदन्नमीजी अन्नामिमीषाः	
यूष्णस्य चित्परि माया अग्रभूणाः प्रपित्वं यमप दस्युं रसेधः ।	३१।७
एवा हित्वास्तुथा यातयंतं मघा बिप्रंभ्यो ददंतं शशोमि	
किं ते ब्रह्माणो गृहते सनाया ये त्वाया निदधुः कामिन्द्र ।	१२।१२
प्र वो वायुं रथशुजं कृणु ध्वं प्र देवं विप्रं पनितारमकैः	
इषुध्यन् ऋतसापः पुरंधीर्वस्त्रीणीं अन्न पद्वीरा धिये धुः ।	४१।६
महो राये वृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति ।	४३।१
अंजंति यं प्रथयंती न विप्रो वपावतं नाग्निना तपंतः ।	४३।७
विप्रे भिर्विप्रं सत्यं प्रतयांभिरा गहि । देवेभिः स्तोमपीतये ।	५१।३
यूयं रथिं मरुतः स्याहंवीरं यूयस्त्रिमवथ सामविप्रं	
यूयमवतं भरताय वाजं यूयं धव्य राजानं युष्टिसंतं ।	५४।१४
त्वंधं गणं तवसं स्थादिहस्तं धुनिव्रतं मायिणं दातिवारं	
मयोभुवो ये अमिता महित्वा वंदस्व विप्र तुविराधसो नृन् ।	५८।२
प्र वो मिवाय गायत वरुणाय विपा गिरा । महिचवाहतं वृहत् ।	६८।१
को वामद्य पुष्पाणा ववने मर्याणां । को विप्रो विप्रवाहसा को यज्ञवीमिमीवह ।	७४।७
आ भाव्यप्र वृषसामनीकमुहिप्राणां देवयं वाचो जस्युः इत्यादि ।	७६।१
देवीभुषसं स्वरावहंतीं प्रति विप्रासां मातभिर्ज रंतं ।	८०।१
युंजते मन उत युंजते धियो विप्रा विप्रस्य वृहती विपश्चितः । इत्यादि ।	८१।१
तद्विप्रो जायते वाव्यग्रे तद्वीरासी अभिमातिवाहः । इत्यादि	९।७।२



पौषाय स श्रवसा मर्त्येषु यो अप्रये ददाग मित्रं चक्षुः

पिबन्ति शनूतिभिश्च शोचिन्नमस्य ताता नमती दधाति ।

५६ । १० । ३

स संतृप्तिः श्रवसा हंति व्रतमग्रे विप्रो वि पणेर्मर्तिं वाजं । इत्यादि ।

१२ । ३

चित्रं न दृष्टवपसं सुवृत्तिभिर्हव्यवाहमरतिं देवस्य जसे ।

१५ । ४

समिद्धमग्निं समिधा गिरा गृणे शचिं पावकं पुरो अक्षरे भुवं

चित्रं होतारं पुरुवारमद्रुहं कविं सुजैरीमहे जातमैदसं ।

१५ । ७

त्वं दृता अमत्यं भा वहा देव्यं जगं । शृण्वन्निप्रस्यसुष्टुतिं ।

१६ । ६

स वो वाजाय श्रवस इवे च राये घेहि द्युमत इन्द्रविप्रान् । इत्यादि ।

१७ । १४

तस्तु नः पूर्वे पितरो नवगवाः समर्षिप्राप्तो अभिवाजयंतः ।

२२ । २

त्वां होद्रावसे विधाचो हवन्ते शर्षणयः शूरसातौ

त्वं विप्रेभिर्विपणौ रशायस्वीत इत्समिता वाजसर्वा ।

३३ । २

तृष चक्षुषस्य वरुण्ये द्रायोपसृषीषणि । विप्रो न यस्वीतयो वि यद्रोहंति सच्चितः ।

४४ । ६

अविप्रे चिदयो दधदनायना चिद्वंता । इन्द्रो जीता हितं धनं ।

४५ । २

प्र बीराय प्र तवसे तुराधाजा यूधेव पशुरक्षिरसं

स पिसृशति तन्विभ्युतस्य सृभिर्न नाकं वचनस्य विपः ।

४८ । १२

अत त्वा मे हवसा जम्पातं नासत्या धीमियु वसंग विप्रा

५० । २०

न्वेद यस्त्रीणि विदधान्केषां देवानां जन्म समुतरा च विपः

कृष्णु मर्त्येषु व्रजिना च पश्यन्नभि चष्टे सुरो अयं एवान् ।

५१ । २

इदा हि वो विधत्ते रत्नमस्तीदा वीराय दाश्वः उषासः

इदा विप्राय जरते यदुक्था नि षा मावते वरुधा पुरा चित् ।

६५ । ४

वप्रे गान्यः श्रवसा हंति हवं सिचक्यस्यो व्रजणेषु विप्रः ।

६८ । ३

वृतेन व्यावा पृथिवी अभौहते वृताश्रिया वृतापृषा वृतावहा

उर्वी मृष्वी होतृवूर्यं पुरोहिते ते इहिप्रा ईलते सुखमिष्टये ।

७० । ४

विप्रा यज्ञेषु मानुषेषु कारुमन्ये वां जातवेदसा यजधै ।

७१ । २ । ७

उप त्वा सातये नरो विप्रासो यंति धीतिभिः । उपाक्षरा साहसिणी ।

१५ । ७

युधौ हवं विपिपानस्याद्रेवौधा विप्रस्यार्चतो मन्त्रेणां । कृत्वा दुर्वास्तमा सधैमा ।

१२ । ४

ये च पूर्ववृषयो ये च नूता इन्द्र ब्रह्मानि जनयंत विप्राः

अण्ये ते संतु सख्या श्रिवाणि यूयं पात स्सलिभिः सदा नः ।

२२ । ८

उह व्यचसे महिर्मे सुहोक्तमिन्द्राय ब्रह्म जनयंत विप्राः । तस्य व्रतानि न निनंति वीराः । ३१ । ११

वाजिमाजीवत वाजिनो नो धनेषु विप्रा अक्षरा व्रतज्ञाः ।

३८ । ८

इषां दीवौ वरुणि सादयंतोऽग्निना विप्रा सुहवा हुवेन ।

४४ । २

अदि स्तुतस्य नरतो अर्षीक्ष्वा विप्रस्य वाजिनो हवौमन् ।

५६ । १५

मुक्षीमो विप्रो मेरतो व्रतस्वी युष्मिन् अर्वा साह्रिः सहस्रो ।

५८ । ४

प्र वां स निवाचकणावता आ विप्रो नम्यानि दीर्घमुदियविं	
यस्य ब्रह्माणि सुक्तान् अवाच आ घत्कृत्वा न शरदः इषेयै ।	४२० । ११ । ३
राया हिरण्यया मतिरियमवकाय श्रवसे । इयं विप्रा मेघसातये ।	४२१ । ५
अयं ह यथा देवया उ भद्रिर्ध्वो विवर्ति सीमसुदुग्धम्भा	
आ वल्गु विप्रो ववतीत इव्यै ।	४२२ । ४
उद सोमासी अग्निगो रघुप्रज्ञानि ब्रह्माण्युवसस्य देवोः	
आविवासनीदसौ धिणो मे अष्टा विप्रो नामत्या विवर्ति ।	७२ । ३
प्रति वीमघ्नो रवे सम्भिदः प्रति विप्रासी मतिभिष्टंथतः	
उंथा यीति ज्योतिषा वाधमानां विष्वा तमांसि दूरितापदेवी ।	७८ । २
विहान्पदस्य गुह्या न बोधय गाय विप्र उपराय शिञ्जन् ।	८० । ४
सीतारं विप्रः सुदिनत्वे श्रीक्षा याम्ना द्यावस्तत कन्यादुष्वासः ।	८८ । ४
मा ति एगस्तंती यक्षिण् भुजिम यंधि आ विप्रः स्तवते वरुथं ।	९६
गोभिर्धिप्रः प्रमतिमिच्छमान ईद्रे रयिं यशसं पूर्वभाजं ।	९९ । ४
ता हि शशंश ईक्षत इत्या विप्रास उतये । सवाधो वाजसातये ।	१०४ । ३
वि ततूर्थंते सचवन्विपोयितोऽथो विपो जगानां	
उप क्रमम्ब पुरुषपमा भर वाजं मेदिष्टमृतये ।	८ । १ । ४
सजिता विप्रो अर्वहृङ्गता ववं नृभिः शरः । सत्योऽविता विधंतं ।	२ । ३६
अयं सङ्खलविभिः सङ्खलुतः समुद्रश्च पप्रथे	
सत्यः सी अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ।	३ । ४०
कदु स्तुवंत नृतयंत देवत नृविः को विप्र श्रीहते ।	३ । १४
इमे हि ते कारवो वावयधिंया विप्रासी मेघसातये ।	३ । १२
प्रजासूतस्य पिप्रतः प्र यज्ञरंत वल्गयः । विप्रा नृतस्य वाहसा ।	६ । ८
इमा अभि प्र णोलुमे विपामयुग्म धीतयः । अग्रमे शोभिर्न दिदुतः ।	७
उपहरे गिरिणां संगमे च नदीनां । धिया विप्रा अजायत ।	२८
अतः समुद्रमुदतयिकित्वा अव पश्यति । यतो विपान एजाति ।	२९
उतः ब्रह्मस्या वयं तुभं प्रवृद्ध वज्रिवः । विप्रा अतस्त जीव्ये ।	३ । ३३
प्र यद्वज्रिष्टुभमिधं मरुतो विप्रो अक्षरत् । वि पर्वतेषु राजस्य ।	७ । १
कदा गच्छाथ मरुत इत्या विप्रं हवम्भुनं । माडौंकिभिर्नाधमानं ।	३०
आ वां विप्र इहावसेऽहत् सोमेभिरग्निना ।	८ । ९
ये वां ईसांयश्चिना विप्रासः परिमास्यतः । एवेकाणस्य बोधतं ।	९ । ३
मतां अमत्यं स्य ते भूरि नाम मनामहे । विप्रासी जातवेदसः ।	११ । ५
विप्रं विप्रासीऽपुसे द्येवं मतांस कृतये । अग्निं गोभिर्ह कामहे ।	६
यं विप्रा उक्थवाहसीहभिप्रसंदुरायकः । हतं नृपिण्य आनन्तस्य वत् ।	१२ । ३९

इमं नैव इन्द्रं दृष्टुं विप्र इयति धीतिभिः । जामिं पदेन पिप्रसीं प्राधरे ।	११ । ११
तमिद्विप्रा अमस्यवः प्रवत्वतीभिः कतिभिः । इन्द्रं शीपीरवर्षमन्या इव ।	११ । १७
विभुतर्तति विमः चित्रशोचिवमप्रिनीस्त्रिय यं तुरं ।	१८ । २
विप्रश्च वा स्तुवतः सङ्क्षो यद्वा मनुतमस्य रासिषु ।	१८ । १२
ते चेदशे स्वाध्याये त्वा वि प्र निदधिरं वृषचसं । विप्रसो देवं सुकृतु ।	१८ । १७
यस्य ते अग्ने अग्नौ अपच्यते वयं इव	
विप्रो न द्युम्ना नि युवे जनानां तव अग्नाणि वर्षयन् ।	१८ । ३३
वयं हि त्वा बभ्रुमंतमवंधवा विप्रस इन्द्र येमिन् ।	२१ । ४
अतिषिं मानुषाणां सृष्टुं वनस्पतीनां । विप्रा अग्निमवसे प्रवनीक्षते ।	२५ । २५
अदभ्योऽकाशवती विप्रा नवितया मती । मिहो बाजिनावर्षता सवासनं ।	२५ । २४
वयं हि वां हवामह उच्छ्रयंती व्यश्रवत् । सुमणिभिरुप विप्राविहगतां ।	२६ । ८
अग्निष्मोषि विधातून्वा क्षेति विदधा कविः । स चीरैरवादशां इह यस्तस्य	
स तौरैरवादशां इह यस्तस्य पिप्रयस्य ना विप्रो दूतः पविश्रुतो नभंतामन्यके समे ।	३८ । ८
यथा वामविरश्मिना गोभिर्हिमो अगोहवीत् ।	४२ । ५
इमे विप्रस्य वेधसोऽधेरक्षृत्यक्चनः । गिरः सीमास ईरते ।	४३ । १
त्वं अग्ने अग्निना विप्रो विप्रेण सन्तु सता । सखा सुख्या सन्धिष्यसे ।	४३ । १४
स त्वं विप्राय दाशुषे रथिं देहि सङ्क्षिणं । अग्ने वीरवतामिषं ।	४३ । १५
विप्रं होतारमद्रुहं धूमकेतुं विभावसुं । यज्ञानां केतुमौमहे ।	४४ । १०
अग्निः शुचिप्रस्तमः शुचिविप्रः शुचिः कविः । शुची रोचत आहुतः ।	२१
धीरो ह्यस्तस्य सद्विप्रो न जायते, सदा । अग्ने दीह्यसो दावि ।	२८
शतं दासे बल्ये विप्रस्तस्य आ ददे ।	४६ । ३२
तुरक्ष्यवी मधुसंतं हृतशुतं विप्रासो अर्कमाष्टुः ।	५९ । १०
मंष्ट्रो यजिठी अमरेष्वाद्या विप्रं भिः शुक्र मन्त्रभिः ।	६० । ३
आ पुरंदरं चक्ष्म विप्रवचस इन्द्रं गायंतीऽवसे ।	६१ । ८
अविप्रो वा सद्विषद्विप्रो वेन्द्र ते वचः ।	८
यत् पांचजन्यया तिष्ठेद्रे शोषा अक्षयत	
अक्षुषाद्वहं वा विप्रोऽयौ मानस्य स अयः ।	६३ । ७
वचं वाति त्वे इन्द्रं विप्रा अपि अक्षि ।	६६ । १३
अयं ह्यमरगर्भोती विश्वजिह्वादिस्तमः । ऋषिर्विप्रः काव्य न ।	७८ । १
इन्द्र य उ नु ते अक्षि राजो विप्रं भिः सन्निवृत्तः । अस्माभिः सु तं समुहि ।	८१ । ४
अहिर्यं तमदाभ्यं विप्राय स्तुवते नरा । मध्यः सीमस्य पीतये ।	८५ । ५
वयं हि वां हवामहे विपन्यवी विप्रासो वाजसातये ।	८७ । ६
अहस्त्रिभंतं सुरयस्त्रि आप इव क्षिपः । अर्षेति पूतद्वयसः ।	८८ । ७

येभिं नमति चक्षसा मेघं विप्रा अभिस्व वा ।	सू. ८ । २७ । १२
इन्द्राय सोमं गायत विप्राय वृते वृद्ध । धर्मज्ञे विपश्चिते पश्यस्ये । २८ । १ ; आ १ । १४ । १८	
तमर्वत न मानसिं गृणीहि विप्र शुषिणं । भिन्नं न यातवज्जनं ।	सू. १० । १ । १२
एष देवो विप्रा कृतोऽस्तु इरांसि धावति । पवमानो अदाभ्यः ।	सू. ११ । २
एष विप्रैरभिष्टतोऽप्यो देवो विगांहे । दधद्रानि दास्ये ।	६
सृजति त्वा दश क्षिपो ह्रिन्वि सप्त धीतयः । अतु विप्रा अमादिषुः ।	८ । ४
अभि विप्रा अनूषत गावो वत्सं न मातरः । इन्द्रं सोमस्य पीतये ।	१२ । २
अभि प्रिया दिवस्पृदा सोमो ह्रिन्वानो अर्षति । विप्रस्य धारया कविः ।	१२ । ८
पवमानमवस्यवा विप्रमभि प्र गायत । सुखायं देवभीतये ।	१३ । २
अभि विप्रा अनूषत मूर्धंस्थयश्च कारवः । दधानाश्चरसि प्रियं ।	१७ । ६
तसु त्वा वाजिनं नरो धीर्भिर्विप्रा अवस्यवः । सृजति देवतातये ।	१७ । ७
त्वं विप्रस्त्व कविर्मधु प्र जातमंधसः । मदेषु सर्वधा अस्ति ।	१८ । २
एते पूता विपश्चितः सोमासा दध्याशिरः । विप्रा व्यानशुर्धियः ।	२२ । ३
एतं पृष्टानि रोदसोर्विप्रयतो व्यानशुः । उत्तदमुत्तमं रजः ।	५
तमसृजति वाजिनमुपस्थे अदितेरधि । विप्रासो अष्टमा धिया ।	२६ ।
पुङ्गवो अक्रमीदभि विश्वा सृधो विचर्षणिः । शुभंति विप्रं धीतिभिः ।	४० ।
पुङ्गवो याति इयंतः सोमो गोभिः परिक्षुतः । विप्रस्य जेभ्यातिधेः ।	४३ ।
पवस्व वाजसातये विप्रस्य गृणतो वृधे । सोम रास्व सुवीर्यं ।	
मतीं गुष्टा धिया हृतः सोमा ह्रिन्वि परावति । विप्रस्य धारया कविः ।	४४ ।
स नां भगये वायवे विप्रवीरः सदावृधः । सोमो देविन्वा यमत् ।	५
कविं सृजति मज्यं धीर्भिर्विप्रा अवस्यवः । वषा कनिष्कदर्षति ।	६३ । २०
वृषणं धीभिरसुरं सोमसृतस्य धारया । मतीं विप्राः समस्वरन् ।	२१
तं त्वा विप्रा वचोविहः परिक्षुन्वति वेधसः । सं त्वा सृजन्त्यायवः ।	६४ । २३
आ मद्रमा वरेण्यमा विप्रमा मनोविणं । पातमा पुरुस्वहं ।	६५ । २८
ससु त्वा धीभिरस्वरन् ह्रिन्वतीः सप्त जामयः । विप्रमाजा विवस्वतः ।	६६ । ८
धनंजयः पवते कृतव्यो रसो विप्रः कविः काव्येना स्वर्चनाः ।	७८ । ५
अत्यं सृजति कलशे दश क्षिपः प्र विप्रानां मतयो वाच ईरते ।	८५ । ७
त्वं सुवीरो अस्ति सोम विश्वितं त्वा विप्रा उप गिरेम आसते ।	८६ । ३८
ऋषिर्विप्रः पुरएता जनानासुमुधोरं उग्रना काव्यं न ।	८७ । ३
सौदन् ह्येतव सद्ने चमूदपेनममुषयः सप्त विप्रः ।	८२ । २
*ब्रह्मा दीवानां पदवीः कवोनासृषिर्विप्राणां सृष्टिषा सृजमाणां	
अज्ञो गृध्राणां स्वधिविर्ब्रह्मणां सोमः पवित्रमस्येति रेभन् ।	८६ । ६
सोमं गावो धेनवो बावशानाः सोमं विप्रा नसिद्धिः पृच्छमानाः ।	८७ । ३५

यज्ञो वयं सुरास निर्विणं विप्रमये महीयुवः ।	८८ । ८८ । १
त्वं विप्रो यमर्वाऽगिरस्तो मन्वा यज्ञं निमिष नः ।	१०७ । ६
सीमी क्रीडात्पुनते गातुविमं ऋषिर्विप्रो विचक्षणः ।	७
चनुमैयः वरुमानो मनीषिभिः सीमी विप्रमिष्टं जामिः ।	११
त्वां विप्रासो मतिभिर्विचक्षण युधं हिन्वति घीतिभिः ।	२४
येना मवयो दध्यङ्कपानुं ते येन विप्रासं चापरे ।	१०८ । ४
आ यं विप्रासो मतिभिर्गन्तं जातवेदसं जुह्वं सज्जानां ।	१०९ । ४
विप्रस्य वा यच्छ्रमानं स्रज्यं वाजं सस्रवां उपयासि भूरिभिः ।	११ । ४
अयं कञ्चीवतो मङ्को विप्रो मदे मतिं विप्रस्य वर्धयद्दिव्यसे ।	२१ । १०
अयं विप्राय दायुषे वाजा इवर्ति गोमतः ।	२५ । ११
यस्य त्वमह्वलं वाताप्यमयं जनः । विप्रं भा वंसङ्गीतिभिर्युक्तं सुष्टुतीनां ।	२६ । २
मंलीमहि त्वा वयमस्माकं देव पूषन् । मतीनां च साधनं विप्राणां चाधवं ।	२६ । ४
प्रत्यर्धेयं शानामश्नय्यो रथाणां । ऋषि स यो मनुर्हितो विप्रस्य यावयत्सखः ।	५
यो अनिधो दौदयदप्लवं तयं विप्रास ईलतं अश्वरेषु ।	२० । ४
युवं विप्रस्य अरुणानुपैयुषः पुनः कलिरक्षणं युवद्वयः ।	२८ । ८
अध्वर्युं वा मधुपाणिं सुहस्रानम्रिधं वा धृतदन्तं दम्नसं	०
विप्रस्य वा यत् सवनाग्निं गच्छद्योस्त आ यातं मधुपेयमग्निना ।	४१ । १
वाचा विप्रास्तरत वाचमयौ निरामय जरितः सीम इन्द्रं ।	४१ । १
वर्धति विप्रा मङ्को अस्य सादने यवं न वष्टिद्व्येन दातुना ।	४२ । ७
रुनदाजं विप्रवीरं तक्षवं धनसूतं शयुवांसं सुदर्शनं	
दस्युह्वनं पूर्वमिन्द्रं सत्यमक्षयं चित्तं वषणं रयिं दाः ।	४७ । ४
अश्वावतं रथिनं वीरवतं सङ्क्षिप्तं शतिनं वाजसिन्द्रं ।	५
मद्रात्रां विप्रवीरं स्वर्षामक्षय्यं चित्तं वषणं रयिं दाः ।	
ये ते विप्रं ब्रह्मकृतः सुते सचा वसूनां च दावने	५० । ७
मनीं न येन हवनेषु तिष्ठं विपं शया वसुधौ द्रवंता ।	६१ । १
अयं स्तुतो राजात्वंदि वेधा अपस विप्रस्तरति स्वसेतुः ।	१६
विप्रं प्रेष्ठः स ज्योधात् बभूव परा च वसुदत्त पर्वदमान् ।	२३
सरणुरस्य सतुरयो विप्रयासि श्रवसश्च साती ।	२४
एवा कविस्तुवीरवो ऋतज्ञा द्रविणस्युर्द्रविणस्यकामः	
उक्थेमिरव मतिभिश्च विप्रोऽप्यपयद्वयो दिव्यैर्नि जने ।	६४ । १६
ऋतं शंसत ऋतु दौध्याना दिवस्युवासी असुरस्य वीराः	
विप्रं यदमंगिरसी दधाना यज्ञस्य धामे प्रथमं मनस ।	६७ । २
विप्रासो न मन्त्रभिः स्वाध्या देवाध्या न वज्रैः स्वप्नसः	

- राजानी च विनाः सुसंज्ञाः क्षितीनां न मर्या अरिपंसः । १० । ७८ । १
- परि त्वाग्निं पुरं वयं विप्रं सहस्य धीमहि । ७९ । २२
- सं त्वा शिशामि जाग्रदृष्टं विप्रं मन्त्रभिः । ८० । २४
- यदीषधीः समन्तत वाजानः समिदाविव । विप्रः स उच्यते भिष्यन्तीकामो वज्रातनः । ८१ । ६
- तुभ्यं गिरां विप्रवीरा इत्याना दधन्विर इन्द्रं पिबा सुतस्य । ८२ । १
- सुपथं विप्राः कवची वचोभिरिक्तं सतं बहुधा कल्पयंति । ८३ । ५
- इति चिद्धि त्वा धना जयं तं मर्दमर्दं अनुमदंति विप्राः । ८४ । ४
- अयं वैमथोदयत् पृथग्भिर्भा न्यातिजरायु रजसो विमाने  
इममगुं संगमे सूर्यस्य शिष्यं विप्रा मीतिंभी रिक्ततति । ८५ । १
- जामेती रूपमकृपंत विप्रा स्तगस्य धीर्भसिद्धस्य हि मन् । ८६ । ४
- गव्यं इन्द्रं सख्याय विप्रा अशायंतो वषणं वाजयंतः । ८७ । २
- यं कुमार प्रावर्तयो रथं विप्रेभ्यस्परि । तं सानानुप्रावर्तत समितो नान्याहितं । ८८ । ४
- अथौ वा गिरो अभ्यर्षं विद्वाग्वीषीणां विप्रः सुमतिं चकानः । ८९ । ३
- अस्य प्र जातवेदसो विप्रवीरस्य लोड्डुषः । महीमियमिं सुष्टुतिं । ९० । २
- यं व्रतेषु क्षितय म्पर्षमाणा यं युतोषु सुरयन्ती हवन्ते ।—यजमान ।
- यं शरसातो यमपामुपजन्मन् विप्रासो वाजयन्ते स इन्द्रः । सामवेद १ । १ । ८ । ६
- अभित्यं संधं पुरुषुतस्मियमिन्द्रं गोभिर्मदतावस्वो अर्णवम् ।—इन्द्र ।
- यस्य दावो न विचरन्ति मानुषं भुजं मंहिष्ठमभि विप्रमर्षत । साम १ । ४ । ३ । ७
- इन्द्राय साम गायत विप्राय उहते उहत् । ब्रह्मकृतं विपश्चिते पनसुव ।—मंधावी ।
- सामवेद १।४।४।८ ; २।६।७।४ ; अथर्ववेद २०।५।२।५
- अस्तीषत स्वभानवा विप्रा नविष्टया मतौ योजा न्मिन्द्र ते तं हरी ।—ऋत्विक् । साम १।४।७।७
- प्र व इन्द्राय उहन्तमाय विप्राय गथं गायत य जुगोषत ।—मंधावी । १।४।१०।१०
- अग्निं धीतारं मन्त्रे दास्वन्तं वसाः सुतं
- सहसो जातवेदसं विप्रं न जातवेदसम् ।—अग्निं वा मंधावीव्यक्ति । ७।१२।८ ; २।२०।५।१
- पुनानो अक्रमीर्दभि विश्वा सुधां विचर्षणिः
- यश्नन्ति विप्रं धीतिभिः ।—साम । साम १ । ५ । १ । २ ; २ । ५ । ४ । १८
- पुनानः सोम जाग्रविरव्यावारैः परि प्रयः
- त्वं विप्रो अभवोऽङ्गिरसम सप्ता यशं मिमिव नः ।—सोम । ५ । ५ । ८
- यक्ता वि यन्त्यसुराय निर्णिजे विपामये महीयुवः ।—सोम वा मंधावीव्यक्ति । ५ । ८ । ७
- ऋषिर्ब्रह्मः पुर एता जनानासुभूषीर उग्रना काव्यम् ।
- स विद्विदेदं निहितं यदा सामपीषां गुह्यं नाम गोनाम् ।—उग्रना । २ । १ । १ । ८
- एष प्रवेन मन्त्रना देवा देवीत्यरि । काव वप्रेष बावुधे ।—यजमान ऋत्विक् । २ । ३ । ५
- ता हि अश्नन् इह त इत्या विप्रास उतये । सदाधो वाजसातये ।—मंधावीजन । ३ । २ । १२

स्तेनं गावी धेनवी वावशाः सोमं विप्रो मतिभिः वृक्षमार्गाः ।—मेधावी स्तोता । सा २।४।१५  
मेभिं नमन्ति चक्षसा मेघं विप्रो अभिस्त्ररे ।—जन । ५।५।५

येषा नमन्वा दूध्यकदीर्गते येन विप्रास आपिरे ।

देहानां मुने अक्षतस्य चानथि येन अवास्याश्रुत ।—अक्षिरस । ५।६।५

ब्रह्मा देवानां पदवीं कवीनामृषिर्विप्राणां मङ्गिनी सृगाणाम्

श्रेणी सृप्राणां सर्वतिर्वनानां सोमः शिविवमत्यंति रेभन् ।—मेधावी जन । ५।६।८

रायाः हिरण्यया मतिरियमहंकाय शवसे । इयं विप्रा मेघसीतये ।—प्रजा । ७।३।५

तं त्वा विप्रा वचोविदः परिक्षृण्वन्ति धर्षेसिम् । सं त्वा सृजन्यायवः ।—प्रजा । ७।४।२

त्व विप्रस्व कविमंधु प्र जातमत्सरः । मदीषु सर्वधा असि ।—सीम । ७।६।२

आमन्त्रसा वरेणसा विपसा मनीषिणन् । पान्तसा पुष्ट्यङ्गम् ।—सीम । ८।२।११

प्र वो मिवाय गायत वरुणाय विप्रा गिरा । मुष्टिस्तदावतं वृक्षत् ।—वाक्य । ८।३।४

इन्द्रा याहि धियेषितो विप्रजन्तः सुतावतः

उप ब्रह्माणि वाधतः ।—यजमान ; स्तोत्र । सा २।८।१८ ; यजुः २।०।८।१ ; अ २।०।८।२

शिशुं ब्रह्मानं हव्यं तं सृजन्ति शुक्लान्ति विप्रं मरुतो गयेन

कविर्गोभिः काव्येन कविः संतर्सासः पविदमत्यंति रेभन् ।—सीम । साम २।८।१।१

सृजन्ति त्वा इक्ष क्षिपी इहन्ति सप्त धीतयः । अनु विप्रा अनादिषुः ।—स्तोता । ८।१।७

पवमानमवस्यवी विप्रकृभि प्र गायत । सुप्वाणं देववीतये ।—सीम । ८।२।२

अभि विप्रा अणूयत गावी वत्सं न धेनवः । इन्द्रं सोमस्य पीतये ।—जन । ८।३।२

अभि प्रिया दिवः कविर्विप्रः स धायथा सुरुः । सीमी इह्वे परावति ।—सीम । ८।३।८

एष विप्रैरनिष्टतोऽपी देवो वि गाहते । दधद्रवानि दाशुषे ।—स्तोत्र । १०।१।५

एष देवो विप्रा जतोऽतिह्वरंसि धावति । पवमानो अदाभ्यः ।—अक्षुणि । १०।१।८

प्रजा स्रतस्य पिप्रतः प्र यद्धरन्त वज्रयः । विप्रा स्रतस्य वाहसा ।—मेधावी स्तोता । १०।८।६

आ गाहविर्विप्र स्रतं मतीनां । सीमः पुनाने असदचमूषु

सपन्ति यं मिथुनासो निकामा । अर्धव्यवो रथिरासः सुहस्ताः ।—सीम । ११।२।१

स वाजं विप्रचर्षन्तिरवन्तिस्तु तद्धता । विप्रभिरस्तु सजिता ।—अर्हत्कि । १२।५।३

वाजी वाजेषु धीयंतऽधरेषु प्रणीयत । विप्रो यज्ञस्य साधनः ।—अरि । १३।५।८

समिहमपि समिधा गिरा गृणे शुचिं पावकं पुरो अह्वरे ध्रुवं ।

विप्रं ह्योतारं पुष्टवारमद्रुहं कविं सुनैरीमहं जातिवेदसम् ।—अपि । सामवेद २।१५।४।४

आ पुरन्दरं ब्रह्मन् विप्रवचस इन्द्रं गायन्तोऽवसे ।—वच । १६।१।१०

अयं सृष्टसृष्टिभिः सृष्टस्तुतः समुद्र इव पप्रष्टे ।

सत्यः सो अस्य मङ्गिमा गृणे श्रवी यज्ञेषु विप्रराज्ये ।—स्तुतशस्त्रमण्य । १६।४।४ ; यजु १३।८।१

तुरण्वी मधुमनं हृतशुतं विप्रासो अर्कमावृष्टः ।

अजो रयिः प्रपद्ये इच्छां श्रवोऽजो स्नानास इन्द्रवः ।—अर्हत्कि । १६।४।६

तद्विप्रासो विपश्चुवी जायवांसः समित्यते

विश्वोयत् पयं पदम् ।—मेधावी जन ।

साम २।१८।१५ ; यजुः ३४।४४।१

विभूत रातिं विप्र चित्तशीचिषमग्निमीडिष्क जन्तरम्

अस्य मेध्यस्य सोमस्य सोमरे प्रेमधराय पूर्व्यम् ।—सोमरक्षवि ।

साम २।१५।१।५

स मान्जि तिरो अण्णानि मेथो मीढात्स्मिन्वाजयुः

अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रं भिच्छविभिः ।—ऋत्विक् ।

१८।३।८

अग्निः प्रह्नं न जन्मना शुभान्नक्षत्रां स्वीम् । कविर्विप्रे न वादधे ।—मेधावीक्षीता ।

१८।१।१

आ भात्यग्निरुषसास्त्रनौकस्तुद्विप्राणां देवया वाचो अम्युः ।—मेधावीक्षीता ।

१८।४।७

उरुव्यवसी महिने सुवृत्तिमिन्द्राय ब्रह्म जनयन् विप्राः

तस्य ब्रतानि न निनन्ति धीराः ।—अन्न, हविः ; प्राज्ञ ।

२०।३।५

युधो हवं विपिपानस्याद्रेवीधा विप्रस्यार्चतो मनीषाम्

कृत्वा दुवांस्यन्तसा सचेसा ।—प्राज्ञवशिष्ठ ।

२०।३।८

यजिहं त्वा यजमाना हवेम ज्येष्ठमङ्गिरसां विप्र मन्त्रभिर्विप्रंभिः शुक्र मन्त्रभिः ।

परिजानामिव दां ह्यंतारं चर्वणीनाम्

शोचिष्कं श वषणं यमिसा विशः प्रावन्तु जूतये विशः ।—अग्नि ।

५।२

अवन्नमीमदन्त ह्यव पिथा आखूषत ।—मेधावीपिटगण ।

यजुः ३।५१।२

अस्त्रोषत स्वभानवो विप्रा नवीष्टया मती योजा न्विन्द्र ते हरी ।

११।४।१ ;

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य वृहती विपश्चितः ।—ऋत्विक् ।

५।१४।१ ; ३५।२।८

मनो न येषु हवनेषु तिष्ठं विपः शन्या वनुयो द्रवन्ता ।—मेधावी ।

७।१७

ग्रहा उजानुतयो व्यन्तो विप्राय मतिम् । तेषां विशो प्रयानां वोऽहमधमूर्जम् समयमम् ।

८।४।१

वाजिवाजेष्वत वाजिनी नो धनेषु विप्रा अमृता ऋतज्ञाः ।—मेधावी ।

८।१८।१ ; २१।१२

परि त्वाम्ने पुरं वयं विप्रं सहस्य धीमहि ।—मेधावी ।

अथर्ववेद ७।७५।८ ; ११।२६।१

अण्वे नं विप्रा ऋषयोऽमदन्ति देवानां पुष्टे चक्रमा सुवसुम् ।

२५।३०।१

ये त्वा, नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः ।—मेधावी ।

३३।६३।१

अभीमं महिमा दिवं विप्रो वभूव सप्रथा ।—संपूर्ण ; मेधावी ।

३८।१७।१

अह्यं च्छुक्रं ज्योतिषो जनिष्ठाम द्युमन्तो विवसन्तु विप्राः ।

अथर्ववेद ४।१।५

यदिच्चिन्नुत्वा धना जयन्तं रथेरणे कनुमदन्ति विप्राः ।

५।२।४

विप्रस्य वा यच्छ शमान उच्छथ्योऽवांमं ऋसर्चा उपयासि भुरभिः ।

१८।१।२२

If one that became Bipra meaning Medhabi or *intelligent, wise (sage)*, in the above passages, was termed Bipra meaning Medhabi or intelligent, wise, sage ; would that be sufficient for inferring that then hereditary Caste-system was current ?—Would that be a cogent reason therefor ?

In the following Psalms, Riks and Mantras the terms ब्रह्म, ब्रह्मान, राजन्य, क्षत्र, विश and दास appear in the sense of individual



titles characterizing the men in general :—जरिष्ठ, होता, अथर्व्यु, कृत्विक्, चीर, कृषि, कवि, विद्वान्, ब्राह्मण, विप्र etc. being merely professional terms. ब्रह्म, सोमं, उक्थ, गाथा, गृणान etc. being professional terms.

उदु ब्रह्मायैरुत यवस्येन्द्रं समर्थं महया वशिष्ठः।

आ यो विश्वानि यवसा ततानोपश्रोता म ईवती वचांसि ।—स्तोत्र । सामवेद १।१।१०८ गायन्ति त्वा गायविणोऽन्यर्कमर्किनः ।

ब्रह्माण स्वा शतक्रत उद्वं शनिव येमिरे ।—कृत्विक् । ऋ १।१०।१ सा १।१।१११ ; १।१०।११३

ब्रह्माण इन्द्रं महयन्तो अर्कं रवईयमहये हन्तवा उ ।—कृत्विक् । १।१।१०१३

आ त्वा ब्रह्मयुजा हरो वङ्ग तामिन्द्रं केशिना । ऋ ७।१७।१ ; १।२०।१२ ; १८।२ ; ७।८।८ ;

उप ब्रह्माणि नः शृणु । —ब्रह्ममन्त्र ; स्तोत्र । सामवेद २।१।१।८

ब्रह्माण स्वा युजा वयं सोमपाभिन्द्रं सोमिनुः । सुतावन्तो सचामहे ।—ब्राह्मण, कृत्विक् । ८

सुह्रावन्तो हवामहे प्र ते अश्रोतु कुच्योः पेन्द्र ब्रह्मणाशिरः ।

प्र वाङ् शूर राधसा ।—स्तोत्र ।

२।२।३।३

मौ पु ब्रह्मव तन्द्रयुधुं वो बाङ्गानां पति । मत्स्व सूतस्य गोमतः ।—ब्रह्म ।

३।६।३

तिस्रो वाच ईरयति प्र वक्रिः ऋतस्य धीतिः ब्रह्मणो मनीषाम् ।

गावो यन्ति गोपतिं पृच्छमाणाः सोमं यन्ति मतथोन्नावशानाः ।—परिहट् सोम । ४।३।१४

अभि ब्रह्मीरणूषतं यद्भीर्हं तस्य मातर । मर्जयन्तीर्दिवः शिशुम् ।—ब्रह्मसम्बन्धौ । ५।२

वोधं सु मे मधवश्वाचमेमां यां ते वसिष्ठी अर्चति प्रशस्तिम् ।

ईमा ब्रह्म सधमादं जुषस्व ।—अन्न, हविः ।

५।५।३

आ तिष्ठ हवहृन्धं युक्ता ते ब्रह्मणा हरी ।

ऋ १।८।४३ ; अथर्व २०।८।४३

अवाचीणं सुते मनो यावा कृणीतु वधुना ।—स्तोत्र, मन्त्र ।

६।७।८ ; यजुः ८।३।१

इन्द्रायार्ह तूतुजान उपब्रह्माणि हरिवः ।

सुते दधिष्व नयन् ।—स्तोत्र, अन्न ।

८।३।६ ; यजुः २०।८।१

यद्वा रुमे वृशसे श्यावके रूप इन्द्र मादयसे सचा

कण्डासस्वा सोमिभिर्ब्रह्मवाहस इन्द्रा यच्छन्त्या गहि ।—कण्डकविषय ।

९।७।८

अग्निमीळे पुरोहितं यज्ञस्य देवकृत्विजं । होतारं रवधातमं ।—अग्नि ।

ऋ १।१।१

अग्निः पूर्वोभिर्न विभिरीषो नूतनैवत । स देवा एह वक्षति ।

२

ब्रह्म च नो वसो सचेंद्र यज्ञं च वर्धय ।

१।१०।४

ब्राह्मणाद्भिद्रं राधसः पिवा सोमसृत् रतु । तवेद्भि सख्यमसृत् ।

१५।५

तत्त्वा यामि ब्रह्मणा वदमानस्तदा शास्ते यजमाना हविर्भिः ।

२४।११

प्र वः शर्धांय हृष्ये त्वेदुन्नाय शुष्मिणे । देवतं ब्रह्म गायत ।

३७।४

कखासो वां ब्रह्म कण्ठं त्यजरे तेषां सु शृणुतं हवं ।

४७।२

ब्रह्म न हि त्वा राधंतुर्मयो ब्रह्मणोद्र तव यजनि वर्धना ।

५२।७

यद्यत्विजो व्रजने मानुषासः प्रयस्वंत आयवो जीमन्तः ।	६० । १
अस्मा इदं प्र तवसे तुराय प्रयो न हर्मिं स्तोमं माहिनाय	
मृच्छीषमायाभिगव भीहर्मिंद्राय ब्रह्माणि राततमा ।	६१ । १
एवाते हारियोजना सुवर्तोंद्रं ब्रह्माणि गोतृमासो अक्रन् ।	६१ । २
सनायते गीतम इंद्र नव्यमतस्तद्वद्रन्न हरियोजनाय ।	६२ । १२
अकारि त इंद्र गीतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्यां ।	६३ । ८
अथा ते अंगिरस्तमात्रे वेधस्तमप्रियं । वीषम ब्रह्म सानसि ।	७५ । २
इत्या हिं स्तोम इन्द्र दे ब्रह्मा चकार वर्धनं ।	८० । १
शतैनमन्वमीगवर्दिद्राय ब्रह्मोद्यत्तमर्चन्ननु स्वरान्यं ।	८० । ८
तस्मिन् ब्रह्माणि पूर्वथेन्द्र उक्था समन्मतार्चन्ननु स्वरान्य ।	८० । १६
युनज्मि ते ब्रह्मणा कैशिला हरी उप प्र याहि दधिषे गभस्तयोः ।	६
प्रा चैर्देवासः प्र णयंति देव्युं ब्रह्मप्रियं जीषयंते वरा इव ।	८३ । २
ब्रह्मकृष्णं तौ गीतमासो अर्कैरुर्ध्वं नुनुद्र उत्सधिं पिवध्ये ।	८८ । ४
अग्नीषोमा ब्रह्मणा वावधानीरुं यज्ञाय अक्रथुरु लोकां ।	८९ । ६
त्वमध्वर्युरुत होतासि पूर्यः प्रशास्ता पोता जनुषा पुरोहितः ।	
विश्वो विद्वां आर्त्विज्या धीर पृथस्यग्ने सख्यं मा रिषामा वयं तव ।	८४ । ६
यो विश्वस्य जगतः प्राणतस्यतियो ब्रह्मणे प्रथमी गा अविंदत्	
इंद्री यो दस्यु रधरां अवातिरन्मरुत्वतं सख्याय हवामहे ।	१०१ । ५
त्वायेन्द्र स्तोमं सुषुमा सुदच्छ लाया हविश्चक्रमा ब्रह्मवाहः ।	१०१ । ८०
ब्रह्मा कृणोति वरुणी गातुविदं तमीमहे ।	१०५ । १५
यदिंद्राग्नी मदथः स्वे दुरोणे यदब्रह्माणि राजनि वा यजत्रा ।	१०८ । ७
एतानि वां श्वस्या सुदानू ब्रह्मां गृणं सदमं रोदस्योः ।	११७ । १०
ब्रह्म कृण्वंती वषणा युवभ्यां सुवीरासो विदथसा वृद्धम ।	११७ । २५
ता विद्वांसा हवामहे वां ता गो विद्वांसा मन्य वीचेतमद्य । प्रार्थेद्वयमानो युवाकः ।	१२० । ३
अस्तोढं स्तोम्या ब्रह्मणा मेऽवीवधध्वमुशती रुषासः ।	१२४ । १३
अस्माकं ब्रह्मोतयेऽवा पृतसुषु कामु चित् ।	१२८ । ४
अचित्तं ब्रह्म जुजुषुर्धुवानः प्र मित्रे धाम वरुणे गृणंतः ।	१५२ । ५
आ धेनवी मामतेयमवतीर्ब्रह्मप्रियं पीपयन् सखिन्नूधन् ।	६
पित्वो भिक्षेत वधूनानि विद्वांसाविवांसन्नदितिसु रथ्येत् ।	
अस्माकं ब्रह्म पृतनासु सखा अस्माकं वटिर्दिव्या सुपारा ।	१५२ । ७
यदुगं जाधे वषणमश्विना रथं घृतेन नी मधुना चैवसुसुतं	
अस्माकं ब्रह्मपृतनासु जिह्वतं वयं धना शरसाता भजेमहि ।	१५७ । २
न मा गरन्नद्यो मादतमा दासा यदीं सुसुसुबनवाधुः	

श्रीरो यदस्य वैतनी वीतक्षत्स्वयं दास उरी अंसावपि स्थ ।	१५८ । ५
अपांमरं यतीनां ब्रह्मा भवति सारथिः ।	१५८ । ६
सुवेत ता हविषी अध्वरेषु सर्वा ता ते ब्रह्मणा सुदयामि	१६२ । १०
चत्वारि वाक्परिस्मिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः	
गुह्यं ब्रौणी निहिता नैर्गयति तुरीयं वाचो मनुष्या वदन्ति ।	१६४ । ५
कस्य ब्रह्माणि कुसुपुयुवानः को अध्वरे गतः आपवर्षे	
श्रेणी इव भजतो अंतगिरे नैन मद्वा मनसा रीरमाम ।	१६५ । २
ब्रह्माणि मे मतयः शं सुतासः शुष इयति प्रभतो मे अद्रिः ।	४
आं पु वर्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ।	१६५ । १४
यथा पूर्वस्था जरितभ्यः इन्द्र मय इवापो न तूष्यते बभूव ।	१७५ । ६ ; १७६ । ६
ये ते वषणां वषभाष इन्द्र ब्रह्मयुतो वषरथासो अत्याः ।	१७७ । २
अयं यज्ञो देवया अयं मियेष इमा ब्रह्माख्ययमिन्द्र सोमः ।	४
अौ सुष्ठुत इन्द्र याज्ञवाङ्मुप ब्रह्माणि मान्यस्य कारीः ।	५
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिर्य नो दमे ।	२ । १ । २
त्वं ब्रह्मा रयिविदुर्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या ।	१ । ३
प्राची यावापृथिवी ब्रह्मणा कृधि स्वर्णं शुक्रमुषसो विदिदुःतः ।	२ । ७
वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनां अति ।	२ । १०
दधन्वे वा यदोमनु वोचदब्रह्मानि वेरु तत् ।	५ । ३
यो रथस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरिः ।	१२ । ६
य सुन्व तमवति यः पचंतं यः संग्रंतं यः शशमानसूती	
यस्य ब्रह्म वर्धनं यस्य सोमो धस्येन्द्रं राघः स जनास इन्द्रः ।	१२ । १४
प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सयनेषु दाष्टमि ।	१६ । ७
अधाकृणो प्रथमं वीर्यं महद्यदस्याये ब्रह्मणा शुष्ममेरयः ।	१७ । ७
मम ब्रह्मोद्रे याज्ञच्छा विन्वा हरी धुरि क्षिप्वा रथस्य ।	१८ । ७
ब्रह्माख्यं त इन्द्र ते नवीय इषसृजं सुक्षितिं सुव्रमश्वः ।	१८ । ८
स धेस्वः कामं क्षीपरदियानो ब्रह्माख्यतो नूतनस्यायोः ।	२० । ४
सो अग्निरसामुषया कुसुप्वान् ब्रह्मा तृतादिंद्री गातुमिष्वन् ।	२० । ५
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः श्रण्वभूतिभिः सौद सादनं ।	२३ । १
उक्षा इव सूर्यो ज्योतिषा मद्वा विश्वेषामिज्जनिता ब्रह्माणामसि ।	२३ । २
ब्रह्मद्विषक्षापनो मन्युमौरसि वृहस्पते मद्दि तत्ते महित्वनं ।	२३ । ४
वीरंषु वीरौ उप पृच्छि नस्व यदीशानो ब्रह्मणा वेवि मे हवं ।	२४ । १५
इंधानो अग्निं वनवद्गुप्यतः कृतब्रह्मा शुश्रुवद्रातहव्य इत् ।	२५ । १
आ नो ब्रह्माणि मरुतः समन्वयो नरा न शंसः सवनानि गंतन ।	३४ । ६

तं नो दात मरुती वाजिनं रथ आपानं ब्रह्म वितथद्विवेदिवे ।	
हिरण्यवर्णान् ककुहान्यतस्तु चीं ब्रह्मण्यंतः शंस्यं राध ईमहे ।	३४ । ११
तुभ्यं सुतो मघवन् तुभ्यमाभ्यतस्त्वमस्य ब्राह्मणादा दपत् पिव ।	३६ । ५
जीप्यग्ने समिधं जीप्याङ्गतिं जीपि ब्रह्मजन्मं जीपि सृष्टिं ।	३७ । ६
ब्रह्माणेव विदथ उक्थैशासा द्रुतेन हव्या जन्वा पुरवा ।	३८ । १
एतानि वामश्विना वर्धणानि ब्रह्म स्तोमं गृह्यसमदास्ते अक्रन ।	३९ । ८
इमा ब्रह्म सरस्वति जुषस्व वाजिनी वति ।	४१ । १८
उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि ।	४३ । २
मभिर्हंस्य शयमीणः पुरस्ताद् ब्रह्मवन्वानो अजरं सुवीरं ।	४५ । २
तं धीरासः कवय उन्नयंति स्वाध्या मगसा देवयंतः ।	८ । ४
उत नो ब्रह्मब्रविष उक्थेषु देवहृतमः ।	१३ । ६
यावद्वींश्च ब्रह्मणा वंदमान इमां धियं शतसीयाय देवीं ।	१८ । ३
अमिचायुधी मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः ।	
दासवदब्रह्म कुशिक्षास एरिर एकएकी दमे अग्निं समीधिर ।	२९ । १५
उदवह रक्षः सहस्रलुमिन्द्र वशा मध्यं प्रत्ययं शयीहि ।	
आ कौवतः सल्लूकं चकथे ब्रह्मदिवि तपुषि हितिमस्य ।	३ । २० । १७
गवाशिरं मंथिनमिन्द्र शुक्रं पिवा सोमं ररिमा ते मदाय ।	
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वषस्व ।	३२ । २
ब्रह्मकुतस्तन्वा वावधानी भूरिदाव आपृणद्रोदसी उमे ।	३४ । १
ब्रह्मणा ते ब्रह्मयुजा दुनज्मि हरी सखाया सधमाद आशू ।	३५ । ४ ; अथर्ववेद २० । ६ । १
इमा ब्रह्म ब्रह्मवाहः क्रियंत आ वरुणः सीद । वीहि शूर पुरोलाशं ।	४१ । ३
तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सन्तः दधिर हरिर्वा जुषस्व ।	
वाध्यापियवसी नूतनभ्य सखे वसी जरितभ्यो वयो धाः ।	५१ । ६
प्र ते अग्नीतु कुर्व्याः प्रेद्र ब्रह्मणा शिरः प्र वाह भूर राधंस ।	१२
य इमे रोदसी उमे अहमिन्द्रमनुषवं । विश्वामितस्य रक्षति ब्रह्मदे भारतं जगं ।	५३ । १२
विश्वामित्रा अरासत ब्रह्मेद्राय वज्रिणे । करदिन्नः सुराधसः ।	६ । १३
उत ब्रह्मभ्यंगिरी जुषस्व सं ते शस्तर्देववाता जरत ।	४ । ३ । १५
स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत् ।	४ । ६
अकारि ब्रह्म समिधान तुभ्यं शंसार्यकथं यजते व्यू धाः ।	
हीतारमग्निं मनुषो नि वेदुर्नमस्यंत उशिजः शंसमायोः ।	६ । ११
उत या अग्निरध्वर उतो गृह्यपतिर्दमे उत ब्रह्म नि वोदति ।	८ । ४
उतिभस्तमिषणो द्रव्यहृती नि मायावानब्रह्मा दस्युर्त ।	१६ । ८
एवेक्षिद्राय वषभाय वीष्णि ब्रह्माकर्म भगवो न रथं ।	१६ । २०

नूत्त इन्द्र नूत्तान इधं जरिते मयीन पीपेः ।	१६।२१ ; १६।२१ ; २०।२१ ; २१।२१ ;
अकारिते हरिवी ब्रह्म नव्यं धिया स्थाम रथ्यः सदासाः ।	२२।२१ ; २३।२१ ; २४।२१
ब्रह्म सोमं मघवा सोमसुक्या यो अशानं शवसा विभदेति ।	४।२२।१
स वृत्तहृत् हव्यः स ईडाः स सुष्टुत इन्द्रः सत्यराधाः ।	
स यामन्ना मघवा मत्याय ब्रह्मण्यते सुष्ये वरिवी धात् ।	२४।२
धीरासो हि हा कथयो विप्रश्चितस्तान् प्ला ब्रह्मण्य वेदयामसि ।	२६।७
स इत्क्षति सुधित ओकसि स्वे तस्मा इला पिन्वते विश्वदानौ ।	
तस्मै विशः स्वयमेवा नमंत यस्मिन् ब्रह्मा राजनि पूर्वं एति ।	५०।८
उप ब्रह्मा श्रणवच्छस्यमानं चतुःशृंगोऽवमीहीर एतत् ।	५८।२
वसां राजानं वसति जनानामरातयो नि दधु संत्येषु ।	
ब्रह्मण्यवे रव तं सृजंतु निंदितारो रिंदासो भवंतु ।	५।३।६
अग्निस्तु विश्वस्तमं तु वि ब्रह्माणसुक्तमं । अतुतं श्रावधत्पतिं पुत्रं ददाति दायुषे ।	२५।५
उतै ब्रह्माणी मरुतो मे अयेंद्रः सोमस्य सुषुतस्य पेयाः ।	२८।३
इन्द्र ब्रह्म क्रियमाणा जुषस्व या ते शविष्ठ नव्या अकर्म ।	१५
अनवस्ते रथमश्राय तच्चन्वष्टा वज्रं पुरुहूतं द्युमंतं ।	
ब्रह्माण इन्द्र मृह्यंती अर्कैरवधंयन्नह्ये हंतवा उ ।	३१।४
विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्मानि तविषीर्मवधंन् ।	१०
न ते त इन्द्राभ्य आदृष्यायुक्तासो अब्रह्मता यदसन् ।	३३।३
अजातशत्रुमजरा स्वर्वत्यु सधामिता दक्षमीयंतं ।	
सुनीतन पंचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ।	३४।१
अस्मा इत् काव्यं वच उक्थमिन्द्राय शंस्यं ।	
तस्मा उ ब्रह्मवाहसे गिरा वधंत्यवयो गिरः शुभंत्यवयः ।	३८।५
गुह्यं सूर्यं तमसापव्रतेन तुरीयेन ब्रह्मणा विंददतिः ।	५।४०।६
शव्णो ब्रह्मा युयुजानः सपर्यन् कौरिणा देवब्रह्मसोपशिक्षन् ।	८
ब्रह्म प्रियं देवहितं यदस्माहं मित्र वरुणे यन्मयोभु ।	४२।२
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानां ।	४
इमा ब्रह्माणि वर्धनाश्विभ्यां संतुशंतमा । या तन्नाम रथां इवावीचाम ब्रह्मन् ।	७३।१०
कं यायः कं इ गच्छथः कमच्छा युं याथे रथं । कस्य ब्रह्मानि रथ्यथी वयं वासुष्मसीष्टये ।	७४।३
प्र सन्नाजी वृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय ।	८५।१
त्वं नः पाह्यंहसी जातवेदी अचायतः । रक्षा णी ब्रह्मणस्त्ववे ।	६।१६।३०
ब्रह्म प्रजावदा भर जातवेदी विचर्षणे । अग्रे यद्दीदयद्दिवि ।	१६।३६
एवा पाहि प्रमथा मंदतु त्वा शुधि ब्रह्म बाहधस्तेत गीर्भिः ।	१७।३
सुवीरं त्वा स्थायुधं सुवज्रमा ब्रह्म नव्यमवसे ववत्यात् ।	१७।१३

तूवंत्रीजीयान् वसस्तवीयान् कृत ब्रह्मो द्रो वृद्धमहाः ।	२० । ३
अर्चामसि वोऽ ब्रह्मवाहो यादेव विद्म तात्वा मह्यं ।	२१ । ६
स तु शुचीन्द्र नूतनस्य ब्रह्मव्यती वीर कारुधायः ।	२१ । ८
स नो वक्षदनिमानः सुब्रह्मो द्रो विश्वावर्ति दुर्गेच्छणि ।	२२ । ७
आ जनाय द्रुक्ष्ये पाथिवानि दिव्यानि दीपयोऽन्तरिक्षा	•
तपा वषष्टिशतः शोचिषा तान् भद्राद्विषे शौच्य चामपैथ ।	२२ । ८
सुत इत्वं निमिष्य इन्द्र सोमि सोमि ब्रह्मणि शस्यमान उक्थ	२३ । १
सुते सोमि स्तमसि शंसदृक् येन्द्राय ब्रह्म वर्धनं यथासत् ।	२३ । ५
ब्रह्माणि हि चक्षुषे वर्धनानि तावत् इन्द्र मतिभिर्विविषः ।	२३ । ६
स सोम आमिष्यतमः सुतो भुव्यस्मिन्पक्तिः पच्यते संति धान	
इन्द्रं नैरः स्तुवंतो ब्रह्मकारा उक्था शंसन्तो देववाततमाः ।	२४ । ४
कदा भुवन्यच्ययाणि ब्रह्म कदा सोमे सहस्रपोथं दाः	•
कदा सोमं वासयोऽस्य रायाः कदा धियः करसि वाजरवाः	२५ । १
कहिं स्विच्छिद्रं यज्जरिते विश्वप्सु ब्रह्म कणवः शविष्ठ ।	२
तं वो धिया परमया पुराजामजरमिद्रमभ्यनूय्यर्कः	
ब्रह्मा च गिरो दधिरे समस्मिन्वाहाय सोमो अधिवर्धंदिन्द्रं	२८ । ३
वर्धाय यज्ञ उत सोम इन्द्रं वर्धाद्ब्रह्म गिर उक्था च मन्म ।	२८ । ४
उप ब्रह्माणि शृण्व इमा नोऽथा ते यज्ञस्तन्वे वयो धात् ।	४० । ४
अध्वर्यो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा	•
यः पूर्व्याभिरुत नूतनाभिर्गोभिर्वावधे गृणताष्टवीणां ।	६ । ४४ । १३
सखाया ब्रह्मवाहसेऽर्चत प्र च गायत । स हि नः प्रमतिर्महो ।	४५ । ४
ब्रह्माणं ब्रह्मवाहसं गोभिः सखायं सृष्टिमयं । गो न दोहसे हुवे ।	४५ । ७
प्रवं रयीणां युजं सखायं किरिचोदनं । ब्रह्मवाहस्तमं हुवे ।	४५ । १८
अव त्वे इन्द्र प्रवतो नोर्मिर्गिरो ब्रह्मानि नियतो धवंते ।	४७ । १४
अभि त्वं वीरं निर्वणसमचेन्द्रं ब्रह्मणा जरितर्नवेन ।	५० । ६
अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निमित्सात् ।	
तपूषि तस्मै वृजिनानि संतु ब्रह्मद्विषमभि तं शोचतु धीः ।	५२ । २
किमंग त्वा ब्रह्मणः सोम गोपां किमंगु त्वाहुरभिश्क्षिपां नः ।	
किमंग नः पश्यसि निद्यमानान् ब्रह्मद्विषे तपुषि हेतिमस्य ।	५२ । ३
यां पूषण् ब्रह्मचोदनोमारां विभर्षाष्टणे । स्या सुमस्य हृदयमा रिख किंकिरा कणु ।	५३ । ८
इदाहि त उषो अद्रिसानो गोवा गवानंगिरसो गृणन्ति ।	
व्यर्केण विभिद्ब्रह्मणा च सत्या नृणामभवद्देवहृतिः ।	६५ । ५
आ वामश्चासौ अभिमातिषाह इन्द्राविष्णू सधमादो बहन्तु ।	

जुषेयां विश्वा हवना मतीनामुप ब्रह्मणि शृणुतं गिरी मे ।	६८ । ४
इन्द्राविष् पिवतं मधो अस्य सोमस्य दक्षा जठरं पृथेयां ।	
आ वामं धांसि मंदिराण्य अद्रूप ब्रह्माणि शृणुतं हव मे ।	६८ । ७
अवशष्टा परा पत्न शरव्ये ब्रह्मसंशिते ।	७५ । १६
यो नः स्त्रो अरणो यश्च निष्ठो जिधांसति । देवास्तं सर्वे धूर्वतु ब्रह्मवर्म ममांतरं ।	७५ । १८
नू मे ब्रह्माण्यग्र चच्छ साधि त्वं देव मवर्धन्नाः सुषूदः ।	
रातौ स्यामीभयास आ ते यूयं पात स्वस्तिभिः सदा नः ।	७१ । २० ; २५
असादि हतो वक्रि राजगणानघिर्ब्रह्मा नृषदने विधतां ।	
द्वीश्व यं पृथिवी वाहधाते आ यं हांता यजति विश्ववारं ।	७ । ५
अग्ने याहि दूत्यं मां रिषण्यो देवां अन्ता ब्रह्मकृता गणेन ।	
सरस्वतीं मरुतो अश्विनापो यच्छि देवान्ब्रधेयाय विश्वान् ।	६ । ५
सुतङ्गा यज्ञः सुशमा वसुनां दवं राधो जनाभां ।	१६ । २
धेनुं न त्वा सूयवसे दुदुचद्रूप ब्रह्माणि सखी वसिष्ठः ।	१८ । ४
सना ता त इन्द्रं भोजनानि रातहव्याय दाणुषे सुदासे ।	
वृषे ते हरो वृषणा धुनज्मि व्यंतु ब्रह्माणि पुरुशाक वाजं ।	१८ । ६
नू इन्द्रं शूर सवमानं कृती ब्रह्मजुतस्तत्वा वाहधस्व ।	
उप नो वाजान्मिमीक्षुप क्षीन्धूयं पात स्वस्तिभिः सदा नः ।	१८ । ११
बोधा नुमे मघवन्त्वचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिं । इमा ब्रह्मा सधमादे जुषस्व ।	२२ । ३
तुभ्येदिमा सवना शर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि । त्वं हृभिर्हव्यो विश्वधासि ।	७
उदु ब्रह्माण्येरत यवस्येन्द्रं समर्यं महया वसिष्ठ	
आ यो विश्वानि शवसा ततानोपयोता स इवतो वचांसि ।	२३ । १
युजे रथं गवेषण हरिभ्यामुप ब्रह्माणि जुजुषाणमभ्युः ।	३
आ नो विश्वाभिरुतिभिः सजोषा ब्रह्म जुषाणो हर्यश्च याहि ।	७ । २४ । ४
न सोम इन्द्रमसुतो ममाद नाब्रह्माण्यो मघवानं सुतासः ।	२६ । १
ब्रह्माय इन्द्रोप याहि विद्वानं वाचस्तं हरयो संतु युक्ताः ।	२८ । १
यो अर्चतो ब्रह्मकृतिमविष्टो यूयं पात स्वस्तिभिः सदा नः ।	२८ । ५ ; २९ । ५ ; ३० । ५
ब्रह्मखीरं ब्रह्मकृतिं जुषाणोऽवांचौनो हरिभिर्याहि तूयं ।	
अखिद्रू च सवने मादय स्वीप ब्रह्माणि शृणव इमा नः ।	२८ । २
इमे हि ते ब्रह्मकृतेः सुते सधा मधौ न मन्त्र आसते ।	
इन्द्रे कामं जरितारी वसूयवो रथेन पादमा दधुः ।	३२ । २
एवेद्रू कं दाशराजं सुदाशं प्रावदिन्द्रो ब्रह्मणा वी वसिष्ठाः ।	३३ । ३
जुष्टौ नरो ब्रह्मणा वः पितृणामन्नमव्यथं न क्लिप्ता रिषाथ ।	४
उतासि मैवा वरुणो वसिष्ठौर्वश्वा ब्रह्मन्मनसोऽधि जातः ।	

द्रष्टुं स्तुतुं ब्रह्मणा दैव्येन विश्वे देवाः पुस्तरे त्वाददेत ।	३०।३३।३५
आदित्या रुद्रा वसवो जुषतेतद् ब्रह्म क्रियन्नाथं नवीयः ।	३५।१४
प्र ब्रह्मेतु सदानादृतस्य विरश्मिभिः ससृजुं सूर्यो गाः ।	३६।१
वयं नु ते दान्वांसः स्याम ब्रह्म कृण्वंती हरिवो वसिष्ठाः ।	३७।४
यो ब्रह्मणे सुमतिमायजाते वाजस्य साती परमस्य रावः	.
सीलंत मन्युं मघवानो अयं स्रुं चयाय चक्रिरे सुधति ।	६०।११
प्र वां मन्त्रान्युचसे नवानि कृतामि ब्रह्मा जुजुषन्निमानि	६१।६
शुश्रुवांसा चिदश्विना पुरुष्यभि ब्रह्माणि चक्षार्थं ऋषीणां	७०।५
यो वं यज्ञो नासत्या हविष्यन्कृतब्रह्मां समर्थो भवति०	.
उप प्र यातं वरमा वसिष्ठमिमां ब्रह्मान्युच्यंते युवभ्या ।	७०।६
इमा ब्रह्माणि युवयून्मन्ययं पात स्वस्तिभिः सदा नः ।	७०।७ ; ७१।६
कृतं नो यज्ञं विदयेषु चारुं कृतं ब्रह्मानि सूरिषु प्रशस्ता	८४।३
इदं श्लोको महि दैव्यः सिषक्तु यो ब्रह्मनो देवकतस्य राजा ।	८७।३
देवी देवस्य रोदसी जनित्री ब्रह्मस्यति वाहधतुर्महित्वा	.
दद्यायाय दक्षता सखायः करद्ब्रह्मणे सुतरा सुगाधा	८७।८
संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।	.
वाचं पथ्यन्मज्जित्वा प्र मंडूका अवादिषु ।	१०३।१
ब्राह्मणामी अतिरावे न सीसे सरो न पूर्णमभिती वदंतः	१०३।७
ब्राह्मणासः सोमिनो वाचमक्रत ब्रह्म कन्वतः परिवत्सरौषं	.
अध्वर्यवो घर्षिणः सिध्दिदाना आविर्भवति गुह्या न केचित् ।	१०३।८
ब्रह्मद्विषे क्रत्यादे घोरचक्षुषे हेषो धत्तमनवायं किमौदिने	१०४।२
यां वां ह्रीवां परिहृणोमि मेषयैमा ब्रह्माणि वृपतीव जिवन्ते	७।१०४।६
यच्चिद्वि त्वां जना इमे नानाहवंत ऊत्यर्थे ।	.
अस्माकं ब्रह्मेदमिद्रं भुतु तेऽहं विश्वा च वर्धेण ।	८।१।३
एह हरी ब्रह्मजुजा शम्मा वचतः सखायं । गीर्भिः श्रुतं शिर्वणसं ।	८।२।२७
तत्त्वा यामि सुवीर्यं तद्ब्रह्म पूर्वचित्तये । येना यतिभ्योभगवे धनेहितेयेन प्रस्फुटमाविष	३।८
कणासन्त्वा ब्रह्मभिः सीमवाहस इद्रायच्छंत्या गहि ।	४।२
नि षु ब्रह्म जनानां याविष्टं तूयसा गुतं । सो ज्ञानां उपारतं ।	५।१३
प्र तमिंद्र नशीमहि रयिं गीमं तमश्चनं । प्र ब्रह्म पूर्वचित्तये ।	६।८
इद्रो ब्रह्मेद्र ऋषिर्द्रिः पुरु पुरुहूतः । महान्महीभिः शचीभिः ।	१६।७
आ त्वा ब्रह्मयुजा हरी ब्रह्मामिद्रं कोशना । उप ब्रह्माणि नः शृणु ।	१७।२
ब्रह्माणस्ता वयं युजा सीमपामिंद्र सोमिनः ।	१७।३
सुतावंती हवामहे अथर्ववेद	अथर्ववेद । २०।३८।२ ; ४७।८
सखाय आ शिषामहि ब्रह्मेद्राय वज्रिणे । सुष ऊ षु वो वृत्तम्युय धृणवे ।	२४।१



वी'वज्जाति' वजात इत्सुनध्वं पचाति च । ब्रह्मेदिन्द्रस्य चाकनत् ।	३१।१
न नुनं ब्रह्मणाष्टं प्राप्नोमसि सुन्वतां । न सीमी'चप्रता पपे ।	३२।१६
पन्य' इदुप' साधत पन्य लक्ष्यानि शंसत । ब्रह्मा कृणोत पन्य इत् ।	३२।१७
प्र व' उयात्र निष्टुरेऽभाङ्' ह्याव प्रसन्धिने । देवत' ब्रह्मगायत ।	३२।२७
ए'द्र याहि पीतये मधु शविष्ठ सीयं ।	
नायम'च्छामधवा शृण्वद्विरो ब्रह्मोक्था'च युक्तु ।	३३।१३
ब्रह्म जिवन्तमुत जिवन्त धियो हतं रक्षांसि सेधतमसीवाः ।	
सजीवसा उषसा सूर्यणन च सीमं सुन्वतो अश्विना ।	३५।१६
चवं जिवन्तमुत जिवन्तं नृन् हतं रक्षांसि सेधतमसीवाः ।	१७
धेनुजिवन्तमुत जिवन्तं विशो हतं रक्षांसि सेधतमसीवाः ।	१८
प्रेदं ब्रह्म हवर्तुर्येषावथ प्र सुन्वतः शचीपतः इ'द्र विद्याभिदतिभिः ।	३७।१
प्र ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यत ।	
घा सप्तवृधमर्णवं जिह्मवारमपोरुत इ'द्र ईशान श्रीजसा नभंतामन्यके समे ।	४०।५
मा त्वा मूरा अविष्यवो मीपह्रस्वान आ दभन् । माको' ब्रह्मविषो वनः ।	४५।२३
आ त एता वचीयुजा हरी गृभ्णे सुमद्रथा । वदी' ब्रह्मभ्य इद्दः ।	४५।३८
असावि मन्म पूर्यं ब्रह्मो'द्राय वोचत ।	
पूर्वो'र्द्धतस्य वृद्धती'रनुषत सोतुर्मेधा असृचत ।	८५।२।८
यष्टत्विजो ब्रह्मधा कल्पयंतः सचेतसो यज्ञमिमं बहृति	
यो अनूचानी ब्राह्मणो युक्त आसीत्का खित्तव यजमानस्य संवित् ।	५८।१
सप्त हीतारक्षमिदीलते त्वाग्ने सुत्यजमङ्गयं	
भिनत्स्यद्रिं तपसा वि शोचिषा प्राप्ते तिष्ठ जनां अति ।	८६।०।१६
आ याहि कृण्वाम त इ'द्र ब्रह्माणि वर्धना	६२।४
दिवो मानं नोत्सदन्त्सीमपृष्ठासी अद्रयः । उक्था ब्रह्म च शंस्या ।	६३।२
उक्ता मदंतु सीमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मविषो जहि ।	६४।१
यस्य हवभो बुवा तुविषोवो अनानतः । ब्रह्मा कसं सपर्यति ।	८६।४।७
त्वमिहाब्रह्मकृते कास्यं वसु देष्टः सुन्वते भुवः ।	८६।६।६
वयं वा ते अपूर्ये'द्र ब्रह्माणि वचहन्—	६६।११
पिंगा परि चनिष्कहदिन्द्राय ब्रह्मोद्यत' ।	६८।८
अभि गंधर्वमलणदुधे पु रजःस्वा । इ'द्री ब्रह्मभ्य इहृषे ।	७७।५
त्वं सीम तनूकृद्धो द्वेषेभ्योऽन्यकृतेभ्यः । उरु यंतानि कथं ।	७८।३
प्र व इ'द्राय वृद्धते मरुतो ब्रह्मार्चत । ठवं हनति वचह्रा शतक्रतुर्वज्रे ण शतपर्वणा	८८।३
उप ब्रह्माणि सवनानि ववहा परमज्या ऋचीषमः ।	८०।१
ब्रह्मा त इ'द्र गिर्वणः क्रियंते अनतिङ्गता—	८०।३
नो यु वज्जिब तंद्रयुर्मुवी बाजानां पते । मत्स्वा सुतस्य गीमतः ।	८२।३०

प्र पर्वता अनवत प्र गावः प्र ब्रह्माणो अभिनचंत इन्द्रं च	८६१५
वार्यन्ता यथाभिर्धेति शूरं ब्रह्माणि । वाहध्वांसं चिदद्विवो दिवेदिवे ।	८८८
अभिब्रह्मीरवृषत वहीकृतस्य मातरः । मैत्र्यंते दिवः शिशुम् ।	८१२३५
तं त्रिपृष्ठे एवं धुवेरथे युजंति युतेव । कृषीणां सप्तधीतिभिः ।	८१६२१७
यत्ते पवितमर्चिष्यग्रं विततमंतरा । ब्रह्म तेन पुष्पीहि नः ।	८१६०२३
यत्ते पवितमर्चिष्यदग्रं तेन पुष्पीहि नः । ब्रह्मसवेः पुष्पीहि नः ।	८०२४
हरिरोपशंकुणुते नभस्यस्य सप्तसिरे चत्वारो ब्रह्म निर्णिजे ।	७१११
ईक्षेयासो अहो न चारवो ब्रह्मब्रह्म ये जुजुषुर्द्धविर्हविः ।	७०३
ब्रह्म प्रजावद्रश्मिष्यपत्यं पीत इन्द्रिद्रमस्य याचतात् ।	८६४१
अभिसलिपा भुवनस्य राजा विदद्भातुं ब्रह्मणं पुयमानः ।	८६१०
तिस्रोवाच ईरयति प्र ब्रह्मिर्कृतस्य धीतिं ब्रह्मणो मनीषा ।	८०३४
तच्चा रिष्टं कृतं भिष्यगब्रह्मा सुत्वंतमिच्छंतीद्रायेदो परि स्व ।	८११२७१
ब्रह्म च ते जातवृद्धो नमस्येयं च गौः सदमिदधनी भूत् ।	१०४३
युजे वां ब्रह्मपुर्व्यं नमोभिर्वि श्लोक एतु पथ्येव सूरैः ।	१३१
अग्निष्ठद्विष्टादगदं कृणोतु सीमय यो ब्राह्मणां आविवेश ।	१६६
आन इन्द्र पृचसीऽसाकं ब्रह्मोदयत । तत्त्वा याचामहेऽवः शुण यद्वन्नमानुषम्	२२३
तंभ्यो गोधा अययं कर्षदितये ब्रह्मणः प्रतिपीयं त्यज्रेः ।	२८११
प्र देवता ब्रह्मणं गातुरेलपो अक्छा मनसो न प्रयुक्ति—	२०११
हिनीता नो अध्वरं देवयज्या हिनीत ब्रह्म सनये धनानां—	२०११
ब्रह्महिषो विष्वगेनो भरेरत तद्देवानामवी अद्यावन्पीमहे ।	२६१८
सब्रह्मणं देववंतं ब्रह्मंतसुखं गभीरं पृथुबुधमिन्द्र—	४०३
अहं दां गृणते पुर्व्यं वस्त्रं ब्रह्म कणवं मन्त्रं वर्धनं—	४८११
भवस्त्वमिन्द्र ब्रह्मणा महान् सुवी विश्वेषु सवनेषु यज्ञियः—	५०३
वराय ते पात्रं धर्मणे तना यज्ञो मन्वी ब्रह्मोदयतं वचः ।	५०६
अहं हीता न्यसीदं यजीयान् विश्वे देवा मरुतो मा जुनन्ति	
अह्वरश्चिनाध्वर्यवं वा ब्रह्मा समिद्वति साहुतिर्वी ।	१०५२१२
इदमित्या रौद्रं गूर्मवचा ब्रह्म क्त्वा सच्यामंतराजौ	
क्राणा यदस्य पितरा मं हनेष्टः परंपत्पक्ष्ये अहन्ना सप्तहोतृन् ।	६११
अयं नाभा वदति वल्गु वो गृह्ये देवपुत्रा कृषयस्तच्छृणोतन	
सब्रह्मण्यरंगिरसो वो अस्तु प्रति गृभ्णीत मालवं सुमधसः ।	१४६२४
ब्रह्म गामश्च जनयंत ओषधीर्वनस्पतीन् पृथिवीं पर्वततां अपः	
सूर्यं दिवि रोहयंतः सुदानव आर्या व्रता विस्जंती अग्निं अस्मि ।	६५११
विश्वं देवाः सह धीभिः पुत्रा मनीर्यजता अमृता कृतज्ञाः	
रातिषाचो अभिषाचः स्वर्गदः स्वर्गिरो ब्रह्म मूक्तं जुषेरत ।	६५१४

सरस्वातीभिर्वरुणी दृतवतः यूषा विश्वमर्हमा बायुरश्विना

ब्रह्मकृती अष्टता विश्ववेदसः शर्मनी यंसन् त्रिवरुथमर्हसः ।

६६।५

आदित्या चद्रा वसवः सुदानव इमा वृक्षा शस्यमानानि जिवन्त ।

६६।१२

इदो तष्टेनु मनसो जवेषु यदब्राह्मणोः संयजती सखायः

अब्राह्म त्वं वि जुहुर्वेद्याभिरोहब्रह्मणो वि चरंतु त्वे ।

७१।८

इमे ये नार्वाङ्गन परस्परंति न ब्राह्मणासो न सुतेकरासः

त एते वाचमभिपद्य पापया सिरौक्तं त्वं तन्वते अप्रजज्ञयः ।

७१।९

ऋचां त्वः पीषमासो पुपुष्वान् गायवं त्वी गायति शक्करीषु

ब्रह्मा त्वी वदति जातविद्यां यज्ञस्य माचां वि मिमीत च त्वः ।

७१।११

अश्वप्रघो न वाचा प्रघा वसु हविषंती न यज्ञा विजानुष

सुमारुतं न ब्राह्मणमर्हसे गणमस्तीषेपां न शोभया ।

७७।१

अग्नये ब्रह्म ऋभवस्तत्तुरग्निं मह्यमवोचामा सुवृत्तिं

अग्ने प्राव जरितारं यविष्ठाग्ने महि द्राविममा यजस्व ।

८०।७

सहस्य मन्यो अभिमातिमस्मै रुजन्मृणन् प्रसृणन् प्रेहि शत्रून्

८४।३

उयं ते पाजो नन्वा रुक्त्रे वशी वशं नयस एकज त्वम् ।

परा देहि शसुख्यं ब्रह्मभ्यो वि भज्या वसु—

८५।२९

सूर्या यो ब्रह्मा विद्यात्स इदाधूयमर्हति ।

८५।३४

सूर्यायाः पश्य रुधाणि तानि ब्रह्मा तु शृण्वति ।

८५।३५

समानमस्मा अनपावददं ज्ञाया दिवो असमं ब्रह्म नव्यं

वि यः पृष्ठेव जनिमान्यर्थ इन्द्रशिकाय न सखायमीषे ।

८६।३

पुरुषि हि त्वा सवना जनानां वक्राणि मंदन् गणताम्रषीणां ।

१६

ब्राह्मणोऽस्य सुखमासीदाह राजन्यः कृतः

उरु तदस्य यदृश्यः पद्भ्यां शूद्रो अजायत । अथर्व ११।६।६ ; यजुर्वेद ३१।११।१ ; १०।९०।१२

तव प्रशास्ते त्वमध्वरीयमि ब्रह्मा चासि गृहपतिश्च नो दमे ।

अग्नि ।

९१।१०

यस्मै कृणीति ब्राह्मणास्तं राजन् पारथामसि ।

९७।२२

उपब्रह्माणि हरिषो हरिभ्यां सोमस्य याहि पीतये सुतस्य—

१०४।६

अव नो वजिनाग्निशीघ्राचा वनेमानृचः । नाब्रह्मा यज्ञ ऋधग्जोषति त्वे ।

१०५।८

तमेव ऋषि तसु ब्रह्माणमाङ्ग यज्ञस्य सामगासुक्थशास्ते

स शुक्रस्य तन्वी वेद तिस्रा यः प्रथमी दक्षिणया रराध ।

१०७।६

इत्सेनैव याज्ञ आधिरस्या ब्रह्मजायेयमिति चेदबोचन्

न हताथ प्रष्टे तस्य एषा तथा राष्टं गुपितं क्षत्रियस्य ।

१०८।३

देवा एतस्यामतदंत पूर्वे सतऋषयस्तपसे ये निषेदुः

भीमा जाया ब्राह्मणस्योपनीता दुर्धा दधाति परमे व्योमम् ।

अथर्ववेद

१०८।४

ब्रह्मचारी चरति विविर्षाद्वपः स देवानां भवत्येकमंगं—

अथर्ववेद

१०८।५

- पुनर्वं देवा अददुः पुनर्मनुष्या उत्तमः राजानः सत्यं कृणुष्वानां पुनर्ददुः ।  
 पुनर्दाय ब्रह्मजायां कृत्वा देवैर्निकल्लिखं— अथर्ववेद १०६।७
- सतीनमनुरन्थायो अद्रिं सुवेदनामकृणो ब्रह्मणे गां । ११२।८
- सहस्रधा पंचदशानुक्छा यावद्यावापृथिवी तावदित्तत्  
 महसधा महिमानः सहस्रं द्यावदृक्क विहितं तावती वाक् । ११४।८
- वदन् ब्रह्मावदतो वनीथान् पुनर्भापिरपृणंतमभिध्यात् । ११७।७
- त्वया वयं शाश्वतश्चि रणेषु प्रपश्यंतां युवेन्यानि सूरि  
 सोदयामि त आयुधा वचोभिः संते शिशामि ब्रह्मणा वयांसि । १२०।५
- लुष्यंतीं अग्ने प्रति हयं मे वचो विश्वानि विहान्वयुनानि सुकृती  
 घृतनिर्णिग्ब्रह्मणे गातुमेरय तव देवा अजानघन्ननुव्रतं । १२२।२
- यं कामये तं तसुयं कृणोमि तं ब्रह्माणं तस्यं तं सुमधां । १२५।१
- अहं रुद्राय धनुरातनोमि ब्रह्मदिवि शरवे हंतवा उ— १२५।६
- सोमं राजानमवसेदग्निं गीर्भर्ज्वमश्चि । आदित्यान्विष्णुं सूर्यं ब्रह्माणं च वृक्षस्यति । १४१।३
- इमा ब्रह्मैर्द्र तुभ्यं शंसि दा वृथो वृथा शर शवः  
 तेभिर्भव सकृत्तुयेषु चाकनुत वायस्व गणत उत्त स्त्रीन् । १४८।४
- निररव्रीमथवा तं दध्नाति ब्रह्मणाग्निः संदिदानी रचोहा बाधतामितः— १६२।१
- तपुर्मुधा तपतु रचसो ये ब्रह्मदिविः शरवे हंतवा उ— १८२।३
- पावसाणीः स्वस्वयणीः सुदुषा हि घृतश्रुतः  
 ऋषिभिः संभृतो रसो ब्राह्मणेष्वस्यतं हितम् ।—ऋत्विक् । सामवेद २।१०।७।३
- उत्ता भदन्तु सोमाः कृणुष्व राधो अद्रिवः  
 अथ ब्रह्मदिवी जहि ।—प्रब्रह्म, वेद वा ऋत्विक् । २।११।१।८
- आ त्वा सहस्रमा शत युक्ता रथे हिरण्यये । (ऋग्वेद ८।१।२४)
- ब्रह्मयुजा हरय इन्द्रकेशिनी बहन्तु सोमपीतये । इन्द्र वा ऋत्विक् । २।१२।२।३
- ब्रह्म प्रजावदाभर जातवेदो विचक्षणं । अग्ने यद्दौदयद्विधि । अन्न वा अग्नि । २।१२।३।३
- आ नी विश्वासु ह्यभिन्द्रं स मत्सु भूषत  
 उप ब्रह्माणि सबनानि वृत्रहन् परमज्या ऋचोषन् । स्तोत्र वा अन्न २।१४।१।४
- आग्ने विश्वेभिः प्रिभिर्जीषि ब्रह्म सहस्रत  
 ये देववा य आयुष तेभि र्यो नक्षिया गिरः । अग्नि, अन्न वा स्तोत्र । २।१४।२।१
- त्वं नी अग्ने अग्निर्निर्ब्रह्मयज्ञं ह वर्हय—अग्नि अन्न वेदपाठ ।  
 त्वं नी देवतातथे राधो दानाय चांदय । २।१४।२।३
- अग्निं सूनुं सहसो जातवेदसम् दानाय वार्यानाम्  
 हिता यो भूदस्यती मय्येषा होता मन्दतमो विश्वं ।—यजमान, प्रजा । २।१५।२।१०
- एह हरी ब्रह्मयुजा सम्मा वसतः सखायां इन्द्रं गीर्भर्गिर्वमसम् । स्तोत्र । २।१८।१।२
- इने हि ते ब्रह्मकृतः सुते सखा मधो न मखा आसते

इन्द्रं कामं जरितारी हसुयको रथेन पादमा दधुः । वेद वा सोत्र । २।१८।२८

अस्माविमन्मपूष्यं ब्रह्मन्दाय वीचत

पूर्वोर्ध्वतश्च ब्रह्मती रगुष्य सोतुर्मेधा अष्टचते । वेद वा सोत्र । २।१८।२९

श्वयुजापी. वषण्मग्निना रथं दृष्टन नी मधुवा चवसुचतम् । बल ता चव ;

अस्माकं ब्रह्म नृत्तनासु जित्वितं वयं धना शूरसाती भजिमहि ।

ब्रह्मतेज ; सोत्र । २।१९।५।५

एष ब्रह्मा य ऋत्विज इन्द्रो नाम श्रुतो गृणे ।

२ २०।१।४

अयं स हीता यो विजन्मा बिन्वा दधे वार्याणि श्रवसा

मर्त्यो यो अस्मै सुतुको ददाश्वे ।

२।२०।१।१२

अवष्टष्टा परा पत शरव्ये ब्रह्ममंशिते

यजुर्वेद १३।१९।५

गच्छामिचान् प्रपयस्व मानीषां कं च न्दीच्छिष । मन्त्र ।

२।२१।१।१५

ऋषिमना च ऋषिभक्तु स्वर्षाः सहस्रनीथ पदवीः कवीणाम्

तृतीयं धाम मद्भिषः सिषासंतुषो विराजमनु राजविष्टुप् । सोम । २।२१।२

यो नः स्वीडरणो यश्च निष्ठो जिघांसति

यजुर्वेद १।२७।३ ; १।१८।१२

देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरं शर्म वर्म ममान्तरम् ।

२।२१।२।२४

ध्रुवमसि पृथिवीं दृष्ट्व ब्रह्मवनि त्वा चववन्ति स जातवन्तु पदधामि ।

आत्सव्यस्वधाय अग्ने ब्रह्म गृमनीष । प्रौढ कर्म ।

यजुर्वेद । १।१८।१

एतुंते देव सवितर्यज्ञः प्राहु ब्रह्मस्यतये ब्रह्मणे ।

२।२२।१

व्रतं कृणुताग्निब्रह्माग्निर्यज्ञो वनस्पति र्यज्ञियः ।

वेद ४।११।१

उखावेतं धूर्वाहौ युज्येषा मनसु अधीरह्नौ ब्रह्मचौदनौ

ससि यजमानस्य गृह्णान् गम्यताम् ।

परब्रह्म सोता । ४।३३।२।३

सं ह्यसि ब्रह्मवनिः चववनि स्वाहा ।

सोमवल । ५।१२।३

ब्रह्मवनिता चववनि रायस्येववनि पर्युहामि

ब्रह्मा दृष्ट्व चवं दृष्ट्वायु दृष्ट्व प्रजां दृष्ट्व ।

यजुर्वेद । ५।२७।२-३ ; ६।३।३ ४

सोमः पवतेऽस्मै ब्रह्मणेऽस्मै चवायास्मै सुन्वते यजमानाय पवते एष

७।२१।१

ब्रह्मणमयं विष्टेयं पितृमन्तं पैतृमस्य ऋषिमार्यं सुधातु दक्षिणम् । ऋत्विक्

७।४६।१

सं ब्रह्मणा देवकृतं यदांसि सं देवानां सुमतौ र्यज्ञियानां स्वाहा ।—वेद । ८।१५।२

ऋधर्गया ऋधगुता श्रमिष्ठाः प्रजामन्यश्नुपयांसि विद्वान् स्वाहा ।

८।२०।२

आदित्यान् विश्वं सूर्यं ब्राह्मणस्य ब्रह्मस्यति स्वाहा ।

९।२६।१

इममसुष्यपुत्र मनुष्ये पुत्रमस्ये विश एष वोऽमी राजा सोमोऽस्माकं

ब्राह्मणानां राजा

९।४०।२ ; १०।१८।२

ब्रह्मं स्वं ब्रह्मासि सवितासि सत्यप्रंसवः । ऋत्विक् । १०।२८।२ ब्रह्मस्यतिना

ब्रह्मणा । १०।३०

वसन ऋतुब्रह्म द्रविणम् । \*

१०।१०।१

संशितं मे ब्रह्म संशितं वीर्यं बलम् संशितं क्षत्रं जिष्णुं यस्याहमस्मि पुरीहितः ११८११  
उदे वा बाहू अतिरसुहर्षो अथो बलम् । शिष्यामि ब्रह्मणामिवागुन्नयाम सं

अहम् १८२११

सीद त्वं मातुरस्या उपस्थे विश्वाम्यधे बभूवामि विद्वान् यजुर्वेदे १२११५१  
ओषधयः समवदन् सोमेन सह रात्रौ यस्मै कर्णोति ब्राह्मणसुं राजन्

पारथामसि १२१२६

त्वामोषधे सोमो राजा विद्वान् यस्मादसुच्यत २८

ब्रह्मजज्ञानं प्रथमं पुरस्तस्मिं सीमतः सुहृन्मो वेन आभः । १२१३

अभि त्वं रुद्रा वसवो गृणन्तिन्मा ब्रह्मपीपिहि सौभगाय अपामसि विश्वकर्मा १४१५

मूर्धावधः प्रजापतिश्चन्द्रः । क्षत्रं वयो मयुन्द्रश्चन्द्रः

विष्टभ्योवयोऽधिपतिश्चन्द्रः । विश्वकर्मावधः परमंष्टी चन्द्रः ४

अग्नेर्भागोऽसि निष्कामा आविष्यतं ब्रह्मस्यतं विष्टत् सीमः २४

इन्द्रस्य भागोऽसि विष्णोराधिपत्यं क्षत्रं स्यतं पञ्चदशः सीमः ९

वृषक्षमा भागोऽसि धातुराधिपत्यं जनिवं स्यतं सप्तदशः सीमः ३

सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् । १५१३४१२

इष्टं सीटभ्य आभर, वाजिन, सूरय, श्वसस्यत । ४११२३

येन ऋषयस्तपसा सवनाथन्निम्नाना अग्निं स्वराभरन्तः । १६१४०

येन देवा देवेषधि देवत्तयामन्ये ब्रह्मणः पुर एतावो अनङ्ग जीव । १७१४१८

तस्य पुषा प्रववे चारि विश्वा भुवनानि गोदाः । ४२१२

उद्गामं च नियामं च ब्रह्म देवा अवोवधन् ऋत्विक् । ६४१४

विद्वानग्ने रग्ने पुरो अग्निर्भवेह । ६६११

उप ब्रह्म शृणव च्छस्यमानं चतुःश्रृङ्गोऽवसीद् गौर एतत् २०१२

अल्पतामात्मां यज्ञेन कल्पतां ब्रह्मा वेद । १८२२१२

स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट्ताभ्य स्वाहा । ऋत्विक् । ३८१३

अथै ब्रह्मणेऽथै सवाय महि शर्म यच्छ स्वाहा । ४४११

रुचं नो धेहि ब्राह्मणेषु रुचं राजसु स्तुवि । रुचं विश्वेषु गृष्टेषुमयि धेहि १

रुचारुचं । ४८

तदा यामि ब्रह्मणा वन्दमानस्तदा शास्त्रे यजमानो हविर्भिः ।

अं गतेन सुकृता सु लोकां यम च ऋषयो जम्नुः प्रथमजा पुराणाः ५२ ; ५८

धमश्चदग्निरिन्द्रो ब्रह्मदेवो ब्रह्मस्यतिः । सचेतसा विश्वदेवा यज्ञं प्रावतु नः ।

अतुसुं स्व । ४६

या ते पवित्र माचेषाग्ने विततमन्तरा । ब्रह्म तेन पुनातु मा । परब्रह्म १८१४

अज्ञात् परिश्रुतो रसं ब्रह्मणा व्युपिवत् क्षत्रं पयः सीमं प्रजापतिः ।

ऋतेन स मिन्द्रियं । गायत्री ; बलं । १८१७५

प्रश्निनी भेषज्येन तेजसं ब्रह्मवर्चसयामि पिबामि । अस्त्रालत वेदादि कीर्ति ।

यत्र ब्रह्म च चक्रं च सम्यची चर सह । तं लोकं पुण्यं प्रशयं यत्र देवा सहप्रिया ।

वेदादि ; क्षत्रजाण ; वल ; ऋत्विक् चविध । २०।१५

तत् त्वा यामि ब्रह्मणा दूरो देवीर्दिशो मही ब्रह्मादेवो वृक्षस्यति । २१।१६

तिस्र इडा सरस्वती भारती मरुती विश्वः । इन्द्र ; प्रजा । २।१

स्रष्टात्वादेवेभ्य प्रजापतये ब्रह्मन् भन्तृस्थानिदेवेभ्यः प्रजापतये तेन सधामम् ।

परब्रह्म ; ऋत्विक् । २२।४

ब्रह्मा यज्ञेन कल्पतां व्याधी महारथा जगतां दीग्धी यज्ञेन कल्पताम्

साक्षा । २२।३३

ब्रह्मा कृण्वन् नीलवतु । नमोऽग्रये । चन्द्र । २३।६० संश्रितो अप्सूसा जा सोम

ब्रह्मो गवः । १४।२

विवक्षत इव ते सुखं ब्रह्मन् मा त्वं वदी वहु ।

ऋत्विक् । २३।२५।१

ब्रह्मसूर्यसमं ज्योतिर्द्यौं समुद्रसमं सरः ।

इन्द्रः पृथिव्यं वर्षीयान् गोन्तु मावा न विद्यते ।

२३।४८

एतद् ब्रह्म पशुल्लामसि त्वा खिन्नः पति सेवसे ए

२३।४५

अयं सोमो वृष्णीषश्च स्य रेतः ब्रह्मायं वाचः परमं व्योम ।

२३।६२

सुचेवती हविशा अक्षरे सव्या ते ब्रह्मणा तूदयमिमन्वा

२५।४

ब्रह्मराजन्वाभ्यां शूद्राय चाप्याय स्त्ररे चारणाय ।

२६।४

यथा च विषदुष सत्ता ते अग्ने ब्रह्माणसे यज्ञसः सन्तु मान्ये ।

१७।२

त्वामग्ने वृणते ब्रह्मणा इमे शिवो अग्ने संवरणे भवा नः ।

३

हीता यच्चत् वाचस्यतीः सुपायना ऋतावधीहारी ।

२८।२८

देवी हिरण्ययी ब्रह्माणमिन्द्रं वयोधसम् । ब्रह्मणासः पितरः सोम्यासः ।

शवे नो द्यावा पृथिवी अनेऽसाः ।

२८।४७

ब्रह्मणे ब्रह्मणम् चवाय राजन्यं मरुद्गो वैश्वं तापसे शूद्रं ।

२०।५

यो देवेभ्य आतपति यो देवाणां पुरीक्षितः । पूर्वी यो देवेभ्यो जातो नामो रुचये ब्रह्मणे ।

परब्रह्म । ३१।२०

रुचं ब्रह्म जग्यन्ती देवा अग्ने तदश्वन् । अस्त्वैवं ब्रह्मणे विद्यामस्य देवा असन् वसे ।

नरब्रह्म ; मेधावी । २१

तदेवाग्नि सदादित्यस्तवायुस्तदुचन्द्रमाः । तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ।

परब्रह्म ३२।१

इदं मे ब्रह्म च चक्रं चीमे त्रियमश्रुताम् । मेधा, ब्रह्मज्ञान ; क्षत्रजाणा ।

११

ब्रह्मानि मे मतयः शंसुतासः शुभ इत्यति प्रभृती मे अद्रिः । मन्त्र ।

३३।७४

प्र व इन्द्राय वृक्षते मरुती ब्रह्मार्चत । सामसीव

८६

विश्वे देवाः शान्तिं ब्रह्मसालिः सर्वशान्तिः । वेद ; परब्रह्म ।

३६।१०

ध्वे विन्वस्व । ऊर्जे पिन्वस्व । ब्रह्मणे पिन्वस्व । जवाय विन्वस्व । मेधां चतुर्धा वीर्यं चन ।

अनीत्यस्ते वृक्षानि धारय ब्रह्मधारय चतुर्धा धारय विंशं धारय । ४८।१४

मयि न्वदिन्द्रियं हृदयसि दक्षमाय क्रतुः ।—विश्वक्खणवेद ।

धर्मेस्त्रि यद्वि राजति विराजा ज्योतिषा सह ब्रह्मणा तेजसा सह । १८।२० ; १८।११

ब्रह्मणे स्वाहा ब्रह्महत्याय स्वाहा । इषा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्त्रियमस्म ।—परब्रह्म । ४०।१

हिरण्ययेन पात्रेण सत्यस्य पिहितं सुखम् ।

धीऽसा वादित्ये पुरुषः सोऽसावहम् । भीम् खं ब्रह्म ।—परब्रह्म । ४०।१७

ततस्परि ब्रह्मणा (भित्तेण) शाश्वदान उच्यस्य मनोरुदियं न्यामि । अथर्ववेद । १।१०।१

मा ते विषमपसप्तारी अग्ने ब्रह्मणसे यशसः सन्तुमान्ये । १।६।१

त्वामग्ने ब्रूयते ब्राह्मणा इमे शिवी अग्ने संवरणे भवानः । २।६।१

आदित्यं विश्वं सूर्यं ब्रह्माणं च हृदस्पतिम् । ३।२०।४

उत्तेनां ब्रह्मणे दद्यात् तथा स्योना शिवा स्यात् । ३।२८।२

तत् कन्यो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः । ३।३०।४

अचीम ब्रह्म यो वेद तद् वा अनतु ह्यी व्रतम् । ४।१।११

संवत्सरं शशयाना ब्राह्मणा व्रतकारिणः । वाचं पर्जन्यं जित्वतां प्रमण्डुका अवादिदुः ४।१२

ब्राह्मणेन प्रयुक्तासि कल्वेन नार्षदेन । ४।१८।२

अगस्त्यस्य ब्रह्मणा संपिण्णमृष्टं क्रिमीन ५२।१० अग्निना ब्रह्मणा...हृदस्पते ब्रह्मणा २६।१२

यद् ब्रह्मभि यंदृषिभि यंद देवै विदितं पुरा ६।११।३

पुनर्मे लिन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।

पुनरग्रयो विष्णवा यथा स्याम कल्पयन्ता मिच्छेव । ७।७०।८

If in the above passages, ब्रह्म meant *hymns* or *supplications to god* and ब्रह्मण वा ब्राह्मण meant reciters of hymns, विद्वान्, educated or learned, ऋत्विक्, well-versed in rites जरितृ makers or reciters of prayers, होता, offerers of Sacrifices by pouring clarified butter into the sacrificial fire &c., would that be a sufficient, cogent reason for inferring that there existed hereditary caste-system then during the vaidik period unless there be found some direct, plain expression or texts therefor, to that effect or end ?

In the following Riks, psalms and Mantras, the terms राजन्, चतुर् ; विश, वैश्य, अर्य, आर्य ; शूद्र, दास ; etc appear in the sense of Sovereign-Body ; Subject Body ; Serfs or Hirelings.

अग्निमग्निं हवीमभिः सदा हवंत विश्वपतिं हव्यवाहं पुरुषप्रियं । ऋग्वेद १।३।१२।२४

न हि ते चतुर् म सङ्कीर्ण मन्त्रं वयस नामी पतर्यत आपुः । वीर्यं चतुर्धा च । १।२४।६

जराबोध तद्विबुद्धि विशेषेण यज्ञियाय कीमं रुद्राय दृशीकं । २७।१०

प्र वो यज्ञं पुरुषां विशां देवयतीनां अग्निं सूक्तेभिर्वीमिरीमहे, यं वीमिदन्व ईसते । २६।१



वेषामन्त्रेषु पृथिवी जुजुषां इव विश्वपतिः॥ भिया यामिषु रेजने ।	१।३७।३
अपःकण्डं पृचीत हति राजन्निर्भये चित् सुचिन्ति दधे ।	४०।८
मो. चारत् मरुती दुमंदा इव देवासः सर्वथा विद्या ।	३८।५
• होतारं विचदेव्यं मं हि त्वा. विश्व इधते ।	४४।६
पतिर्होतारं नाम धे दूतो विश्वामसि ।	•
प्रत्यङ् देवानं विश्वः प्रत्यङ् देवि मानुषान् प्रत्यङ् विश्वं स्वर्गं शे ।	५०।८
धे त इन्द्र ददुषी वधयंति मद्दि चवं स्यविरं हृष्यां च ।	५४।८
स शिष्टमधि धा युजमस्ये मद्दि चवं जनावालिन्द्र तव्यं ।	
रथा च नो मजोनः पाहि. सूरौनाष्ठे च नः स्वपत्या इवे धाः ।	११
वज्रि वज्रसं विदुष्य केतुं सुपाव्यं दूतं सद्यो अर्थं ॥ •	
विजन्मानं रयिमिव प्रशस्तं राति. भरङ्गवे मातरिश्वा ।	६०।१
पुषो न जातो रन्वी दुरीषे वाजी न प्रीतो विशो वि तारीत् ।	
विशो यदङ्गे वृभिः सनीला अपिदेवत्वा विश्वान्यश्याः ।	६८।३
गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्च रथा ।	
चद्री चिदस्या अंतर्दूरीषे विशो न विश्वो अस्तं स्वाधीः ।	७०।२
इंद्री अस्त्राण्यं शिञ्चत् वि भजा भूरिते वसु भक्षोय तव राधसः ।	८१।६
प्र ये शंभते जनयो नृ. सप्तयो यामनृद्रस्य सूनवः सुदंससः ।	
रीदसी हि मन्त्रतश्चक्रिरे वृधे मदंति वीरा वितथेषु वृष्ययः ।	८५।१
• तस्य व्रतं रचतं पातमंइसी विश्वे जनाय मद्दि शर्म यच्छतं ।	८९।८
विशां गोपा अस्य चरन्ति जंतवो द्विपश्च यदुत चतुष्पद क्रुभिः ।	९४।५
तमीलत प्रथमं यज्ञसाधं विश्व आरीराजतस्त्वजसानं ।	९६।३
विशां गोवा जनिता रदस्योदेवा अपिं धारयन्द्विषीदां ।	४
युवं तावां रिव्यस्य प्रशासने विश्वां जययो अस्तस्य मज्जना ।	११२।३
याभिः सुदान औशिजाय वणिजि दीर्घश्रवसे मधु क्रीशो अचरत्	
अक्षीवतं होतारं याभिरावतं ताभिकाषु उत्तिभिरश्विना गतं ।	११
अत्राय त्वं श्रवसे त्वं मङ्गीया इष्टये त्वमर्थमिव त्वमित्ये ।	११३।६
रयिं सुचवं स्वप्यमायुः सुवीर्यं ना सत्या वदं ता ।	११६।१८
इमां ते वाचं वसूंत आयवो रथं न धीरः स्वपा अतृन्निषुः सुखाय त्वामतच्छिषु ।	११७।६
उतो विह्वलतोऽक्षी विश्वा ववर्जुषीषां ।	११८।६
प्र सु ज्येष्ठं निचिराभ्यां वृहन्नमो हव्यं मतिं भरता. मलयज्ञां स्वदिष्ठं सत्यज्ञां ।	
अयेनोः चवं न कुतश्चनारुधे देवत्वं नू चिदाधुवे ।	११६।१
अभि विजन्मा चिह्नदन्नज्यते संवत्सरे वाहवे जग्धमो युगः । अपि ।	१४०।२
अभि विजन्मा वी रोचनानि विश्वा रजांसि युधुवानो अस्यात् ।	
होतार वजिष्ठी अपां सधस्ये । अपि ।	१४८।४

अथ स होता यो विजन्ता विश्वा७ दधे वायाणि यवस्या ।—अग्नि ।	१।१४८।५
अथो ह अन्नमधि धत्त सया यो वां हविष्मान्नमसा ददाशु ।	१।५०।६
सुगन्धं नो वाजी स्वरा७ पुंसः पुता७ सत विश्वापुषं रयिं ।	१।६२।२२
हवस्तुन्दस्य नु विशः परित्तं क्त सुदानवः । अर्धान्न कर्तं जीवसे	१।७१।१
बुवे वः सुधीमानं सुवृत्तिं विश्वामघिमतिथिं सुप्रयसं ।	१।४१।१
श्वस्तुमिन्द्र वाहधानो अग्रे दासीर्विशः सुयेण सन्नाः ।	१।२।४
सनेम ये त जतिभिस्सरंतो विश्वाः स्वध आयेंण दस्युन् ।	१।८
येनेमा विश्वा च्यवना कृतानि यो दांसं अर्थमधरं गुहाकः ।	१।२।४
सो अर्थः पुष्टीर्विच इवामिनाति यदग्रे धत्त स जना स इन्द्रः ।	५
यो नामरै सहवसुं निहंतवे पृक्षाय च दाशवेशाय आवहः ।	१।२।८
अरज्यो दस्युन् समुनन्दभीतये सुप्राव्यो अभवः सास्युक् थः ।	८
स हव इन्द्रः कृण्वोमीः पुरंदरी दासीरैरयदि ।	२०।७
इमा सातामि वेत्यस्य वाजिनो येन जना अभये भुञ्जते विशः ।	२४।१००
स इज्जनेन स विशा स जन्मना पुत्रैर्वाजं भरते धना वृभिः ।	२८।१
हव्यबालप्रिरजरश्नोहृती दूतभी विश्वामतिथिर्विभावसुः ।	३।२।९
विशं कविं विश्पतिं मानुषौरिषः संसीकृण्वत्स्वधितिं न तेजसे ।	१०
यदौ विशो मानुषीदेवयंतीः प्रयस्ततीरीलते अक्रमचिः ।	६।९
अदाभ्यः पुर एता विश्वामघिसानुषीणां । तूर्णो रथः सदा नवः ।	११।५
इन्द्रापी नवतिं पुरो दासपत्नीरधुनुतं । साकमेकेन कर्मणा । १२।६ ; तैमि० बजुः १।१।१४।१	
दौदिवांसमपूयं ववोभिरस्य धीतिभिः ऋकणो अघिमिंधते होतारं विश्पतिं विश्वा । १।१।५	
असीदमधिमंथनमसि प्रजननं कृतं । एतां विश्पत्नीमा भराग्निं मंथाम पुर्वथा ।	२८।१
इन्द्रं क्षितौनामसि मानुषीणां विश्वा देवोनामुत पूर्वथा वा ।	३४।९
नि धीमिदम गुह्या दधाना सत सत्राय रोदसी समंजन् ।	२८।३
दिवो नपाता विदथस्य धीभिः अन्नं राजाना प्रदिदौ दधाते ।	५
आ याहि पूर्वोरति अर्धमौरा७ अर्थ आशिव सप नी हरिभ्यां ।	४३।९
स्वश्वास्ता सुरथा मर्जयेमास्ते अवाणि धाम्येरनु दान् ।	३
अर्चामि ते तुमतिं घोषार्वाक्सं ते वावाता जरतामियं गौः ।	४।४।८
अयमिह प्रथमो धामि धातभिर्होता यजिष्ठो अध्वरेष्वीत्यः ।	
यमप्रवामो ऋगवो विरुक्तुर्वनेषु चित्रं विभवं विश्वविशे ।	७।१
अग्निरौशे इहतेः अविद्यस्याग्निर्वाजस्य परमस्य रायः ।	
दधाति रत्नं विधते यविष्ठो व्यानुषङ्मन्याय स्वधीवान् ।	४।१२।३
त्वं सदा७ इन्द्रं तुभ्यं ह वा अनुचरं मंहना ममय द्यौः ।	१७।१
ममश्चन ते मघवन्मासी निविबिध्या७ अप इन् जधान ।	
अथा निधित ससरो बभूवाज्जिरो दासस्य सं पिषधवधेन ।	१८।८

बाह्मणस्तविषीर्यस्य पूर्वार्धे न क्षतमभिभुति पुण्यात् ।	४।२।१
धत्त त्वा मय आर्था सर्वोर्दिदं पारतः । अर्नाच्चि रद्यावेधी ।	१०।१८
अस्त्रापयद्भीतये सङ्गल विंशतं हथैः । दासानामिन्द्रो मायया ।	२१
मम हिता राष्ट्रं क्षत्रियस्य विश्वायेर्विन्ने अष्टता यथा नः ।	
भ्रातुं सचंते वरुणस्य देवा रीजामि कृष्टेरुपमस्य वज्रेः ।	४२।१
विशं कविं विष्पतिं मानुषीणां युचिं पावकं घृतपृष्ठमग्निं ।	
नि हीतारं विश्वविदं दक्षिणे स देवैः वनते वार्यानि ।	५।४।३
अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।	
अग्नी राये स्वाभुवं स प्रीती याति वार्यमिषं कीटभ्य आ भर ।	६।३
त्वामग्ने अतिथिं पुर्व्यं विशः शोचिच्छेद्यं गृहपतिं निषेदिर ।	८।२
त्वामग्ने मानुषीरीकृते विशो हीताविदं विविचिं रत्नधातमं ।	९
त्वामग्ने पुरुषी विश्वविशे वयोदधासि प्रवथा पुरुष्टुतः ।	५
सत त्वा यं शिशुं यथा नवं अनिष्ठारणी धर्तां मानुषीणां विशामग्निं स्वध्वरं ।	८।१
प्रातरग्निः पुरुषियो विशः क्षवेतातिथिः । विश्वा नि यो अमर्त्यो हव्या मर्तेषु रण्यति ।	१८।१
प्र विश्वसामन्न चिवदचां पावकभोचिषे । यो अध्वरे ऋषीर्हीता मंद्रतमो विशि ।	२२।१
इन्द्राग्नौ शतदा ध्वन्मधे शुवीर्यैः । क्षवं धारयतं वृद्धिर्वि सूर्यभिवाजरं ।	२७।६
वि यु सृधो अनुषा दानमिन्द्रवृद्धन् गवा मघवन् संचकानः ।	
अन्ना दासस्य नमुचेः शिरो यदवर्तयो मनवे गातु निच्छन् ।	३०।७
युजं हि मामज्ञया आदिदिद्र शिरो दासस्य नमुचे मधायन् ।	८
स्त्रियो हि दास आयुधानि चक्रे किं मा करन्नवला अस्य सेनाः ।	
अंतर्ह्यस्यदुते अस्थ धेने अथोपमैद्युधये दस्युमिन्द्रः ।	८
पुरु यत्त इन्द्र संत्युक्था गवे अकर्षोर्विरासु युष्मन् ।	
ततत्ते सूर्याय चिदीकसि स्त्रे वषा ममत्सु दासस्य नाम चित् ।	१३।४
वषा क्षसि राधसे जज्ञिषे वृषि ते शवः सुचत्वं ते धृवन्मनः सवाहमिन्द्र पौंस्यं ।	४
उरोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो । अधानो विश्ववर्षणे युक्ता सुचवमंहय ।	३८।१
रुं हि हवस्य मनसस्य चित्तिभिरेवावदस्य यजतस्य सभ्रैः ।	
अवत्पारस्य सृनवाम रखभिः सविष्ठं वाजं विदुषा चिदध्यं ।	४४।१०
एता धियं कृष्णवामा सखा।थीऽप या माता। ऋणत व्रजं गोः ।	
यथा मनुर्विशिशिप्रं जिगाय यथा वणिग्वंक्रापा पुषीषं ।	४५।६
कदु प्रिवाथधाक्ने मनामक्षे स्वचवाय स्वयशसे मक्षे वयं ।	
आनिव्यस्य रजसी यदध आ। आपो वषाभा वितनीति मायिनो ।	४८।१
सखा यदि पितुमंतमिव अयं रजं दधाति भर इतवे विशे ।	४
अग्ने शर्षेतमा गवं विष्टं रुक्मं भिरंजिमिः ।	
विशो अद्य मर्षतामव हवे दिवश्चिद्रीष्टादधि ।	५६।

अक्रवृक्षा सुकृते पश्या यं दासायै वरुणोत्सासंतः ।

राजानां चवमद्वितीयमानां सङ्ख्यस्यै विभृथः सङ्घो ।

५।६।६

युवं नो वेषु वरुणं चतं वल्लव विभृथः । वरुणो वाजसांतये कृतं राये स्वस्तये ।

६।६।६

सङ्ख्यां नै यजता देव चतै रुशङ्गवि ।

सुतं सोमं न हस्तिभिरा पङ्क्तिभिर्वातं नरा विभृता वर्षमानान्ते

७

ता हि चवमविकृतं समागम्यन्माश्रते । अथ व्रतेव मानुषं स्वर्णधापि दृष्टतं ।

६।६।२

वलिभ्या देवा निष्कृतमादित्या यजतं वृद्धम् । वरुणमिन्द्रायमन्वविष्टं चवमीशायै ।

६।७।१

आ यद्योनिं हिरण्ययं वरुण निदु सद्यः । धर्तारा चर्षणीनां यतं सुक्तं रिभादना ।

६।७।२

तानः शक्तं पाथिवस्य मङ्गी राथो दिव्यस्य महि वां चतं देवेषु ।

५।६।३

द्वौ रोचना वरुण तौ कल द्यून्नीषि मित्र धारयथो रुजांसि ।

५।६।१

वां वृधानावमतिं चद्विद्यास्यानु व्रतं रचमाणावजुयै ।

८

त्वं मिश्रो अनधो दीव्यो नो दिवो अथ वृद्धता रोचनेन ।

६।१।७

विशं कविं विश्वपतिं शश्वतीनां नितोशयं वषभं चर्षणीनां ।

६।१।८

वेषि सध्वरोयतामग्रे होता दमे विशां । सध्वो विश्वपते कृणु जुषस्व हव्यमंगिरः ।

२।१।०

स चित्र चितं चितयंतमग्रे चित्रचक्र चित्रतमं वयोधां ।

चंद्रं रथिं पुरुवीरं वृद्धतं चंद्रं चंद्राभिर्गृणते युवस्त ।

६।६।७

अपासुपस्थे महिषा अगृभ्यत विशो राजानसुपतस्युक्त्वाग्निमयं ।

आ दूतो अग्निमभरद्विबस्तो वैश्वानरं मातरिश्वा परावतः ।

६।८।४

युगेयुगे विदथ्य गृणद्ग्रीऽग्रे रथिं यशसं चेद्दि नव्यसीं ।

पथ्येव राजन्नघशंसमजर नोचा नि वृक्ष वनिनं न तेजसा ।

अस्माकमग्रे मघवत्सु धारयानामि चद्रमजरं सुवीर्ये ।

वयं जयेम शतितं सङ्ख्यिणं वैश्वानरं वाजसग्रे तवीतिभिः ।

८।६

अग्रे मिथो न वृद्धत चतस्यासि चत्वा वामस्य देव भूरेः ।

१३।२

अग्निरिति प्रचेता अग्निर्वेधस्तम सविः । अग्निं होतारमीलते यज्ञेषु मनुषो विशः ।

१४।२

इमं मु मु वो अतिथिसुवर्षुं विश्वासां विशां पतितं सृजसे गिरा ।

१५।१

अग्रे यदस्य विशो अध्वरस्य होताः पावकशीचि वेद्मं हि यज्वा ।

१४

त्वं होता मनुर्हितो वज्रिरासा विदुष्टुरः । अग्रे यच्च दिवो विशः ।

१६।८

ते ते मग्ने लोता इषयंतो विश्वनायुः । तरंतो अर्यो अरातीर्वन्तं तो अर्यो अरातीः ।

२७

आ यं हस्ते न खादिनं शिशुं जातं न विभृति । विश्वामग्निं स्वध्वरं ।

४०

प्रश्नेनो न महिरमंशुमकौ शिरो दासस्य नमुचेर्मथायन् ।

प्रावणमीं सायं सभक्तं पृथयाया संनिषा संस्वसि ।

२०।६

अभिः सुध्ये मीषतीरारण्यं न निवस्य व्यथया मन्युमिन्द्र ।

आभिविश्वा अभिर्युजो विष्वोराथ्याय विशोऽव तारोर्दासोः ।

२५।२

अनु ते दाधि मङ्ग इन्द्रियाय सचा ते विश्वमनु वृषहव्ये

अनु चंदमनु सङ्गी यजतेद्रदिवेभि रणुते मृवस्ते ।	
पोषदंनिः चवञ्जीरन्तु श्रेष्ठे मने इवाणां सनये धनासा ।	६१२६।८
अव गिरिदीपं शंवरं इत्त्रावो दिवोदासं चिन्वाभिरुती ।	२६।४
इवना वस्तीषां वर्षिष्ठां मा मत्तारीन्मघवन्नाथो अर्थः ।	६१४७।८
एधमानहिलुभयस्य राजा चोष्णत विश इन्द्र मनुष्यान् ।	१६
विशीविश ईश्वरधरेष्वद्वत क्रतुमरति युवत्योः ।	
दिवः शिशुं संहसः सुतमहि यज्ञस्य केन मरुधं यजध्वे ।	४८।२
नू नो रथिं रथ्यं चर्षनिप्रां पुरुवीरं मङ्ग ऋतस्य गोपां	
चयं दाताजरं येन जनान्त्सृधी अदीवीरभि च क्रमाम विश आदीवीरभ्यग्रवाम ।	१५
उत द्यावा पृथिवी चवसुरु हृद्द्वीदसी शरणं सुषम् ।	५०।३
रिशादसः सत्पतीरदध्वान्मङ्गी राज्ञः सुवसनस्य दाहन् ।	
यूनः सुचवान् चयतो दिवो नृनादिन्याम्याम्यदिति दुवोयु ।	५१।४
सचवासी वरुणो मित्रो अग्निर्ऋतधीतथी वक्त्रराजसत्याः ।	१०
हृतो इवाण्यायां हृतो दासानि सत्पती । हृतो विश्वा अप द्विषः ।	६०।६
विश्वे यदां संहना मंदमानाः चतं देवासी अदधुः सञ्जीषाः ।	८७।५
मा त्वे सचा तनये नित्य आ धङ्मा वीरी अश्वन्नर्यो वि दासीत् ।	७।१२१
स भानुवीरभि विशो विभाति वैश्वानरो वाहधानो वरेण ।	५।२
तद्विया विश आयन्नसिक्नोरुमना जहतीर्भोजनानि ।	३
इधे राजा समर्थो नमीभिर्यस्य प्रतीकमाकृतं घृतेन ।	८।१
हीता मंद्री विशां दसूना क्षिरक्षमी ददृशे रास्याणां ।	८।२
मंद्रं होतारमुशिजो यथिष्ठमग्निं विश ईलते अश्वरेषु ।	१०।५
आ होऽनयत्सधमा आर्यस्य गधा तत्सुभ्यो अजगन्मुश नृन् ।	१८।७
इमं नरो मरुतः सचतानु दिवोदासं न पितरं सुदासः ।	
अविष्टना पैजवनस्य केतं दूनाशं चचमजरं द्रवीयु ।	२५
त्वं ह त्वदिन्द्र कुत्समाव युयूषमाणस्तत्वा समर्थे ।	
दासं यच्छुणं क्षयवं न्यस्मा अरंधय आर्जुनेयाय शिहन् ।	१८।२
देवाशिते अत्थाय पुर्वेऽनु चवाय ममिरे सङ्घांसि ।	२१।७
आ नो देव शवसा याहि शुभिन् भवा हृष इन्द्र राथो अस्य ।	
मङ्गे वृक्षांय वृपते सुवज्र मङ्गि चवाय पौंसाय शूर ।	३०।१
अभवच्च पुर एता वशिष्ट आदिशृत्सूनां विशो अप्रथं त ।	३१।६
अथः कण्ठंति भुवनेषु रितक्षिप्तः प्रजा आयां ज्योतिरयाः ।	७
तत्ते जन्मीतैकं वसिष्ठागच्छी यत्वा विशो आजभार ।	१७
राजा राजानां पेशो नदीनामनुत्तमकै चतं विशायु ।	३४।११
पेशो नदीनामनुत्तमकै चतं विशायु ।	१८

सा विट् सुवीरा मरुद्भिरसु सनात्सङ्गतौ पुण्यन्तौ वृषः ।	४५६५
इत्थं नो मित्रो अयंसा सुजातो राजा सुचवी वरुणो सुहन्तो ।	८४१
अ राजाना मङ्ग ऋतस्य गोपा सिन्धुपतो क्षत्रिया यातमर्वाक् ।	२
मित्रक्षत्री वरुणो देवी अर्थः प्र साधिष्ठेभिः पथिभिर्नयन् ।	१
अनायं वरुणो मित्रो अयंसा अयं राजान आश्रत ।	६६११
प्र वा मंधासि मयान्वस्युररं गंतुं इतिषे वीतये मे । तिरौ अर्थो इवनाम् सुतं नः ।	७६८२
उप त्या वक्रो गमती विशं नो रक्षो ह्यथा संभता वीक्षुपाणी ।	७१४
अयं वामर्क्षऽवसे शचीवस् विश्विर्षं हि गच्छथः ।	७४१
युवां नरा पश्यन्मनास आयं प्राचा पश्यंतः पृथुपर्शवो ययुः ।	
दासा च इवा इतमार्थाणि च सुदासुमिन्द्रावरुणावसावतं ।	७८११
अव सिंधुं वरुणो द्यौरिव स्यादद्रक्षो न श्रुतो मृगस्तु विमान् ।	
गंभीरशंसो रजो विमानः सुपारह्वः सत्वे अस्य राजा ।	८७८
सो पु वरुण मृग्ययं गृहं राजन्नहं गमं । मृल सुचव मलय ।	८८१
यवेमि प्रश्नु रद्रिव इति नं भाती अद्रिवः । मृला सुचव मलय ।	८८२
क्रत्वः समङ्ग दीनता प्रतीपं जगमा शुचे । मृला सुचव मलय ।	८८३
अपा मध्ये तस्थिवांसं लणाविदज्जरितारं । मृला सुचव मलय ।	८८४
नं वा उ सोमो इजिनं इति नोति न अत्रिक्मिथुया धारयंतं ।	
इति रक्षो इत्यासददंतमुभाधिद्रस्य प्रसितौ श्रयाते ।	१०४१३
अध प्राथोगिरति दासदत्यानासंगो अग्रे दशभिः सङ्घैः ।	८११३७
आ वक्ष्ये पराकात्पूर्वीरशं तावज्जिना । इषी दाधोरमत्यां ।	८५१३१
समस्य मन्यवे विशो विश्वा नमंतं कृष्टयः । समुद्रायेव सिंभवः ।	८६४४ ; ४५११
पुरुवा हि सट्टङ्कसि विशो विश्वा अनु प्रभुः । समत्सु त्वा इवामङ्गे ।	११८
अदानो पौरकृतस्यः पंचाशतं वसदस्युर्वधून् । मंदिष्टो अयः सत्पतिः ।	१८१६
उग नो वाजिनीवस् यातमृतस्य पथिभिः ।	
येभिलृचिं वषथा चासदस्यवं मङ्गे अवाय जित्वथः ।	२७
तं इवेम यतस्तु चः सुभासं यक्रयोचिं । विशामग्निमजवं प्रवसीथा ।	२३१२०
स्तुष्टौ द्वीश्वरदन्मिं वाजिनं यमं । अर्थो गयं संहमानं वि दाष्टवे ।	२४१२२
अतावाना नि वेदतुः सासाज्याय सुकतू । उत्तत्रता क्षत्रिया अयंमाश्रतुः ।	२५८
यदथ सूर्यं उद्यति प्रियक्षवा ऋतं दधं ।	
यन्निष्पृचि प्रवृधि विश्ववेदो महा मध्यंदिने दिवः ।	२७१८
ते नो गोपा अपाच्यास उदक्त इत्या न्यक् । पुरस्तात् सर्वथा विशा ।	२८३
अवाय त्वमवसि न त्वमावय शश्वोपत इन्द्र विश्वाभिरुतिभिः ।	३७६
अपि ७५ पुराणवद्वततेरिव गुणितमोजो दासस्य दंभय ।	४०६
विश्वो राजानमङ्गुतमध्यं धर्मणामिन् । अग्निमङ्गे उ च अयतु ।	४१२४

त्वं नः सोमं विश्वतो बयीषास्त्वं स्वर्विदा विशा वृषचा ।	८।४८।१५
यस्यायं विश्व आर्यो दासः श्रेयधिपा मरिः	
तिरचिदये रश्मि पवीरवि तुभ्यत्सो अज्यते रयिः ।	५१।२
प्रति ते तस्य वे हक् राधो चदर्थं क्रयं । द्यौर्न प्रयिता श्रवः ।	५६।१
दश मन्त्रं रौतक्रतः सहस्रा दस्यवे हक्ताः । नित्याद्रायो अमङ्गत ।	९
शतं मे गर्दभानां शतसूण्यावतीनां । शतं दासाः अति स्रजः ।	५६।२
श्रीचा श्रीषिष्ठ दौदिहि विशे मयो रास्त्वं सोमे महाः असि ।	
देवानां शर्मन्मम संतु सूरयः श्रवूषाहः स्वगृधः ।	६०।६
त्याम्न चविद्याः अथ आदित्यान्वाधिवामश्च । सुमृत्नीकाः अभिष्टये	६०।१
त्वं न इन्द्रं ऋतयुस्तानिदो नि तं पसि ।	
मध्ये वसिष्ठ तुविष्टम्बोर्वोर्नि दासं शिञ्जथी ह्येः ।	७०।१०
अग्निं सृणु सङ्घसो जातवेदसं दानाय वार्याणां ।	
हिता यो भूदधती मर्त्येष्वा हाता मन्द्रतमो विशि ।	७१।११
अग्निं वो देव यज्यथाग्निं प्रयत्यध्वरे । अग्निं धीषु प्रथममग्निमर्वात्यग्निं चैवाय साधसे ।	१२
पुरं न धृषवा रुज कृष्ण्या वाधितो विशा । अति वज्रतु वामवः ।	७१।१८
विशोविशो वो अतिथिं वाजयंतः पुरुप्रियं ।	
अग्निं वो दुयै वचः स्तुषे शशस्य मन्त्रमि । सर्व्यं प्रजा । सामवेद	२।१५।४।१ ; ७४।१
मा नो देवानां विशः प्रजातीरिवोसाः । कश्च न हासुरक्षयाः ।	७५।८
मासु नो विश्वे अर्य आ सदा गृण्यति कारवः । मरुतः सोमपीतये ।	८४।३
अथ द्रष्टो अंशमत्या उपस्थेऽधारयचन्वं तिलिषाणः	
विशो अदेवीरभ्या चरतीर्वा हस्यतिना युजेंद्रः ससाश्च ।	८६।१५
त्वं ह त्वद्वचम अर्षणीनां घर्णो हवाणां तविषो वभूय	
त्वं सिंधूरुजस्रस्रभानान् त्वमपी अजयो दासपद्वीः ।	१८
परस्व देववीरति पवित्रं सोम रंक्षा । इन्द्रमिन्द्रो हवा विश ।	८।२।१
पवमानो अभि सृषो विशो राजिव सौदति । यदौ सृण्वति वेधसः ।	७।५
मघीर्न आ परस्व नो जहि विश्वा र्षप हिवः । इंदो सखायमाविश ।	८०
अथ त्वं द्रष्टुं विभ्वं विचक्षणं विराभरदिवितः श्येनो अश्वरे	
यदौ विशो हवते दक्षमार्था अग्निं होतारमथ धीरजायत ।	१०।११।४
धनुर्हस्तादाददानीः सतस्यास्ते सचाय वचसे बलाय ।	
अनेव त्वमिह वर्य सुवीरा विश्वा सृषो अभिमातोर्गेषु ।	१८।८
अर्यो विशां मातुरेति प्र यदान् इदिवो अंतान् । कविरभं दौघानः ।	२०।४
त्वं तान् वचहव्ये होदयो नृन्कापाये गूर वज्रिवः ।	
गुह्या यदौ कधीनां विशान् अतश्च वसां ।	१०।६२।१०
इरो न्वस्य या वने विदे वस्त्रिन्द्रो मघे मंघर्षं हवहा भवत ।	

समुवाज समुवाः पत्यते शरीरवस्थामि दासस्य नामं चित् ।	
यो नो दास आसी वा पुत्रपुतादिव इदं युधये चिकेतति ।	कृष्ण १०११२
अस्माभिष्टे सुवहा संतु श्रववस्तया वयं ज्ञान्नुवाचम संगमि ।	६०१
प्रातयावाणं विभ्वं विश्विषी वस्तीर्वस्तीर्वहमानं धियां श्रमि ।	४०११
युवं कवी षः पर्यन्तिना रथं निशी न कुत्सी जरितुर्नशाययः ।	४०१६
प्रातयुजं नासत्याधि तिष्ठयः प्रातयावाणं सधुवाहनं रथं	
विशी येन गच्छथो यज्वरीर्नरा कीदृशियज्ञं होतमंतगन्धिना ।	४१२
विशं विशं मधवा पर्यग्रायत जनानां धेना अवचाकशदृष्टवा । (यस्याह शक्रः...)	४१६
अतः स्मृत्वा विशां दम्ना निधर्मणाय वैरीयने नृन् ।	४
अहं स यी नववास्त्वं वृद्धद्रथं सं वृत्तेव दासं हतकारुजं ।	४२६
अहं युष्मस्य ग्रथिता धर्मयमं न यो रर आर्यं नाम दस्यवे ।	४२१
अहं सूर्यस्य परि यास्याश्रमिः प्रेतशेभिर्वहमानं भीजसा ।	
यन्मा सावो मनुष आह निर्जिज कृष्कृषे दासं कृत्यं हयैः ।	७
अग्निर्विहान्यशं नः कल्पयति पंचयामं विवतं समतंतुं ।	५२६
अराधि होता निषदा यज्ञीयानभि प्रयांसि सुधिनानि हि ख्यन् ।	
यज्जानहै यज्ञियान् हंत देवाँ ईलामुद्रा ईडाँ आज्येन ।	५२२
इदं अवासमातिषु रथमोष्ठेषु धारय । दिशेव सूर्यं दृशि ।	६०५
इयं मे नाभिरिह मे सवस्थमिमे मे देवा अयमसि सर्वः ।	६११६
हिजा अह प्रथमजा खतस्येदं धेनुरदृष्ट्वायमाना ।	६२१०
जत दासा परिविषे क्वाद्दिष्टी गोपरीणसा । यदस्तुर्वच मामह ।	
धृतप्रताः अविद्या यज्ञनिष्कृती वृद्धद्विवा अप्वराणामभिप्रियः ।	६६८
अग्निहीतार कृतसापो अदुष्टोऽपि असृजन्नृत्तवतुर्मे ।	
यदौ सुमित्रा विशी अय इधने हृतेनाकृतो जरतुं दर्विद्युतन् ।	६८१
समज्या पर्वत्यावसूनि दासा हवाण्यायां जिगेय ।	
शर इव धृष्टशत्रवनी जनानां त्वमग्ने प्रहनायुँरभिष्या ।	६९
देवाशिते पुष्टता जातवेदी महिसानं वायुँश्च प्र वोचन् ।	
यत् संवृष्टं मातुषीर्विश आचत्वं दभिरजयत्साहवेभिः ।	६८६
त्वं जघंथ ननुचिं मखस्युं दासं कृष्णानि कृपये विमार्थं ।	७१७
अग्निं विश्व ईक्षते मातुषीयां अग्निं मनुषी मनुषी वि जाताः	
अग्निर्गीधवीं पय्याकृतस्याग्ने गैत्युतिष्ठं तं आ निषता	८०६
एकी वज्रनाभसि ननुवीक्षितौ विश्वं विश्वं युधये सं जिघ्राधि ।	८४४
आ नः प्रजां जनकतु प्रजापतिरजरसाय समनक्त्यंमा ।	
अदर्शनं लोः पतिषीकमा विश्वं नो भव विपदे नूँ चतुषदि ।	८५४३



कुरुं कुरुं जगन्मो नाति मयि ते विश्वा वा वेति विश्वोऽविश्वं, विश्वं । ऋग्वेद १०।६३।२

बल्लभ दीपत वि पञ्चम मन्मथी यथां जस्य प्रकृता भाङ्गुरतये

यस्य षोडशी अक्षतत्त्वमाश्रितादिजनस्य दैव्यस्य चर्तिरम् । ६१७

अंतर्वर्षं त्रिचांतकी वज्रमिंद्राभिदासतः ।

दासस्य वा मन्त्रवर्त्तायस्य वा अनुतर्यवया वधः । १०१३

ता ईं विष्णो म दीमानं हृष्याना बोभद्सूतो अपद्वान्दतिष्ठम् । १२४८

अथ स्वमिन्द्र शूरं जातो दासोर्विजः सूर्येण सखाः ।

गुहाहितं गुह्यं गुह्यमप्यसु विभक्तसि प्रभक्त्यै न सोमं

अथो वा गिरी अभ्यर्चं विहानृषीणां विप्रः सुमतिं चकामः । १४८१२ ३

इन्द्र क्षत्रमभि वाममोक्षोऽजायया त्वम चर्षणीना ।

अपानुदो जनममित्रयन्तमुक्' देवभ्यो अकृणीह लोकं । १८०३

यज्ञियासि अत्रिवात्यदित्यभयता—अग्नि । तैत्तिरीय यजुः । १।२।४।२

मा नः शक्तं पार्थिवस मङ्गो राघो दिव्यस्य । महि वां स्वतं देवेषु ।—वत्सं । साम । २।८।१६

मदाभ्यः पुर एता विशामग्निमानुषीणां । तूर्णी यः सदा बभूव ।—प्रजा । २।१५।११

द्राक्षीनवतिं पुणे दासपत्नीरधुनतम् ।

शाकमिकेन कर्मणा ।—शरीरचिकित्सा ।

वशीर्विशो वो अतिथिं वाजयंतः पुरुप्रियं ।

मपिं वो दुर्यं दक्षन्तुषे शुषस्य सन्मभिः । सर्वप्रजा । २।१५।४।१

प्रसायं विन्ध आर्योदासः शेषविषा अधिः ।—धनस्वामि प्रभु ; भृत्यः । ३३८२

तेरसिद्धये वृष्टमं पवीरयि तुभ्येत् सी अज्यते रायः । १६।४।५

उत्तमस्य मनवे विशो विज्ञा मत्तन्त कष्टय, । समुद्रायैव सिन्धवः । — व्यासः ; प्रजा । १७४४

नारायण तद्विष्णु विश्वं विश्वं यशियाय ।

तोमं रुद्राय दृशीकम् ।—यजमानः, प्रजः । १८१७

अग्निं हि वाजिनं विशे ददाति विश्ववर्षणिः ।—मज्जमानः ; मनुष्यः । १८।३९

ब्रह्मः पूर्वीः प्रथमः सर्वविद्याः ।—प्रजा ; भगव्यः । २०३४

अग्निं सृजाम्यदधिरो पुरो जनाः । विरा दैव्यं मानुषा युगा । ५।९

वदसि मनासि धीरसि दक्षिणासि जविष्यासि

ज्ञिवास्वदितिरस्यभयतः शीर्षा ।—सीम । माध्यं यजुर्वेद । ७।१८

अविश्वः सन्निभं पूर्वैरयसुयो विह्वल्यो यथासत् ।—प्रजा । ८३६१ ; १७२४

सुं वः स्वः सुप्रजाः प्रजाभिः स्वाम सुवीरा वीरेः सुपोषाः पोषैः । ॥१॥

मण्योत्वमसि । चमस्य जरायुसि । चमस्य योनिरसि । चमस्य नाभिरसि । १०८, १०९, ११०

इह चतुर्दशविधं ब्रह्मण्यम् । १०४ योऽपि ज्ञातुः स तं वदति । १०५ योऽपि ज्ञातुः स तं वदति । १०६

प्राणाश्च वृषपतिर्वैभति दिव्यं पाणि । २०१०

- मूर्धांसि राङ्गुमांसि धवलां धवलांसि धरणा ।  
 आयुषे त्वा वचसे त्वा ज्ञाने त्वा वेदमात्रे त्वा । १४११
- एवमिदं यजमानं देवीसु विश्वो मातृवीक्षानुवर्त्तमानो भवंतु । — प्रजा । १४१२
- प्रति ज्ञाने प्रतितिष्ठामि राङ्गे प्रत्यङ्गेषु प्रतितिष्ठामि गोषु । प्रत्यङ्गेषु... १४१३
- वक्षणे ज्ञानमिन्द्रियं भर्गं सविता शिष्यम् ।  
 वसुमा ज्ञानस्य बलं दधाना वृक्षमाश्रत । १४१४
- त्युधा ज्ञाना नञ्जन्ति सुहृदो... — जतः वाची अदिति । १४१५
- तिष्ठ इडा सरस्वती भारती भरती विश्वः । — इन्द्र प्रजा । १४१६
- वेदेषु विश्वो जसा हविरिन्द्रे वयो दधुः । — प्रजा । १४१७
- सत्येन रेवतीः जतं हविरिन्द्रे वयो दधुः । — जतः वाचा । १४१८
- यद्वरिणो यवमन्ति न पुष्टं पशु मन्थते ।  
 शूद्रा यदयं जारा न पाषाणं धनायति — भूत्या दासी ; धनी । १४१९
- यद्वरिणो यवमन्ति न पुष्टं वहु मन्थते ।  
 शूद्रो यदयं जारो न पीषमनुमन्थते । धनवतो स्त्री । — भूत्या, हरिद्र । १४२०
- अनागास्तं नो अदितिः ज्ञातुं जतं नो अश्वो वनतां हविष्यान् । — जतः पुष्टं बलं । १४२१
- ज्वलमग्ने सुयममस्तु तुभ्यमुपसता वधतां तु अनुष्टुतः । — वीर्यं । १४२२
- ज्वेणाग्ने जायुः सं भवस्व । — वीर्यं । १४२३
- देवीविश्वः प्रायासिष्टां सुमीने सुधीते वसुधने वसुधेयस्य बीतां यज । — प्रजा । १४२४
- हीताय जतं स्वाहा जतो रधिं गृहपतिं पृथग्वरुण मेवजं कवि जतमिन्द्रं वधीषस्वम् । १४२५
- जवस्य त्वा परस्त्राय ब्रह्मणस्तस्य पादि ।  
 विश्वत्वा धर्मणा वधमनुक्रामाम सुविताय नम्यसे । — वीर्यं ; संधा ; बल । १४२६
- ज्वेणाग्ने स्त्रेण संरभस्व मित्रेणाग्ने मित्रधा यतस्व ।  
 सजातानां मध्यमेठा राजानग्ने विह्वल्ये होदिहीह । १४२७
- यथा ब्रह्म च जतं च न विभीतो न बिभ्यतः एवमिन्द्रं प्राचक्षामि विभेः । १४२८
- संशितं इदं ब्रह्म संशितं वीर्यं बलं संशितं ज्वलमजरमस्तु शिष्येणामास्य पुरोहितः । १४२९
- ए यो दासा आञ्जनस्य तन्मा वक्ष्यामि आदिह । १४३०
- तथाहं सर्वं पश्यामि यथ शूद्र उतार्यः । १४३१
- इममिन्द्रं वर्धय ज्ञानियं न इमं विश्वामिकं हवं ज्ञानत्वम् । १४३२
- वर्धं ज्ञानाणामनयमस्तु राजिन्द्र शश्वरभ्यः सर्वभ्यो । १४३३
- विश्वीविश्वः प्रविश्यां सनीमहे सनी सृष्ट त्वं ज्वलः । १४३४
- उतपुनः पितरं ज्वलीके ज्येष्ठं १४३५ ; संतं शिश्यानि ब्रह्मणा वयांसि । १४३६
- शूद्राणि च प्रवर्त्ततां तन्मा नृजैर् धून् भून् हि । १४३७
- प्रेक्षन् ज्वलनिव श्रेष्ठं तन्मा नं परिदृष्ट्वि । १४३८
- जस्य जतं शिष्यं नवीं उदित्वि वर्धया ज्वलम् । १४३९



If one that became *Medhabi* or 'intelligent, wise or sage' was termed *Bipra*, if *Brahman* meant one that was *reciter of Brahman or hymns or prayers*, if one that acquired *Kshattr* or strength was termed one that was *Kshattr* or *strong, bold and brave in war or powerful to protect others from enemy or injury or to keep the peace and maintain the government*, if *Dasa* or *shudra* meant one that was *dasa or household slave or servant*, and if *Vaishya* meant one that was *Vaishya, i.e. the common people, the ordinary mass or populace, composed of shepherds, cowherds, cultivators, tradesmen, merchants, bankers, etc. the men in general in ordinary daily pursuits extant at the time*, would there then be sufficient, cogent reason or ground for inferring that there then existed hereditary caste system of the present stereotyped form and character extant and current at the *vaidik period*, without some overt, direct, flat, express texts or passages to that end or effect?

In denouncing against the enemies in war such terms as *Asur* (असुर) or *sober or mighty ones*, *Rokshah* (रक्ष) or *Cannibals*, *Mridha* (मृध) or *murderer Kidnapper or marauder*, *Britra* (वृत्र) or *clouds or drought*, *Amitra* (अमित्र) or *unfriendly ones*, were used for the enemies in protecting the *Devasena देवसेना* (2/21/1/8) under the charm of *Mantra मन्त्र* in *Brahmayajna ब्रह्मयज्ञ* perhaps.

वि रक्षो वि रुधो जहि वि हवस्य हव रुज ।

वि मनुमिन्द्र हवहन्नमिवसामि दासतः । ऋग्वेद ; साम २/२१/१/२६ ; अथर्व १/११/१३

But the following stanza or psalm shows that the war described was rather spiritual in nature. To wit compare

भद्रं वे वरं हवते भद्रं युजति दक्षिणं ।

भद्रं वैवस्वते चतुर्वहुवा जीवतो मनः ।

भद्रं कर्णेभि शृणुयाम देवा भद्रं पश्येमाक्षि यजत्रा ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनुभिः ऋशेर्माहि देवहितं यदायुः ।

• ऋग्वेद । १/०१/६४/२, १/८६/८ । साम २/२१/१/२६ ; यजु २/५/२१

In रक्षो न भीमः कुचरो गिरिष्ठा परावतः आ जयम्या परस्या

रुक् संश्राय पविमिन्द्र तिम्रं वि शवू ताहृदि वि रुधो नुदक्ष ।

ऋग्वेद १/०१/८०/२ ; साम २/२१/१/२५ ; माथं यजुः १/८०/१ ; अथर्व ३/८२/३

Indra fierce as an uncleanfooted lion on hills is supplicated to come from a distance and drive away the enemies with the keen thunderbolt ; and in it there is no hint to any fierce mountaineers enslaved by the Aryan Hindus in war. For it is also addressed to Bishnu विश्व, the king and General of the gods, to defend against the spiritual foes. *vide. yajurveda* 5/20 ; 36/8-20.

५८ दी निचस्य राजति । अं नी असु विपदे अं चतुषदे । ऋग्वेद १०।१६५।१ ; यजुः ३६।८  
अं नी निचः अं वरुणः... ; अं नी वातः पवता... अक्षानि अं भवंतु... अं नी देवी-

रमिष्टय आपी...

यजुः ३६।८-१०

And there is nothing in it to infer, that some of the mountain-Deers were conquered and lived as Das forming the whole Sudra varna, although the term Das was rarely applied to the enemies in the sense of slave. For it is for a different reason addressed to Bisnu in yajuh.

प्र तद्विष्टः सवते वीर्येण स्रगो न भीमः कृषरो गिरिष्ठा

यस्वीरुषु विषु विक्रमनेष्वधिचिर्यति भुवनानि विष्ठा।

माध्यं यजुः ५।२० ; ३६ ८२० अथर्ववेद ।

अथर्ववेद । ३६ २३।५

The term Asura ( असुर ) in the sense of powerful appears in

वि सुपर्णो अंतरिक्षाण्यस्यद्भोरवेपा असुरः सुग्रीवः ।

जेटदानीं सूर्यः कश्चित् कतमां आं रश्मिरस्या ततान ।

ऋग्वेद । १।३५।७

हिरण्यहसो असुरः सुग्रीवः सुखलीकः स्वदा७ यात्वर्वाङ् ।

अपतिवन्नचसो यातुधानानस्याद्वेवः प्रतिदीवं गृणानः ।

३५।१०

हृदस्य न तपुषा श्रेवं विध्य त्रकहरसो असुरस्य वीरान् ।

यथा जघेय दृषता पुरा विदेवा जङ्घि ब्रह्ममखाकिमिन्द्र ।

२।२०।४

प्राप्तये हृदते यज्ञिथाय ऋतस्य हृण्ये असुराय मन्त्र ।

भूतं न यज्ञ आस्येऽसुपुत गिरं भरे हवभाय प्रतीची ।

५।१२।१

अनखंता सत्पतिमानवे मे गावा चेतिष्ठो असुरी मचीनः ।

वैहृणो अग्ने दशभिः सङ्खैर्वैश्वानर वारुणशिकेत ।

५।२०।१

प्र अंतमा वरुणं दीधितौ गौमित्रं भगमदिति नूनमश्याः ।

पृषद्योनिः पंचहोता अथोत्वतूर्तपंथा असुरी मयीधुः ।

४२।१

स्वसि नी मिमीता मन्विता भगः स्वसि दीप्यदितिरनवंशः ।

स्वसि पूषा असुरी दधातु नः स्वसिद्यावा पृषिवीसुचेतुमा ।

५।५१।११

प्राप्तये विवशुचे धियंघेऽसुरघ्ने मन्त्र चीतिं भरध्वं ।

भरे हविर्न वरुणि प्रीणानी वैश्वानराय यतये मतीनां ।

७।११।१

इनां वां निवावरुणा सुहृत्तिमिधं न हृण्ये असुरा नवीयः ।

३६।३

तिस्रमायुधं मरुतामनौकं कसा इन्द्रं प्रति वज्रं दधर्व ।

अनायुषासो असुरा अदेवायक्तेष ता७ अप वप खलीविन् ।

८।२६।८

न ते सखा सख्यं वष्टेतत्सलस्या यद्विषुर्गुपा भवाति ।

नहस्यवासी असुरस्य वीरा दिवो भर्तार उरिद्या परि ख्यन् ।

१०।१०।१

ऋतं अं संत ऋजु होध्याना दिवस्यवासी असुरस्य वीराः ।

विभ्रं पदमगिरसो दधाना दशस्य धाम प्रथमं मनैत ।

१०।१०।१

अवन्तो वा ये रयिस्ततः सातो वन् वा ये सुयुचं सुयुतो धः

अथ एवामसुरो जज्ञत चां यथकृता मनसा नित्त चां ।०

साध्यं यजुः १५।३५। १

अथी जाता असुरा मायिनो यथयैः पाशैरुत्थिनो ये चरन्ति ।

तां सो रन्ध्रयामि हरसा जाववेदः सङ्ख्यकृष्टिः सपमान् प्रवचन् पाणि मुक्तः ।

एताव देवा असुरान् धेदायन् ।

अथर्ववेद । १२।६८।१ ; १३।१२५।५

The Yajurveda Consists of directions and mantras or incantations for performing religious rites and ceremonies, such as चतुर्मास्य अग्नि-चयन इष्टका राजसूय वाजपेय सोषामणि अग्निष्टोम अश्वमेध नरमेध सर्वमेध and lastly उपनिषद् or ethics ; while the Samveda consists of praises or invocations to इन्द्र सोम अग्नि मित्र वरुण सूर्य उषा प्रथा विश्व इन्द्र etc. requesting them to come and drink Som. with occasional prayers for wealth, kine, horse, hero, i.e. sons, etc. ( राधा रयि वसु अथ गी धेनु नात्र अन्न लेव वीर ) in this world and lastly for safe guidance against the spiritual enemies to the world to come. Compare.

आ विवाभ्या परिरापलमांसि च ज्योतिर्धतं रश्मस्तस्य तिष्ठसि

इहस्यः भीमममिवदंभनं रचोद्वेगं गीचभिदं स्तविदं ।

ऋग्वेद । २।२३।३

इथेमधतादिरुजा सङ्ख्यजिह्वी रचो भववन् धयस ।

३।२०।१६

यं चोदने रचो देववीतावचक्रोभिसं मरुतो नि यात ।

५।४२।१०

मुवीरं रयि माभर जातवेदी विषवणे । अहि रक्षांसि मुक्तो ।

६।१६।२८

अग्निं देवासी अग्नियमिधने इतद्वतमं । यिना वसुन्वाभता दृङ्का रक्षांसि वाजिना

५८

अग्निं नं शुक्लं वनमिदं देतो रचो नि अत्यशानि नं भीमा ।

६।१८।१०

तव ह त्वदिन्द्र विश्वमाजी सक्तो पुनीचमरी या ह सिध्दप ।

२०।१३

धिष्व वज्रं गभस्वो रचोद्वेग्य वज्रिवः । सासहीष्ठा अभि सृष्टः ।

४५।१८

भरहाजाय वीर न गिरे दाहता रक्षांसि पुषदंसस्य स्यः ।

६३।१०

पाहि नो अग्रे रचसो अजुष्टात् पाहि धूर्तेररक्तो अघाथोः

त्वायुजा पृतनायू रभिषां ।

७।१३

मा नः सुधे मा रचम कृतावी मा नीदमे मा वन् वा जूह्वीः ।

१२

अग्रे रक्षांसि सेधति एकधीचिरमत्यः । अग्निः पावक ईशः ।

१५।१०

अं नी भवन्तु वाजिनो हवेव देवताना मितद्रवः स्वकांः

अंभवन्तोऽहिं वक्तं रक्षांसि सनेम्यस्वयवन्नमीषाः ।

३८७

सेदुयो अस्तु मरुतः स शुभो यं सत्यं पृषदश्च अवाध ।

७४०।३

बहा उ विश्वपतिः श्रितः सुपीतो मजुधी विप्रः । विश्वेदमि प्रति रक्षांसि सेधति । ८।२३।१३

मुष्टाग्ने नवस्य मे कीमस्य वीर विश्वपते । नि मायिनस्तपसा रचसो दह

१४

पुनानः सोम धारथेदी विष्ठा अप सिध्दः । अहि रक्षांसि मुक्तो ।

८।६३।२८

अपन्नन्सोम रचसीऽभ्यं कनिमुदत् । युमंतं अमुमुतनं ।

८।६३।२८

असुखं गंधं चिंतां चरुं चरुं चरुं ।

केचि ज्ञेयस्य विद्यान्वयस्य स्वादुर्मदि ततः ।

कल्पेद १०११२६६

त्वं कृमिर्नमस्यो देवयोती भूरीषि इमा इयं चिति

त्वं निःदस्यं चतुर्भिः धुनिं चात्मापयी दभीतये सुखं तु ।

७१२८४

भूरि दयेभिर्वचनेभिर्कृत्तभिः सख्येभिः सख्येभिः प्र वीचत ।

इन्द्रो धुनिं चतुर्भिः च दंभस्य च्छाकनस्या श्रुते दंभीतये ।

१०११३६८

सुखं इन्द्राय मत्सरः पवमानः कनिकदत् । विद्या अप हिवी अहि ।

८१२५८

पवसेदो इषा सुतः कधी नो यमसो जने । विद्या अप हिवी अहि ।

८६११८

सख्येनाभ्युष्या चतुर्भिः धुनिं च अचंघ्र दस्यं प्र दभीतमायः ।

रंभी चिदव विविदे चिरणं सोमस्य ता मद इन्द्रायकारः ।

११२५८

तस्यै तवस्य मनु दायि सन्नेद्राय देविभिरर्थासाती ।

प्रति वदस्य वज्रं वाहोर्ध्वं हवीं दस्यं पुरं चायसीर्नि तारीत् ।

१०८

अथमग्निः पृथनाषाट् सुवीरो येन देवासी असहंत दस्यं ।

११२८८

अतिभिसमिषयो युसङ्गतौ नि मायावान् ब्रह्मा दस्युर्त ।

४१२६८

आ दस्युज्ञा मनसा याज्ञस्तं भुवते कुत्सः सख्ये निकामः ।

अती हि नादावा संति पूरा या पूरयस्य सदस्युर्नितीशे ।

अथासा ददधुर्धरासां घने दस्युष्यो अभिभूतिमुये ।

३८१

अनशासी ये पवसोऽरथा इन्द्रे विता अभ्यवर्तत दस्यं ।

४१२१५

अथ यो न सुखे न मिथू जनी भूतभुमंतुनामा चतुर्भिः धुनिं च ।

हषकपिप्रं घंवरं शुष्मिन्द्रः पुरां औनाथ शयथाय नू चित् ।

६१२८८

अथव्रतममानुषमयज्वानमर्देयं ।

अथ सः सखा दुधवीत पर्वतः सन्नाय दस्यं पर्वतः ।

८००११

त्वं हि शश्वतीनामिन्द्र दतो पुरामसि । इता, दस्योर्मनोवैधः पतिर्दिवः ।

८८६

तौत्रान् घोषान् कृण्वते हषपाणयोऽध्वा रथेभिः सह वाजयंतः ।

अथक्रामंतः प्रपदैरनिवान् चिष्यति श्रवणं चपय्ययंतः ।

६०५०

अथोरवीदृष्यो अस्य वचीऽमानुषं यन्मातुषी निजर्वीत् ।

नि मायिनो दानवस्य माया अपादवत्पपिबान् सुतस्य ।

११२११०

अंसेदुक्चं सुदानव उत सुचं यथा नरः । अक्रमा सत्यराधसे ।

७१२१२

सरस्वति देवनिद्रो नि वर्हय प्रजां विश्वस्य हसयस्य मायिनः ।

६६११३

युवं सूर्ये विविदधुयुवं खर्विश्रा तमास्यहंत निद्रस्य ।

७१२

मा पापत्वाय नो नरेन्द्राग्नी मासिब्रह्मणे । मा नो रौरवर्त निदे ।

७२४१२

रथा सु नो अरुषः स्वनात्मनस्य कस्यचित् । निदी यत्र सुसुप्सहे ।

८१२८५

आ ते भीषाभ्यायुषा तस्मान्नि मेति धूर्वये । रथा समस्य नो निदः ।

८६११०

इवी नो अग्निं भुत्वा वातुषासान् विद्यापय ।

वातुषासान् विद्यापय

प्रत्युष्टं रक्षः प्रत्युष्टा अरातयः । नित्यं रक्षो नित्यं अरातयः

सर्वान्तरिक्षं मन्त्रेभिः । तैत्तिरीयं यजुः १।१।१०।१ ; माध्यं यजुः १।७।१—३ ; २।१।१ ; २।७

अपहतं रक्षः यन्त्रतां पञ्च शर्मांसि । अवधूतं रक्षोऽवधूता अरातयः ।

तैत्तिरीयं यजुः १।१।१।१ ; माध्यं यजुः १।१।७।१

कृकृटोऽसि मधुगिह्वं वधमजं मधुवदं त्वया... परापुतं रक्षः परापुता अरातयः । अपहतं रक्षः

तै० यजुः १।१।१।१, ४, ५ ; १।१।५।१

तिग्मतेजा द्विषती वधः । १।२।४।१\* ; द्विषती वधोऽसि । १।२।८।३ ; योऽस्मान् द्वेष्टि यच्च वयं

द्विषाम । तै० यजुः १।१।८।१ ; माध्यं यजुः २।२।५।२८ ; अपहता असुरा रक्षांसि वेदिषदः ।

२।२।८।३

ये द्याणि प्रतिमुञ्चमाना असुराः सन्तः स्रधयाचरन्ति ।

परापुतं निपुत्रा ये भयन्त्यग्निष्टान् लोकात् प्र नु तादातस्मान् ।

२।३।०।१-२

इदमहं रक्षसां ग्रीवा अपि क्लृप्तामि । ५।१।२।२ ; २।६।३ ; ६।१।२ ;

रक्षोऽह्णं वल्गगृह्णं वैष्णवीम् । जनराडसि रक्षोहा ।

५।२।१।१ ; २।४।३

रक्षोऽह्णो वो वल्गगृह्णोः प्रक्षामि, अवगयासि, अवन्तृणामि वैष्णवान्,

उपदधामि, पथ्युहामि वैष्णवी । वैष्णवमसि । वैष्णवा मय ।

५।२।५।१—७

रक्षसां भागोऽसि । अहं रक्षोऽधमं तमी नयापि ।

६।१।६।१

जम्भयन्तोऽसिं वक्रं रक्षांसि मनेभ्यः सत्ययवर्जसो वाः ।

७।१।६ ; २।१।१०।१

योऽस्मान् धूर्वति तं धूर्वथ ।

तैत्तिरीयं यजुः १।१।५।१

Compare Manu too composed evidently after the decline of Buddhism to see whether the Shudras were Aryans or Aborigines.

माह्वन् ब्राह्मणस्य स्यात् त्वय्यस्य वलान्वितं । वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितं । २।१।१

शर्मवदब्राह्मणस्य स्याद्राजो रक्षासमेन्वितम् । वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेण्यसंयुतम् । ३२

ब्राह्मणवर्चसकामस्य कार्यं विप्रस्य पचसे । राज्ञी बलार्थिनः षष्ठे वैश्यस्येकार्थिनोऽष्टमे । ३७

न ह्ययनेनं पतितेनं विभेन न वसुभिः । ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो मद्भान् १।५।४

विप्राणां ज्ञानतोऽप्येष्टं क्षत्रियाणान् वीर्यतः । वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः १।५।५

यथा काष्ठमयो हस्ती यथा चर्ममयो स्तंभः । यथा विप्रोऽनघोऽयान स्वयसे नाम विभ्रति । १।५।७

सत्यावृतान् वैशिज्यं तेन चैवापि ज्ञोऽयनेः । सेवा श्रुतिराख्यातो तस्मात्तां पूजवर्जयेत् । ४।६

अनभ्यासेन वेदानामाचारस्य च वर्जनात् । आत्मस्यादन्नदोषाच्च सत्यविप्रान् जिघांसति ५।४

गीरचकान् बाणिकान् क्षत्र्याः कारुण्येणैव ।

मैथ्यान् बार्हृषिकांश्चैव विप्रान् शूद्रवदाचरेत् ।

८।१०२

दासाश्चरथकृतां च प्राप्तः स्याच्चौरः किञ्चिदम् ।

३२४

शास्त्रेषु कारयेत्कौभोदब्राह्मणः संस्कृता न द्विजाः ।

४।११

शूद्रान् कारयेद्दास्यं क्रीतमक्रीतमेव वा । दास्यायेव हि शूद्रोऽसौ ब्राह्मणस्य सत्यभ्यासा । ४।१३

न स्वामिना निःशृष्टोऽपि शूद्रो दास्यादिमुच्यते ।



द्विसोऽङ्गुलं तत् तस्य कक्षिकात् तदपोहान् ।

४१४

ध्वजाद्वर्तते भक्तदासी गृहजः क्रीतदर्शिनौ । पैटकी दण्डदासं च समेते दासयोगयः । ५१५

शृङ्गायां ब्राह्मणाज्जातः श्रेयसा चेत् प्रजायते ।

अश्वेयान् श्रेयसोऽजातिं गच्छत्या सप्तसायुगात् ।

१०१४४

शृङ्गे ब्राह्मणतामेति ब्राह्मणश्चेति शृङ्गताम् । क्षत्रियाज्जातमेवन्तु विद्यात् वैश्यात् तथैव च । १५

In the ~~countries~~ for long life the reciters of the Shukla Yajurveda generally priests about the Pafjab and the Dabab perhaps mention 100 Autumns शत शरदः special characteristics of those Countries as fit time for offering sacrifices ; 25/12 ; 34/52 ; 35/15 ; 37/24 ; Taittiriya Yajuh 6/6/10/3 ; 7/5/9/2 ; Athharvaveda 1/4/2 ; 2/13/3/4 ; 29/2 ; 3/11/4 ; 12/6 ; 6/111/5 ; 14/2/2 ; 19/24/5 ; Rigveda 1/89/9 ; 2/27/10 ; 3/36/10 ; 7/66/16 ; 10/18/4 ; 85/39 ; 861/3/4 ; and the reciters of the Samveda generally *Rishis* or hermits in the caves on the Himalayas mention 100 snowy Winters शत हिमाः the peculiar characteristics of the regions 1/4/11/8 ; also Shukla Yajuh 2/27 ; 3/18 ; Rigveda 1/64/14 ; 2/1/11 ; 33/2 ; 6/17/15 ; 24/10 ; 38/8 ; 10/161/5 ; 6/2/5 ; Taittiriya Yajuh 1/5/5/4 . 7/5 ; 8/5 . Athharvaveda 3/11/4 ; 19/55/4 ; Manu 1/83/4.

Both of which places lie in cold climate where liquors are useful and beneficial.

Yajurveda makes mention of the Rigveda and the Samveda ( 4/1/2 ) and was of course composed subsequently to them, when perhaps the Athharvaveda was not composed. In the Rigveda Rik, Sam and Yajuh are mentioned ; but there is the greatest doubt as to the genuineness of the Rik, and regard must be had to the fact that Vyasa compiled the Vedas long afterwards. Rigveda 10/90/9.

तस्याद्यज्ञान सर्वज्ञतः कृचः सामानि जज्ञिरे ।

कुंटांसि जज्ञिरे तस्याद्यज्ञानस्मादजायत ।

ऋग्वेद १०/१०१/१ ; माध्यं यजुः ३१/७

कृच सामाभ्यां सन्नरन्तो यजुर्भिराश्वीयेण समिषा मर्दम ।

माध्यं यजुः । ४१/८

कृकृसामयोः शिल्प्यं यन्म वामारमे ते मा पातसाय यज्ञस्योद्वचः ।

१४/२/१

श्रीमय यजुश्च कृक् च साम च गृहज रथर्त्तव ।

१८/२/५

ऋचो नामासि यजुंसि नामासि सामानि नामासि ।

१६/७/१

यस्मिन्नुचः साम यजुंसि यस्मिन् प्रतिष्ठिता रथनाभा विवाराः ।

३४/५

कृचं वाचं प्रपद्ये जनो यजुः प्रपद्ये साम प्राणं प्रपद्ये चक्षुः श्रोतं प्रपद्ये ।

३८/१

Although the term Athharva appears in Rik, Sam and Yajuh, in the Athharvaveda it does not-

त्वामग्रे पुष्करादध्यथा निगमयत ।

ऋग्वेद ६/१६/१३ ; साम १/१/१/२ ; तैः यजुः ।

अग्निं समुद्रवाससम् । ( स्त्रीति शस्य वाधत ) । १/४/११/१३ ; ४/४/४/१ ;

माध्यं यजुः ११/३१/२ .

तमुत्वा दध्यङ् कुषिः पुनर्दधि अथर्वणः त्वहणं पुरंदरं । ऋग्वेद ६/१६/१४ ; १५/१३/१

अग्निं त्वामग्निं अथर्वणं विदुर्भिराग्निं वायव्यम् ।

१०/११/५

बह्विन्द्री रीषी बह्वी अथर्वण स्त्रिताय गा अजबय महैरि ४८२  
एवा महान् बह्विन्द्री अथर्वणोक्तं खां तन्व मिद्रमव । १२०८

At times when the Yajuh recitations were being composed various professions came into use and existence which any body could adopt according to merits or qualifications, and at any rate it is uncertain whether these were hereditary. Read the whole of the chapter XXXI.

In Yajuh the distinctions, whether individual or otherwise, of the titles Brahman ब्राह्मण in the Samveda always ब्राह्मण, Kshatra, क्षत्र, Vish विश and Das दास are more prominent than in Sam and Rik ; and in it Brahman and Kshatra ranked almost on a level excepting that the King of the former was Som सोम ।

इममस्य पौत्रमस्य पत्रमस्य विश एष सोमो राजा सोमोऽस्माकम् ब्राह्मणानां राजा ।  
माध्यं यजुः । १०१८ ; १०१८

If Bipra be construed to admit of such and other forced unnatural meanings, not even farfetched, the term Dhiya धिया, i. e. by means of intellectual culture or faculties, would be inexplicable with reference to context unless some unnatural, un-warrantable meanings be similarly forced to it as well, as they try to do by personification. For in Madhyandini Yajuh the next following subsequent Mantra states that Indu इन्दु ( सोम ) was produced out of crops ; thus

उवा ते जातमन्वसा दिवि सन्धुमि ददं । उयं शर्म महि यवः । १०१९

and the preceding Mantra,

ऋतवन्ते यज्ञं वितन्वन्तु मासा रचन्तु ते हविः ।

संवत्सरं यज्ञं दधातु नः प्रजां च परिपातु नः । १०१९

is addressed to Agni or fire. The Vaidika terms, no doubt so many riddles at present, were then common vulgar every-day facts and actual, practical occurrences and not peculiar ones theoretical or imaginary ; and the recitations composed in a language which was Prakrita प्राकृत ( असंस्कृत ) or vulgar, coarse and low, were meant for the vulgar low mass. This language has now become a dead letter, abstruse and mysterious, a riddle as it were to be any wise construed according to the individual or sectarian whim, fancy or caprice, on account of its becoming a second language and being superseded by other languages arising out of it. The term, Dhi धी, then generally in ordinary, common use, was used to denote intellectual faculties that befitted a person to be Rishi ऋषि, Dhira धीर, Bipra विप्र, Brahma ब्रह्म or wise, sage or godly divine or saint, which alone then men hankered after : thus :

सो भूर्भुवः स्वः । सामवेद ११३४३ ; ऋग्वेद ३४२१०

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धीवी धी नः प्रचोदयात् । माध्यं यजुः । ३२५ २२८ ; ३०२ ; ३६३

तविषी परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् । अथर्ववेद । २८१

पराधि खानि व्यहन्त सयन्मृगानां पराज पश्यति नात्तरात्स्रम् ।

वैश्वी । प्रत्यगात्मानमेव ब्रह्मवद्वरभूतमिच्छन् ।

कठवर्णि ; ४।१

युञ्जते म उत युञ्जते धिया बिप्रा बिप्रास्य ब्रह्मन् बिपश्चितः । यजुः । ४।१।११ ; १।२।१।१

Compare also Samveda 1/4/2/1, 2, 6 : 4/12/5 ; 5/7/6 ; 9/2 ; 2/3 ; 2/11 ; 4/2/4. etc ; etc.

सर्वभूतान्प्राप्त्वा यं सर्वेषां सर्वदः सदा । यं विनिद्राविनिः श्वासा श्वात्ता आनपरायणाः धिया मश्नन्ति हृदये सोऽथमथ समीचताम् ।

यं विदुर्वेदतत्त्वज्ञाः योगिनो यतमानसाः

स्कान्द पुरुष काशौखण्ड । १।२।३१-४

Hence the meaning of Bipra given first is agreeable to sense, although very often in the Samveda धी, धिया are made to refer to Som सोम । There might be uses of the term Bipra in the sense of shining or spreading Som elsewhere ; but the contrary idea, that the Som-plant cannot be grown by man's, i. e., cultivator's care, on ground other than the outskirts of hills or confluence of rivers, is never a true proposition ; whereas such places brought up most of the sages technically called *Bipra* or *Rishi*.

Here ends the big Nota Bene. ]

The Madhyandini Yajurveda goes farther, and states that all Devas or sages divine by producing the idea of Brahma ब्रह्म or God in them and attaining to godliness aver, 'whosoever can comprehend in the foregoing manner, namely, that all the created things, the Birat or the superfluous entity having Brahma within it, the domestic and wild animals, past, present or future, the Vedas et *Cetera*, form the imagined limbs of the imagined Purusha पुरुष or person of Brahma of thousand heads, thousand eyes and thousand feet covering the whole universe in ten fingers, namely, the Brahmins ( or the supplicants or readers of divine hymns, including the voices of birds, animals &c. ) and the fire being imagined as the mouth of this imagined person, the Rajanya or the government including the military and the police and every thing requiring display of strength, grandeur and Rajah Guna राजः गुण or active mobility ) being made to be His arms, what was Vaishya ( or the subject body hoarding up wealth in kinds or metals including the prolific power of nature to provide maintenance to animal and vegetable Kingdoms ) being His thighs or middle part of the body, the Earth and the Shudra ( or the slaves and servant including the Tama Guna तमगुण or indolence stumplike idiocy or silliness or darkness natural or mental ) was imagined to be for His 2 feet the Moon imagined from His mind, the Sun His eyes, the air His life, all the directions, His ears, the atmosphere His navel, and the heaven His pate, and the Spring, Summer and Autumn being imagined as the clarified butter, fuel and offerings respectively of the Yajna यज्ञ or sacrificial ceremony, of that person of Brahma with sacrificial offerings—will become Brahman ( ब्रह्म स्तोत्रं स्तुतिपाठं जानातीति ब्राह्मणः i. e., whoever knows Brahma or hymns and can read them is a Brahman, ब्रह्म स्तोत्रं स्तुतिपाठं वा + तदस्य ब्रह्म इति ब्रह्मपदस्यार्थे व्यसनाद्यर्थे वा = ब्राह्मणः ) and all the gods will yield and submit to him. *Vide* chap. XXXI. kondikas I—22, by peripatetically paraphrasing or periphrasing kondika 21 thus :

यत्वेवं विद्यात् (सी) ब्राह्मणः । वा यत्वेवं विद्यात् ब्राह्मणी भवेत् इति शेषः ।  
because the easy, ordinary paraphrase, यो ब्राह्मणत्वेवं विद्यात्स्य  
वशे देवा असन्, would lead into the inconsistency and the fault  
of selecting some among all Brahmans, as if there would be  
some Brahmans who could not comprehend thus, which though  
possible when afterwards (in the Kali Yuga) hereditary professions  
became current as at present among the Dwijabandhus द्विजवन्सु, was  
then unknown when professions were generally according to merits,  
and when Dwijabandhus द्विजवन्सु were unknown, for all Brahmans  
could comprehend thus, or those persons only that could compre-  
hend thus would alone be termed Brahman. The Parenthetical por-  
tions being variations in the Rigveda and the Athharvaveda.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् :

स भूमिं सर्वतः सृत्वा ( विभ्रतो ब्रूवा- ) त्यतिष्ठदृशांगुलं । १

पुरुष एवेदं सर्वं यज्ज्ञतं यज्ञं भाव्यं ( भव्य )१। उतामृतत्वस्यशानो यदन्नं नातिरोहति । २

एतावानस्य महिमातो तो ज्याय ( ) य पुरुषः : ( पु )

पादोऽस्य विभ्रा भूतानि विपादस्यामृतं दिवि । ३

विपादूर्ध्वं उदैत् पुरुषः पादोऽस्येहाभवत्पुनः । ततो विष्वङ् व्युत्सामत् साग्नानशने अभि । ४

ततो ( तस्माद् ) विराडजायत विराजो अधि पुरुषः । ( पुः )

स जातो अत्यरिच्यत पथाङ्गमिमथो पुरः ११

तस्याद्यज्ञात् सर्वज्ञतः सन्धृतं प्रवदाज्यं ।

पशु॥ला॥ ( शुलां ) यज्ञं वययथा ( ना ) रण्या(न्) यावदाथ य । ६ ( ८ )

तस्याद्यज्ञात् सर्वज्ञतः ऋचः सामानि जाशिरं ।

हृदांसि जाशिर तस्याद्युत्सिन्नादजायत । ७ ( ९ )

तस्मादश्वा अजायत ये के वोभयादतः ,

गावो ह जाशिरं तस्मात्तस्माज्जाता अजावयः १० ( १० )

तं यज्ञं वाह्निं योऽनन् पुरुषं जातमर ( य ) तः ।

तेन देवा अजायंत साध्या ऋषयश्च य । १२ ( ११ )

अन् पुरुषं व्यदपुः कतिधा व्यकल्पयन् ।

सुखं किमथासौत् किं वाङ् किमृकपादा उच्यते । १० ( कौ वाङ् का ऊरु ११ )

ब्राह्मणोऽस्य मुखमासीद्वाङ्मनसोऽक्षयः कृतः ।

ऊरु [मध्य-अधर्ववेदे] तदस्य यद्वैश्वः पद्गां शूद्रो अजायत । ११ ( १२ )

अन्द्रमा मनसा जातमक्षीः सूर्यो अजायत ।

मीमाद वायुश्च प्राणश्च सुखादि- ( सुखादिद्रव्यानिश्च प्राणावायु ) रजायत । १२ ( १३ )

नाभ्या आसीदंतरिक्षं शीर्षां दीः समवर्तत ।

पद्गां भूमिर्दिशः शीवातथा लोका॥ अकल्पयन् । १२ ( १४ )

अन् पुरुषेण हविषा देवा यज्ञमतन्वतः । वसंतो अस्यासीदाज्यं श्रौण इधः शरद्विः । १४ ( १५ )

सुखाख्यातन् परिध (धि) कं स्त्रिःमस सनिधुः क्षताः ।

देवा यज्ञं तन्वाना अवध्नन् युक्कपयु ।

१५

यज्ञेन यज्ञमयजंत देवास्तानि धर्माणि प्रथमान्यासुः ।

ते ह नाकं मद्धिमानः सचंत यक्ष पूर्व साध्याः संति देवाः ।

१६

अह्नाः ससृजतः पृथिव्यै रसाच्च विश्वकर्मणः सदवताये ।

तस्य लीटा विदधद्र्षमेति तन्मन्त्रस्य देवतसाजानसद्ये ।

१७

वेदाहमेतं पुरुषं महात्मादिख्यवर्णं तमः सः परम्मान् ।

तमेव विदित्वाति सृज्यमेति नान्यपत्या विद्यतइयनाय ।

१८

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा त्रिमायसः ।

तस्य योनिं परिपश्यन्ति धीरास्तस्मिन् ह तस्य भवनानि विश्वाः ।

१९

यो देवेभ्य आतपति यो देवानां पुरोहितः ।

पूर्वी यो देवेभ्यो जातो नमो कृचाय ब्राह्मणे ।

२०

॥ एवं ब्राह्मं जनयन्ता देवा अथै तदद्भुवन् । यस्त्वं ब्राह्मणा विद्यातस्य देवा अमन् वज्रः ॥ २१

यौय ते लक्ष्मीय पद्मारक्षीरात्रं पाथं भक्षत्राणि रूपसन्निधौ व्यासम् ।

इत्यग्निषाणामंसं इषाण सर्वलीकं स इषाण ।

२२

साध्यं यजुर्वेद १.१.१-२० : ( ऋग्वेद, पुरुषसूक्त. १.१.०.११-१६ ) : [ अथर्ववेद १.१.६.११-१६

It also ordains, "Through Chhanda कन्द or the natural tendency, propensity or the professional merits, bent of the mind, practice or principle, by making head the chief state or part or end of the body or life, there was produced among men the principle of protecting the subjects : by making strength or the power of protecting from injury or enemy the chief state, part or end of the body or life, there was produced among men the principle of leading a luxurious or merry life ; by making the quality of hoarding up benumbing wealth, goods, etc., the chief state, part or aim of the body or life, there was produced among men the principle of living as lords of many : and by making the capacity to attend to multifarious functions or works the chief state, part or aim of the body or life, there was produced among men the principle of rendering the highest good or desired object, the *Summum bonum*. ( Literally, 'if the head be made the preferable state of the body, there is the principle, procedure or mode of life of protecting the created being ; - if strength be made such, of merriment or luxury ; if motionlessness or want of bestirring be made such, of becoming master or owner of many : if multifariousness in works be made such, of wishing the sublime or chief good.' )

सूधा वयः प्रजापतिस्कन्दः । १ क्षत्रं वयो मयन्दं कन्दः । २

विष्टयो वयोऽधिपतिस्कन्दः । ३ विश्वकर्मा वयः परमेशी कन्दः । ४

वसो वयो विरलं कन्दः । ५ वणि वयो विशालं कन्दः । ६

पुरुषो वयस्तदं कन्दः । ७ व्याघ्री वयो अनाहतं कन्दः । ८

सिंहो वयस्कन्दः । ९ पृथ्वी वयो वज्रतो कन्दः । १०



Then priests arose from seven castes ; or men belonging to seven professions became priests by individual merits.

समीचीनास चावत होतारः समजानयः (जामयः)॥ पदमेकस्य पिप्रतः । साम १।८।१०

अभि येन द्रविषः ब्रह्माभ्यार्विषं जमदग्निवन्नः ।

१।११।६।३

सर्वमना यः कृषिं कृत् स्वर्गः स ह्यजनीयः पदमीः कवीनाम् ।

तृतीयं धाम मृद्विषः सिषा संतुष्टी विराजमनुराजति दुप् ।

२।११।१२

Therefore Brahmanya ब्राह्मण्य or Brahmaniism, *that is*, the novel religion founded and started by the Brahmins, (perhaps when Buddhism declined and Manu Sanhita was composed after the reconciliation between the Kshatras and the Brahmins after their

नात्राज्ञा अत्रसंश्रुति नाचवं ब्रह्मवर्धते ब्रह्म चावच्छ सस्य तमिह चामुत वर्धते । मनु सं ६।३९

ब्रह्मं तस्य हि ब्रह्म चक्षुमङ्गं प्रवक्षते । अतो ब्रह्मव्याम्यमात्मनं ब्रह्मसदस्य रक्षतः ।

रथ्यति आभ्यधी देव स य सदसदात्मकः ।

भागवत पुराण १।२२।३-४

prolonged and incessant feuds for superiority or preference especially during the prevalence of Buddhism according to which the Kshatras were supreme over the Brahmins, a fact in itself showing that the Kshatras too objected to the novelty thus introduced, ) by means of preachings and lessons inculcated in the Sanhitas, Purans, Tantras, etc, and thereby darkening, benumbing, stunning or blunting the intellect and reason of men, so as in fact to blind or deafen them, by superstitious beliefs and false scares of extraordinary, supernatural, supermundane and superhuman powers alleged to be in the Brahmins and sometimes illustrated and realised, for generating faith and belief in those powers, in the shape of jugglery or Bhelki भेलकीवाजी, as the fortune tellers well-versed in Samudrika सामुद्रिक and miraculously stating facts and as the Scientists and Spiritualists, none of whom would needs be Brahmins and whose professions need not be hereditary, of course there is the extraordinary power of Yoga योगबल and Dhyana ध्यान which again have nothing to do with, and do not depend upon, the hereditary caste-system,—which powers in the time of extreme need and emergency turned out in fact to be but dream fugue or a mirage and could in fact do nothing to resist and stand against the Scythian, Persian and Grecian invading hoards of yore, against the predominance of the levelling Buddhism in fact declaring the supremacy of the Kshatras and putting the Brahmins into extremity at Kanauj, against the Afgan, Pathan and Moghul conquerors smashing their gods, goddesses and temples, snatching away their wives, mothers, daughters and sisters by spoiling their chastity, carrying them away in flocks as slaves, converting them into Islamism, plundering their farm, stores and wealth by sabring, and frequently hunting them down as mean beasts, and trampling them down under the feet, against the innumerable opposing sectarian religions wherewith Brahmanya could only reconcile by incorporating the doctrines of these sects into it by duping the mass, and against the various Christian invaders and conquerors of Europe, —which novel religion was based upon the two-fold firm and consolidated bases of (1) Hereditary Castesystem, (that is, hereditary

professions whereof in time subsequent only the professional titles continued to be hereditary but the professions varied and changed proving thoroughly well that nothing human and artificial can be permanent or beneficial for ever and artificial things at last reduce themselves into what is nothing but the natural), by cautiously utilising the individual professional or meritorious titles Brahmana ब्रह्मन्, Brahman ब्राह्मण and Bipra बिप्र, Rajanya राजन्य and Kshatra क्षत्र, Das दास and Shudra शूद्र, and Vis विश्, Vaisya वैश्य, Orya अर्य and Arya आर्य available in the Vedas, a principle gradually weakening the people

ब्रह्मचरविधः शूद्र बीजार्थं य इह सृताः ।

कालिजःसह ले सर्वे निर्विशेषा सदाभवत् । मात्स्ये १४४ । ८४ ; भायवे १।५८।१०५ ।

सामान्य विपरीतार्थं कृतं शास्त्रकुलान्वितं ब्राह्मणस्य प्रस्तावैर्वहुधा व्याकुलं कृतं । भायवे १।५८।१६

among themselves through their own acts, customs and usages, making them weak and helpless as they were in disunion, stand one against the other in internal feuds, isolation, disintegration or separation for superiority, rank and false, fictitious caste respect, a very cunning pretension,—the skill to invent and devise various modes and reasons for hating, despising and abhorring other castes being according to the system reckoned the fitness and good qualification in a superior caste or order, to hate others or to observe inequality among men or creatures being rather computed demerits especially in a Brahman enough to take away Brahmanapattwa or Brahmanism from him,—and undermining the national or popular strength through disintegration and disunion in ultimate results, in fact imprisoning them within their own acts, customs, usages and caste-system, and keeping them hidebound, as it were, under cover of caste-system, and enchanting and entrapping, as it were, the people within the pail of such mighty, potent charm of superstition, that even the most learned, shrewd and powerful men shrink back and dwindle at heart and cannot extricate and get beyond and think freely, frankly, honestly and justly,—a fact indeed dangerous and fatal to themselves when known to foreign diplomatic enemies as it really turned out to be,—the oppressor and the oppressed being weakened in result were invaded and conquered by foreign enemies and were both of them hated, oppressed and imprisoned in their own caste-system, for to oppress and ill-treat and degrade and lower by tricks and stratagems the helpless and the weak who confidently and securely place themselves under, and depend upon, their protection and dependency, is a breach of faith which occasions and brings about destruction and ruin upon both the oppressor and the oppressed, and such it did, the independence of the Hindus being lost with the decline of the liberal Buddhism and with the commence-

विप्राणां कर्मदोषैः प्रजानां जायते भवम् ।

हिंसा मानसार्थेष्वक्रोधोऽसूयाऽचमाऽ घृति । मात्स्ये १४४।३६

दुरिष्टेर्दुःखीतिचदुराचारैर्दुरात्मैः । विप्राणां कर्मदोषैस्तै ००० । कुर्मै १।३०।४ ; भायवे १।५८।३६

ment of the Selfish Brahmanya ; and (2) Godlike reverence to be shown to Brahmans by other castes, who under the system are to be the chief among the castes and very like the Subsidiary Treaty, in its enforcement lies the victory of the Brahmans over all other castes



who choose to follow it without renouncing Hinduism by adoptine Mahomedanism, Christianity, Brahminism, etc., both of which were and are unknown and peculiar to the Vedas and the Vaidika religion, had to wade through innumerable obstacles and oppositions of the Kshattras, of the overspreading Buddhism (बौद्ध), of the ruthless Mahomedanism (महम्मदीय) enforcing universal brotherhood at sword's point, Jainism (जैन), Baisnavism (बैष्णव) started by Ramanuj in Malabar, Ramanandi Baisnavism started by Ramananda at Kasi or Benares, of Kanfata (कानफाटा) by Goraknath in the Panjab, Kabirpanthi (कविरपाथि) by Kavir at Kasi, Baisnavism started by Gour Chaitanya in Bengal, by Balhava Shwami in Maharashtra, Sikh by Nanak in the Panjab, Brahminism inculcating the equality current in the Baidik religion, Arya-Somaj founded by Dayananda Saraswati of Lahore, and Christianity teaching that all men are equal in God's eye, all of which denounce godly reverence to hereditary Brahmans and anxiously announce and proclaim that there is no distinction as to caste and that all men are equal in God's eye with respect to caste.—Vide Manu II, 79-103.

The evils of the hereditary caste-system were innumerable : the indolence or spoiling of the useful works, through want of emulation, due to security to caste advantages given by the system in one extreme, and in the other penury, starvation and danger to livelihood or subsistence for want of work among the members of hereditary caste necessitating framing of rules for adopting foreign professions to avoid the danger, and aim of all to encroach upon the professions of superior castes affording ease.

यन्तु कर्मणि यस्मिन् स न्ययुक्तं प्रथमं प्रभुः । स तदेव स्वयं भजे सज्यमानं पुनः पुनः । मनुः । १।२८

लोकानान्तं विवृण्वत्यं मुखवाहुकपादतः । ब्राह्मणं चतुर्विंशं गृह्यं निरवर्तयत् । ३१

ऊर्ध्वं नामनेभ्यतरः पुरुषः परिकीर्तितः । तस्मान्मध्यं तमन्वस्य सुखमुक्तं स्वयम्भुवा । ८२

उत्तमाङ्गोद्भवार्ज्यं ष्टाङ्गब्राह्मणस्यैव पारणात् । सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः । ८३

तं हि स्वयम्भुः स्वादास्यापसत्यादितोऽष्टजत् । हव्यकव्याभिवाद्याथ सर्वस्यास्य च गुप्तये । ८४

यस्यास्येन सदाश्रमि हव्यानि विदिवौकसः । कव्यानि चैव पितरः किम्भूतमधिकं ततः । ८५

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः । बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः । ८६

ब्राह्मणेषु तु विद्वांसोविहत्सुस्ततश्चतुष्टयः । कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः । ८७

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शान्धती । स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते । ८८

ब्राह्मणो जायमानो हि पृथिव्यामधि जायते । ईश्वरः सर्वभूतानां धर्मकोषस्य गुप्तये । ८९

सर्वं स्वं ब्राह्मणस्येदं यत्किञ्चिज्जगतीगतं । श्रेष्ठेनाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति । ९०

स्वमेव ब्राह्मणोभुङ्क्ते स्वं वसं स्वं ददाति च । आशुशं स्याद्ब्राह्मणस्य भुङ्क्ते हीतरे जनाः । ९१

तस्य कर्मविवेकार्थं शेषायामशुपूर्वशः । स्वायम्भुवोमनुधीर्मानिदं शास्त्रमकल्पयत् । ९२

विदुषा ब्राह्मणेनेदमध्येतव्यं प्रयत्नतः । शिष्येभ्यश्च प्रवक्तव्यं सम्यङ् नान्येन केनचित् ।

यः कश्चित् कस्यश्चिदस्मिन् मनुनापरिकीर्तितः । स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः । ९३

ब्राह्मणं दशवर्षं शतवर्षं भूमिपम् २।७ पितापुत्री विजानिथाद्ब्राह्मणस्तु तयोः पिता २।१३५

चवस्याति प्रवृद्धस्य ब्राह्मणान् प्रति स्ववंशः । ब्रह्मैव संनियन्तृस्यात् स्ववंशि ब्रह्मसम्भवम् । १।१२० ।  
 अद्भ्योऽग्निर्ब्रह्मतः चतस्रश्मनी लोहमुत्थितम् । तेषां सर्वतमं तेजः स्वसु यीनिषु शस्यति । १।२१ ।  
 ब्राह्मणा ब्रह्मज्येनिष्या ये स्वकर्मन्ववस्थिताः । सम्यगुपजीवेयुः षट् कर्माणि यथाक्रमम् । १।२२ ।  
 ब्राह्मणः सर्ववर्णानां गुरुरेव हिजोत्तम सर्वामराययो ज्ञेय साधाम्नारायणः प्रभुः । १।२३ ।  
 कुर्यात् प्रणामं यी विप्रं हृदिवुद्ध्या तु सुसुर । १।२४ ।

भक्त्या तस्य हिज्येष्ठ वर्धते संपदादिकम् । ऋद्धिः १।२४।३ ।

न नसेद्ब्राह्मणं दृष्ट्वा हेलयापि च गर्वितः । केदनं तस्य शिरसः कर्तुमिच्छेत् सदा हरिः । ४  
 कृतापराधं विप्रं ये द्विषन्ति पापवुद्भयः । हरिद्विषो हि ते ज्ञेया निरयं यान्ति दारुणम् । ५  
 यो मरुत्करणं धौतं कृत्याहसौन भक्तिः । नृयन्ति सर्वपापाणि द्विजहत्यादिकानि च । ६  
 कणसम्भवं लिह्येदं विप्राब्धिसलिलं परः । ७

In Bengal Ballal lacerated society with the new caste-precedence wherein the mighty rich men were lowered in social rank and kept aloof from Ballal without siding with him with men and money. So Baktyar Khilji conquered Bengal with 16 horse-soldiers. The result was the same as in the matter of Suraj, Mirzafar, Jagat Seth, Nanda Kumar and others. What could be expected from the timid descendants of the five Brahmins, Kayasthas and Nob-Shaks doubtlessly very weak then in servile condition.

Therefore many religious sects of the time serving Brahmanya no doubt arising at various stages to temporise or fashion religions for meeting the requirements and necessities befitting the whims, freaks, or the disturbed mind of the modish populace in religious evolution frequently arising in India prescribe and proclaim thus:—

ओं तत् सदिति निर्देशो ब्रह्मणस्त्रिविध स्मृतः । ब्राह्मणान्तेन वेदाय यज्ञाय विहितः पुरा । २३ ।  
 तस्मादोमितुद्राक्षय यज्ञदानतपः क्रियाः । प्रवर्तन्ते विधानीकृतः सततं ब्रह्मवादीनाम् । २४ ।  
 ओं = सूक्ष्मदेह atoms ; तत् = चैतन्य intellect ; सत् = ब्रह्म God. भगवद्गीता १७।२३-४  
 ब्राह्मणं चतविं विशां शुद्राणाञ्च परन्तप । ज्ञानं विज्ञानगाम्भिकं ब्रह्मकर्म स्वभावजम् । १८।१२ ।  
 शीर्ष्यं तेजो घृतिं दायां कर्म युद्धे आप्यप नाशनम् । दानमीश्वरभाष्यं चातं कर्म स्वभावजम् । १८।३ ।  
 कषि गौरचराणिज्यं वैश्यकर्म स्वभावजम् । परिचर्यात्मकं कर्म शूराणां स्वभावजम् । १८।४ ।  
 स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभन्ते नराः । स्वकर्मनिरतः सिद्धिं यथा शिन्दति तच्छृणु । १८।५ ।  
 यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् । सूक्तमणा तमस्यर्था सिद्धिं शिन्दति मानवः । १८।६ ।  
 श्रेयान् स्वधर्म्मं निर्गुणः परधर्मात्स्वनुष्ठितात् । स्वभावजं कर्म कुर्वन्नाप्नोति क्लिष्टम् । १८।७ ।  
 ब्रह्मसूतः प्रसन्नात्मा न शोचति न काङ्क्षति समः सर्वेषु भूतेषु मज्जति लभते परम् । १८।८ ।  
 स्वभावेन कौन्तेय निबद्ध स्वेन कर्मणा । कर्तुं नेच्छसि यन्मोहात् करिष्यस्ववशोऽपि तत् । १८।९ ।  
 यो विद्यात् ब्रह्म प्रत्यक्षं परं विषयं संभरः कृत्वा यस्यानूकम् । अथर्ववेद १।६।२ ।  
 उमानि यस्य लोमानि यजु हृदयमुच्यते परिकरणमिहविः । ६।१ ।  
 अतदेवा ब्रह्मविदो ब्रह्मण्येष्टुपासते यो वै तान् विद्यात्प्रत्यक्षं स ब्रह्मार्चितास्त्यात् । १८।१३-४ ।

The new system of hereditary caste with the supremacy of the

Brahmans would have been plausible, had it maintained unimpaired the independence of the Hindus; but far from that being the case the loss of their independence commenced with the very commencement of the Pauranika period after the decline of Buddhism, marked with the consequent incessant interkal feuds amongst the castes disintegrating and undermining the cause of the Hindus taken together and with the Arab, the Afgan, the Pathan, the Mughul, the Durani, the Portuguese, the French, the Dutch, and the English invasions and conquests with the greatest ease possible and without any difficulty on account of the constitutional weakness and ruinous, destructive division. In spite of the abstract lessons, really something airy, taught and preached by the Brahmans to confirm their supremacy—that what to speak of the earthly human beings (as if the Brahmans are not earthly human beings) even Vishnu being kicked on the breast by a Brahman called Bhrigu palliated and adored the Brahman—and inspite of the vain dread of Brahman curse, in India like other countries the sovereignty with the military is practically superior to the clergy. No doubt kings adore and venerate priests as a piece of morality, but that does not speak much about superiority practically. Even during the time described in the Purans some of the Brahmans enjoyed prosperity under king's patronage and protection while others as mendicant beggars lived in utter destitution unable to maintain old parents, wife, and children and blame and abuse the kings for want of patronage. When it is done out of pity it cannot be the ground of superiority. Certainly in one sense the Brahmans became religious conquerors of the Buddhists and other religionists after the decline of Buddhism. They as learned men framed books of the Shastra and of morality under the directions of some one or other kings, which were respected when backed by the kings, else these were nothing but wastepapers. During the time when the Shukla Yajurveda and Athharvaveda were composed the priests intended to throw off any earthly thralldom and refused to obey any earthly king, which perhaps brought about hereditary caste and the consequent schism and outburst of Buddhism. The mantra for installation or coronation of a king in the *Istaka* division of Shukla Yajuh contained a stipulation that Som or the Moon was their king, perhaps subsequently interpolated: for the language is of recent type.

सौमोऽस्माकम् ब्राह्मणानां राजा ।

The selfishness of the Brahman writers or poets! The selfishness imagined by them! The Brahmans are supreme in the books written by them; the Kshatras are supreme in the books written by them; the Kayasthas are supreme in the books written by them; the Dashas are supreme in the books written by them; and so on. If the writers be not Brahman their statements are not worth the statements of a writer; so the books of Shastra went at their disposal. To deal in the Shastras is a Brahman's profession; the Brahmans played clandestinely while dealing in them; and there lay their fall. So the Brahmans cannot be called honest in their dealing in knowledge and Shastras. When the Kshatriyas were extirpated, the bastards generated in their widows by Brahmans became the Kshatriyas of the next generation; but when it is said that the Brahmans too became extirpated and it is not explained how they came into existence again: whether it was in their widows by men of some other

Varnas or not. Attempts are made to avoid all matters in which there was the union of Brahman girls with other Varnas; and the well-known unions of other Varnas with Brahman girls are suppressed and glozed away, as Devayani, Sakuntala &c. There are devised abstruse glozings in the cases of other Varnas obtaining Brahmanhood, that are current and wellknown, as Bishwamitra, Vyasa, Shuka, Krisna and others. Whenever it becomes the lot of any caste to edit the books of Shastras, they promulgate the supremacy of their own caste and show that all other castes originated from their own caste.

The promulgation by the Brahmins that no other caste but the Brahmins alone will read the Vedas, Tantras, Purans, Sanhitas and other Shastras and explain and construe the texts of the Shashtra, furnishes sufficient reasons to infer that there is something wrong at the bottom of the system, that there is something for which these are to be concealed and which the Brahmins fear would be betrayed if these be shown to others.

Had it been all fair and free, it would not prejudice the Brahmins in tendering these to all, that all may see and understand and confirm their high position, but instead of that they form a clique and intrigue and project that others may not see and understand the Shastras and know and reveal, nay betray, anything,—something ruinous to their cause.

In yore the Rishis, Bipras Brahmins, Adhwarjus, Ritwiks and the like, Nairgranthas, Maheswaras, Bhairabs, Shaibas, Shaktas and so on and the Baisnabas and others, were simply houseless Bhikshus or mendicant beggars, Atithi or itinerant beggars, Sannyasi or houseless ascetics, Faquir, and the like, quitting sons, wife and households without any shelter and future provision, and living in Abasatha or almshouse, Matha or shelter for beggars, or Akra or manor, or passing life in Tirtha or resort for pilgrims or Topobana or hermitage in caves or outskirts of hills, by the fountains or confluences of rivers. Any person well-versed in spiritual matters, in hymns to God or in intellectual faculties touching spiritual matters, or devoting himself to the worship of Shiva or Visnu, who could stick to his own disinterested religion by quitting his house, sons, wife and the like in the guise of a mendicant Atithi, Sannyasi or Faquir, would acquire those titles. They would have no lineal descendants; but they would become nuclei of lines of disciples or followers. No doubt the lineal descendants brought forth during the previous domestic life would rarely become disciples or followers. Vyasa, Baishampayan, Yajnavalkya and others living in Topoban or hermitage, should be understood in this light. Shankar, Shayana, Sridhar, Mohidhar, Neta, Gour, Nanak and others are recent illustrations; and the Mohanta of Tarakeswar, the Mohanta of Rangpur and others are present examples.

Therefore the Brahmas (ब्राह्म), the promulgators of the Vaidika religion of one Brahma (ब्रह्म) in their attempts to re-establish the Vaidika religion (वैदिक धर्म) then Agneyee (आग्नेयि), Aindra (ऐन्द्र), etc., current in the ancient time described in the Vedas, did away with the Caste-system, and announce and proclaim that there is no distinction among men as to caste.

न विशेषोऽस्ति वर्णानां सर्वब्रह्मस्य जगत् ।

ब्रह्मणा पुर्वसृष्टं हि कर्मिणा वर्णतां गतं । नारद पुराणे १।२।२।५४

विष्णोः चाप्यहंकारे जीवभावो निवर्तते । सर्वं ब्रह्ममयं पश्यन् सुच्यते सर्वं किल्बिषः । १।४८।१८  
सोऽहं सोऽहं सुविज्ञानं नार्यते दोगिनस्तदा । विधि-निषेधराहित्यं भवतीति सुनिश्चितम् । ३८  
सर्वं ब्रह्ममयं लोकं सर्वं ब्रह्मणि संस्थितम् । भविष्ये १।१७।८

नास्ति ब्रह्मसमदेवो नास्ति ब्रह्मसमगुरुः । नास्तिब्रह्मसमज्ञानं नास्ति वेधसम तपः । १।१७।४२  
सर्वभूतेषु स्यादन्तं सर्वभूतानि चात्मनि । समं पश्यन्नात्मयाज्ञी स्वराज्यमधिगच्छति । मनु १२।८१  
सर्वमात्मनि राग्यश्चेत् सच्चासञ्च समाहितः । सर्वं ह्यात्मनि सम्पश्यन् नाधर्मेकुरुतेभनः । १२।११८  
आत्मैवदेवताः सर्वाः सर्वमात्मन्युपस्थितम् । आत्मा हि जनयत्येषां कर्मयोगं शरीरीणाम् । ११८  
एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना । स सर्वसमतमेव ब्रह्माभ्येति परंपदम् । १२५  
तथा विचारितं ब्रह्म विश्वस्मान्न पृथग्भवेत् ।

सर्वं ब्रह्मैव नानात्वं नास्तीति निगमा जैमिः । वायु पुराणि ३ । ४२ । ३२  
यस्माद् भवन्ति ब्रह्मोष्णं कोटयो न भवन्ति च । एवं ब्रह्मणि चित्मात्रे निर्गुणभेदवर्जिते । २।४२।५२  
गोलोकसञ्चिके कृष्णे दीव्यतीति श्रुतंमया ।  
ज्ञाता ज्ञानं तथा ज्ञेयं सर्वं शिवमिदं जगत् । १ । ७८ । २ शिव पुः  
ब्रह्मादि तृणपर्यन्तं यत्किञ्चिद् श्रूयते जगत् । एतत्सर्वं स एवास्ति नात्र कार्या विचारणा । १।७८।३  
यदेच्छा तस्य जायेत तदा च क्रियते त्विदम् । सर्वं स एव जानाति तं जानाति न कश्चनः । ४

प्रज्ञानं ब्रह्म । अहं ब्रह्मास्मि । तत्त्वमसि अग्रमात्मा ब्रह्म । इशा वास्यमिदं सर्वम् । प्राणो-  
ऽस्मि प्रज्ञानात्मा । यदेवेह तदमुत्र यदमुत्र तदत्रिह । अन्यदेव तद्विदितादयो अविदितादधि ।  
एष त आत्मान्त्यम्यस्यतः । स यस्मायं पुरुषे यथासावादित्ये स एकः । अहमस्मि परं ब्रह्म  
ग्रापर परात्परम् । वेदशास्त्र गुरुत्वा ( क ) तुस्वयमानन्दलक्षणम् । ३ । ११ । ३४ शैब पुः ।  
सर्वभूतस्थितं ब्रह्म तदेवाहं न संशयः । तत्त्वस्य प्राणोऽहमस्मि पृथिव्याः प्राणोऽहमस्मि । ३५  
सर्वं खल्विदं ब्रह्म । सर्वोहं विमुक्तोऽहं । योऽसौ सोऽहं हंसः सोऽहमस्मि इत्येवं सर्वत्र सदा  
ध्यायेदिति । ३७ ।

ब्रह्मज्ञानं कुतो देवि कलिनोपहृतात्मना ।

स्वभावचक्षलाक्षाणां तद्ब्रह्मेह दिशाम्यहम् । स्तब्धदे काशी खण्डे १ । ३२ । ११८ ।  
यांश्चवैनियमांश्चक्रुर्ब्राह्मणाः क्षत्रिया बिशः येचानेन नियमाः केचित् तेषां वैब्रुहि यत्फलम् । ४।२७।४  
एक एवात्र नियमो नियमार्थप्रदर्शने । बहुधा दृश्यते लोके नियमो नियमाह्वयेत् । ७  
नियमन्तु नरः कृत्वा नियमान्नियतेद्रियः । दुष्करं देवि कुरुते स तस्य फलमश्रुते । ८  
अनित्यं सुखमित्येकं मानुष्यं ब्रह्मदोषमम् । दुष्करं नियमं कर्तुं मनुष्येण विशेषतः । ९  
नरा लोभाभिभूताश्च नरा धर्मोपहिंसकाः । वर्तमानसुखाशक्तानधर्मरुचयोऽभवन् । १०  
उच्यमानश्च नियमं करोत्यभिमतं नरः । स तु वर्षं सहस्राणि बहु वै फलमश्रुते । ११  
असिपत्त वने यत् तु नियमस्य कुशीलता । १२

यद्यथास्वाभृतसंगे तत्तस्य स्वयमाविषत् । यथा च लिङ्गाण्युतवः स्वयमेवानुपर्यये । भविष्ये । १।२।५०

स्वानिस्वानभिप्रदन्ते तथा कर्माणि देहिनिः । लोकस्येहविहरार्थं सुखबाहुरूपादतः । ५१

ब्रह्मत्वं तथा श्रीमौ वैश्यशूद्रौ श्रुतौ नः सुखानि यानि चत्वारि केभ्यो वेदा विनिःसृताः ॥ १२

ब्रह्मप्राप्तिः गुणवान्मा मावोऽयं किं विप्रो ब्रह्मर्षिं ब्रह्मणः सदा

याति ब्रह्मन् गुणाः के सुब्रह्मप्राप्तौ समोच्यताम् ॥ १४१

ये प्रोक्तावेदशास्त्रेषु संस्कारा ब्राह्मणस्य च । गर्भाधानादयो ये च संस्कारा यस्य पार्थिव ॥ १४२

संस्काराः सर्वथा हेतु ब्रह्मस्वे नात्र संग्रहः । न्म याति ब्रह्मण्यस्यान् ब्राह्मणत्वं च मुनिद्व ॥ १४३

गर्भाधानं पुं सवनं मीमन्त्रोन्नयनं तथा । जातकर्मोन्नयनं च वृद्धोपनयनं श्रुत ॥ १४७

ब्रह्मव्रतानि चत्वारि ज्ञानञ्च तदनन्तरं । स धर्मचारिणी योगी यज्ञानां कर्म मानद ॥ १४८

वपुर्गच्छतु हेतुः संस्कारैः संस्क्रुतं द्विजः । ब्रह्मत्वमिह सम्प्राप्य ब्रह्मलीकं च गच्छति ॥ १४९

गुणावतारैर्विश्वस्य सर्गं स्थित्यप्यथाश्रयं । सृजतः श्रीनिवासस्य व्याचक्षोदोदारविक्रमं भागवत

॥ ७२९८ वर्णायमविभागंरूपशरीरस्वभावतः । ऋषीणां जन्मकर्मणि वेदस्य च विकर्षणम् ॥ १०

यज्ञस्य च विताणानि योगस्य च पथं प्रभो । नैष्कर्मस्य च सांख्यस्य तत्त्वं वा भगवत् स्मृतं ॥ २१

If there is only one substance or substratum, called Brahma, and there is no other substance to correspond to a second substance;—if the whole universe is but a form of Brahma, and every thing of the universe is Brahma; then any distinction between any two things or a man and another is impossible. Under the circumstances there can be no reason for the deadly distinction of the caste system according to the Brahmanya religion which rests on such radical basis of liberal and levelling doctrines, tenets and principles viewing and saying all to be on the same level. The doctrine of Brahmanya goes in one direction and its followers proceed in the opposite, adverse direction;—the result is the untoward deadly dangers, hitches and drawbacks.

So also may be understood the tenor of the bare mention of the four Varnas, Brahman, Kshattria, Vaishya and Shudra, in the Purusa, Sukta पुरुष सूक्त of the Rigveda as divisions of the person of Brahma according to functions, or even of the people according to personal individual merits, deserts or qualifications, and not as the principle of hereditary castesystem as the Brahmans now try to construe or fancy it; but as to the Rik or verse there is the great imputation of interpolation or subsequent corrupt insertion, a fact also evident from its language being recent in nature, and from the fact that the old recitations themselves originally distinguished as Rik, Yajuh and Sam were collected, compiled and arranged under three groups afterwards called the 3 Vedas by Vyasa a short before the Kurukshetra period when many things might have been invented, coined, inserted or omitted then and there, and the charge is maintainable even in the case of the most sacred book such as the Vedas, seeing that there are various readings, additions and omissions, easy and natural to verbal recitation, in the various editions of the Rigveda and the Samveda and in the same Branch of the Yayurveda, perhaps due to long processes of copying and recopying.

यत् पुरुषं व्यदधुः कतिधाव्यकल्पयन् । सुखं किमस्यासीत् किंवाहू किमरूपादा उच्यते ।

ब्राह्मण्योऽस्य सुखमासीद् वाहू राजन्यः कृतः । उरुतदस्य यद्वैश्याः (यन्मार्था) पदभ्यां शूद्रो भजायत ।

To the question, 'what would be called the head, the 2 arms, the

2 thighs and the 2 feet of the person of Brahma which has been somehow imagined,' the answer was, 'the Brahmans or the supplicants and priests were its head for mouth rather, the Rajanya or the men belonging to the state or government were made its 2 arms, what was Vaishya or the wealthy men was its 2 thighs and the Shudras or Slaves and Servants were made to be for its 2 feet. This is consistent with context. Here Brahman of course means supplicants, Rajanya strength, Vaishya wealth and Shudra slavery or service or penury; Padvyang पद्म्यां being in the dative dual.

Compare Athharvaveda

ब्राह्मणोऽस्य मुखमासीत् बाहू राज्ञ्योमबत् ।

मध्यं तदस्य यद वैश्यः पदभ्यां शूद्रो ज्ञायत । अथर्ववेद १.१.६।६

To which effect again adds the Gita

अग्निर्ज्योतिरहः शुक्रः षण्मासा दक्षिणायनम् ।

तव प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः । भगवतस्मृता ८ । २४

वैश्या मां सोमपाः पूतपापा यच्चैरिष्टा स्वर्गंति प्रार्थयन्ते

ते पुण्यमासाद्य सुरेन्द्रलोकम् अत्रन्ति दिव्यान् दिवि देवभोगान् ९ । २०

मां हि पार्थ व्यपायिष्येऽपि स्युः पापयोनयः

स्त्रियो वैश्यस्तथा शूद्रास्तेऽपि यान्ति परां गतिं । किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ९ । २२

परं भूयः प्रवचामि ज्ञानायां ज्ञानसुखम् । यज्ञज्ञात्वा मुनयः सर्वे परां सिद्धिमितोगताः १४।१

Does not the following verse throw sufficient light on the character of the Varna or caste prevailing at the time when Yajna-  
valkya composed the Sukla Yajurveda long after the battle of Kurukshetra; and did not then Vaishya tend to mean rich wealthy folk and Shudra, a servant in mean, lean, servile condition of penury and indigence?

यद्वरिणो यवमसि न पुष्टं पशु मन्वते । शूद्रा यदर्थजारा न पोषाय धनायति २३।३०।१  
यद्वरिणो यवमसि न पुष्टं बहु मन्वते । शूद्रो यदर्थयै जारो न पोषमनुमन्वते । माध्यं ययुः ३१।१

Compare again Srimadbhagabat Puranam.

ब्रह्माननं शतभुजो महात्मणः बिभुर्बुध् प्रश्रितः कृष्णवर्णः ।

नानाभिधामौज्यगणोपपन्नो द्रव्यात्मकः कर्मवितानयोगः । २।१।३७

इयानसाधौश्वरविग्रहस्य यः सन्निवेशः कथितो मया ते ।

सम्भार्यतेऽस्मिन्बभूविस्थविष्ठे मनः स्वबुद्ध्या न यतोऽस्ति किञ्चित् । ३८

यथा सम्भार्यते ब्रह्मन् धारणा यव सन्मता । यादृशी वा हरेदाश पुरुषस्य मनो मलं । २२

जितासन्नो जितशरीरो जितसङ्गो जितेन्द्रियः । स्थूले भगवतो रूपे मनः सम्भारयेद्भीया । २२

पुरुषस्यमुखं ब्रह्म चतमेतस्य बाहव । ऊर्ध्वो वैश्यो भगवतः पद्म्यां शूद्रो व्यजयित । २।५।३७

विक्रमो भूर्भुवः स्वः सः समस्त शरणास्य च । २ । ६ । ७

उत्तमाद्भोक्तृवाज् ज्यैष्ठ्याद्भक्षणश्चैव धारणात् ।

सर्वसौवासा रुग्णस्य धर्मतो ब्राह्मणः प्रभुः । मनु । १ । ८३

उत्पत्तिरेव विप्रस्यमूर्तिधर्मस्यशश्वती । न हि धर्मायमुत्पन्नो ब्रह्मभुयाय कल्पते । ८८

## THERE WAS NO HEREDITARY CASTE DURING THE VAIDIK PERIOD 97

The system of mixed castes appears only in Manu and most of other Sanhitas and a few of later Purans; but it does not appear in the Vedas or other earlier books of the Hindu Shastras. The fact is that formerly as now the bride and her issues by intermarriages among men of different professions assumed bridegroom's agnation and Gotra and his professional title as his family; and during the Pauranic Age there arose the system that the issues of such intermarriages should form distinct and different families, no doubt through the pernicious influence of the Brahmans to divide out men into hereditary castes and to stop intermarriages, doubtlessly in many cases the mixed castes mentioned being fictitious and false by being due to animosity and jealousy to retaliate the charge of Dasi Bansaja perhaps which instigated them. Had then the system its origin after the Vaidik period and during the period of Purans and Sanhitas, or still later, the much loved principle of antedating, interpolating and distorting facts being current amongst the Hindu Pandits? Was any Hindu writer eye-witness to any intermarriage and its resulting issue giving rise to the system, and of adoption of the particular profession that gave name to the caste? Who did carry on that profession before? What was their name? Do not all the existing castes correspond to the mixed castes stated in the diverse books of the Hindu Shastras, and are not these contradicting statements fanciful and applied to the castes which existed from a time long before the making or fabricating of these statements? Were not these caste-names professional; and have they not had their respective origin in, and rise from, the respective professions the people respectively followed and carried on, irrespective of mixed or other births, which are but so many fictions falsely devised and introduced, and referred to the then existing castes simply to debase and lower them to their utter surprise and repugnance; and the foolish mass may easily be duped, as they are too loyal, superstitious and overcredulous.

There are many such others prescribing the fundamentum divisionis or standard of qualifications to suit and enable, rather entitle, a person to be termed a Brahman. Thus :—

नाके सुपर्णसुप यत् पतंतं हृदा वेष्टन्ती अश्वत्थत्वात् । ऋग्वेद । १०।१२३।६ ;

हिरण्यपथं वदथस्व दुतं यमस्य योनौ शकुनं भुरख्यम् । सामवेद । १।३।१८; अथर्ववेद । १।३।३६

ब्रह्मजज्ञानं प्रथमं पुरस्तादि सीमतः सुखयो वेणु पाव ।

स बुध्ना उपम चस्य निष्ठाः सतश्च योगि असतश्च विवः । सामवेद । १।३।१८—

स पुष्पीमद्भोगां वेणुः कर्तुमिराणजी । ( वेदकामयमान इन्द्र )

यस्य दारो मनुः पिता देवेषु प्रिय आनजी । सामवेद । १।३।१४

यो वा एतद्वचरं गार्ग्यविदित्वा वा लोकात् प्रैति स ह्यपणः

अथ स एतद्वचरं गार्ग्य विदित्वा वा लोकात् प्रैति स ब्राह्मणः । वेद—उपनिषत्—?

नेनं पापमा तरति सर्वपापमानं तरति नेनं पापमा तपति सर्वपापमानं तपति ।

विषापो विरजो विविर्बिजो ब्राह्मणो भवति । वेद—उपनिषत्—

एतै ह्यप्ये वेतते यद्य विद्वान् तस्यैव आत्मा विद्यते ब्रह्मणाम् । वेद—उपनिषत्—।



## 98. THE VAISHYA KHANDYA SAHA AND THE SHAUNDIKA

- संप्राप्तेन सचयो ज्ञानतृप्ताः कृतात्मानो नीतरागः प्रप्राप्ताः ।  
 ते सर्वगः सर्वतः प्राप्य धीरा मुक्तात्मानः सर्वमेवाविशन्ति । वेद—; उपनिषत्—  
 विज्ञानात्मा स ह देवैश्च सर्वैः प्राणाभुतानि संप्रतिष्ठन्ति यत्र ।  
 भद्रं च वेदयते यस्तु सीम्य स सर्वज्ञः सर्वमेवाविशति । वेद—उपनिषत्—।  
 विप्रः क्षिताः धर्मपरा राजह्वरी क्षिताः वृषाः  
 कल्याणभिरता वैशाः शूद्राः शूद्राश्चः क्षिताः । मात्से १६५।२  
 नेतायां विव्रतिं याति वर्णाक्षते न संशयः ( लोभेन व्युताः )  
 चतुर्वर्णस्य वैकल्याद् याति दीर्घ्यमाश्रमाः । १६५।८  
 तत्र स्वार्थपराः सर्वे प्राणिनो रजसौ हताः । सर्वे वैकृतिकाः शूद्रा जायन्ते रविनन्दन । ११  
 नेषाति स्वात्मिकाः कश्चिन्न साधुर्न च सत्यवाक् ।  
 नास्ति का ब्रह्मभक्ता वा जायन्ते तत्र मानवाः । १६  
 अहङ्कार गृहीताश्च प्रवीण क्षीहवन्मना । विषाः शूद्रसमाचाराः सन्ति सर्वे कक्षीयुगे । १७  
 नमः प्रवर्तिते तासां प्रजानां ह्यपरे पुनः ।  
 लोभोऽहृतिर्बहिर्गुह्यं तत्त्वानामविनिश्चयः । मात्से १४४।२  
 वर्णानां ह्यपरे धर्मा संकीर्यन्ते तथाश्रमाः । १४४।६  
 वैचतुष्टयते चैव युगे यस्मिन् श्रुतिस्मृतौ । क्षिधा श्रुतिः स्मृतिश्चैव निश्चयो नाधिगम्यते ।  
 ते तु ब्राह्मणभित्ताः स्वरूपमविपर्ययैः । संज्ञता ऋग्यजुःसामां संहिता लौकिकविभिः ।  
 ह्यपरे समिष्ठते ते वेदा नशान्ति वै कक्षौ । १७  
 निर्विशेषाः कृताः सर्वाः रूपायुग्मीकपेष्टितैः ।  
 चतुष्टयपूर्वकं कृतं प्रजानां जायते स्वयं । वायु पुं १।८।५६  
 अप्रवृत्ति कृतयुगे कर्मणां यमपापयोः । वर्णाश्रमव्यनस्याश्च न तदास्त्र सङ्गरः । ६०  
 चमिष्ठा द्वेयुक्तास्ते वर्तयन्ति परस्परं । तुल्यदपायुषः सर्वा अधमोत्तमवर्जितः । ६१  
 लोभोऽहृतिर्बहिर्गुह्यं तत्त्वानामविनिश्चयः । वेदशास्त्रप्रणयनं धर्माणां सङ्गरः सदा । १।५८।२६  
 ह्यपरेषु प्रवर्तन्ते भिन्नहताश्रमा द्विजाः । एकमाध्ययवं पूर्वमासीद्वैधं पुण्यकृतः ।  
 सामान्यविपरीतार्थैः कृतं शास्त्रकुलनिन्दं । आध्ययैवस्य प्रसाधे वैकुण्ठा व्याकुलं कृतम् १।१-६  
 आध्ययैवं यत्रभिस्तु ऋग्भिर्जीवं तथैव च । उद्गात्रं सामभिश्चक्रे ब्रह्मलक्षायैवभिः ।  
 ब्रह्मलक्षकरोयन्न वेदेनार्थयोगेन तु । १।६०।१८ ।  
 ब्रह्मचरविद्या शूद्रा नीजार्थं ये कृता इह । कश्चिज्ज्ञे स ह ते सर्वे निर्विशेषा सादाऽभवत् । १००  
 शूद्रस्तु कामना केन ब्राह्मणत्वं न गच्छति ।  
 ओषुभिश्चान्यै केन ब्राह्मणः शूद्रतानिवात् । ब्राह्मे २२५।३  
 चतुर्वर्ण्ये भगवता पूर्वसृष्टं स्वयम्भुवा । केन कर्मविपाकेन वैश्या भवति शूद्रताम् । ८  
 वैश्या वा क्षत्रियो केन द्विजो वा क्षत्रियो भवेत् ।

## THERE WAS NO HEREDITARY CASTE DURING THE VAIDIKA PERIOD. 99

प्रतिशोभे कश्चं देवं ब्रह्मो धर्माभिवाति तुम् ।

केन वा कर्त्तव्या विप्रः शूद्रयोगै प्रजायते । अत्रियः शूद्रतामेति केन वा कर्त्तव्या विभो । १०

ब्राह्मणं देवि दुष्प्राप्यं निसर्गात् ब्राह्मणः यमे ।

अत्रियो वैश्याशूद्रौ वा निसर्गादिति मे मतिः । ११

कर्त्तव्या दुष्कृते नेह स्थानादभ्युति स विदुः । श्रेष्ठं वचंस्तुप्राप्य तस्यादुचिच्छने पुनः । १२

स्त्रियो ब्राह्मणधर्माच्च ब्राह्मणसुपजीवति । अत्रियो वापि वैश्या वा ब्रह्मभूयं स गच्छति । १३

यच्च विप्रत्वसुतसृज्य चतुर्थधर्माणि सेवते । ब्राह्मण्यात् स परिभृष्टः चतुर्थीना प्रजायते । १४

वैश्याकर्त्तव्यं च यो न विवो जीभमो ह्यप्यप्यभ्ययः । ब्राह्मण्यं दुर्लभं प्राप्य करोत्यल्पमति सदा ।

स विजो वैश्यातामेति वैश्या वा शूद्रतामियात् ।

स्वधर्मात् प्रच्युतो विप्रस्ततः शूद्रत्वमाप्नुयात् । १५—७.

ब्राह्मणत्वं हि दुष्प्राप्यं निसर्गाद्ब्राह्मणो भवेत् ।

अत्रियो वापि वैश्या वा निसर्गादेव जायते । श्रैवे ६।४।१।१

ब्राह्मणश्च सुखीत्यत्रोः ब्रह्मणः अत्रियाविशः । बाहुभ्यामुच्यतोत्पन्नाः पद्भ्यां शूद्र इति श्रुतिः ।

संसारसागरं घोरं मयः परिपरिप्लवम् ।

भूरिषावभराकान्तः स जीवो ब्राह्मणः कथम् । भविष्ये १।४०।२४

वचनं दुर्दम्यापि क्रियते सर्वमानवैः । शूद्रब्राह्मणयोस्तस्मान्नास्ति भेदः कथञ्चन । ४२।१४

प्रापानुग्रहकरित्वं शक्तिभेदेन विद्यते । चौरपाटादि राजान्य दुर्जनाभिहिते वृत्ताम् । १६

आत्मदुष्परोदधापयं स्त्रेषु जन्तुषु रक्षयम् । कर्त्तुं न प्रभवो शूद्रो ब्राह्मणसाहदेव हि । १७

प्रापानुग्रहसामर्थ्यं मन्त्रद्वयाध्याकगोचरम् । वृद्धसाधनमेतद्धि शिष्टं केचित् प्रचक्षते । १८

जातिधर्मः स्वयं किञ्चिद्विशेषः श्रुतिसङ्गमात् ।

असिद्धः शूद्रजातीनां प्रसिद्धो विप्रजातिषु । १

संस्कारो योनिसाध्यो वा सामयौ प्रभवोऽथवा । शूद्रेभ्योऽतिशयं धत्ते यः साधारणतां गृह्यः । २२

न जातिजस्त्रयोऽप्यौ विशिषी युक्तिवाचकात् । क्रमाक्रमक्रियाः सन्ति न सनातन वस्तु नः

संस्कारतः स्त्रीऽतिशयो यदि स्नात् सर्वस्य पुंस्त्रीऽस्नाति संस्कृतस्य ।

यः संस्कृतो विप्रनक्षत्रधानो व्यासादिकृतेन न तस्य साम्यम् । २०

हृदयेवमादि संस्कारविधाने योऽभिसंस्कृताः । त एव ब्राह्मणा वैवा नैवं भवेयुः कामना ४२।८

इतिशौगर्भसम्भूतो ऋष्यशृङ्गो महाशुचिः । २६ तपसा ब्राह्मणो जातः संस्कारतो न जायतम् ।

अपाकीर्णसंभूतः पिता व्यासश्च पार्थिव... २७ उच्छ्रयीर्भसम्भूतः कणादायको... । २८

मरिचकान्धर्भसम्भूतो वसिष्ठश्च... । २९ त्रिविक्रान्धर्भसम्भूतो मन्ववाको... । ३०

The Arya Somaj founded in 1875 by the Sannyasi Dayananda Saraswati, a Brahman of Katiawara, born in 1827, holding that there are three Eternal Substances, God, Spirit and Matter; that the four Vedas communicated by God to the human Rishis, Agni, Vayu, Aditi,

and Angira are the only inspired scriptures and the Bhagabat and other seventeen Purans are mythology, religious comedies, novels, mysteries or miracle; that the Brahmanas, Upanishads and other Śāritis are not inspired works and must be rejected where they contradict the Vedas; that there is rebirth and salvation lies in emancipation from the endurance of pain, and subjection to birth, death and life, liberty and happiness in the immensity of God; that good is to be done to the world by improving the physical, intellectual, spiritual, moral and social condition of mankind, and there should be endeavour to diffuse knowledge and dispel ignorance; that the Vedas should generally be taught; that the legality of the remarriage of widows should be insisted on; that Brahmans as well as others can perform Agnihotra Yaga; that there is no efficacy in bathing in sacred rivers, pilgrimages, or gifts to Brahmans on ceremonials or occasions of marriage or *Sradh*, nor in the use of beads or Tilak, etc., does, in the question of caste restrictions as a whole in regard to which it may be said generally that the preaching of the members of the Somaj is in advance of their practice, hold to the four-fold division into Brahmans, Kshatriyas, Vaishyas, and Shudras, but the general trend of opinion seems to be towards the doctrines promulgated in the Institutes of Manu and the Mahabharat that caste should not be regarded merely as determined by birth, for a man's occupation, knowledge of the Vedas, and way of life must also be considered. In the matter of food also there is a tendency towards relaxing the ordinary restrictions of the Hindus, without a too complete severance from them. Thus the 'Mahatma' party amongst the Aryas (the other party termed the 'cultured') would not object to employ as cooks men of low caste according to Hindu ideas, such as Kumhars, as long as they are vegetarians and do not belong to the Chamar, Dom and Sweeper caste whose occupations are considered wholly unclean. Aryas do not object to men of different castes eating at the same table. (Census of India 1901 Vol. XVI N. W. P. and Oudh, pages 82-6. Arts. 81-2, 84-8). It is not considered essential that Brahmans alone should be missionaries. Converts are usually made from orthodox Hindus, but special efforts are directed to reconverting as Aryas persons who have themselves been converted from Hinduism to Christianity or Islam, or the descendants of such persons. Even Christians of Non-Asiatic descent or Musalmans, who by race are not connected with India, would be accepted though no such person becoming an Arya has been heard of. In the case of a reconversion from Islam the convert, if he or his ancestors belonged to a twice-born caste, would assume the sacred thread again. Its social reforms in connection with child and widow marriage, and caste restrictions have been anticipated in the tenets of the Vaisnava reformers. The orthodox Hindus explain the enormous increase in the Arya Somaj as due merely to the social advantages to be acquired by the convert in his comparative freedom from caste restriction and his saving in the necessary expenditure at weddings, funerals and other ceremonies. To the question whether any caste was so low that its members would not be accepted as Aryas, the reply would be that Bhangis would be objected to as their occupation was so filthy. As in Hinduism, so in Islam the actual belief of ordinary men diverge considerably from the standard of the religion (page 92, Art. 89). The members of the Arya

## THERE WAS NO HEREDITARY CASTE DURING THE VĀIDĪKA PERIOD 101

Somaj (who as has already been shown, object to be called Hindu —they object to the term Hindu, because they say it is a term of abuse taken from Persian. Art. 87 page 88) in some cause believed that their caste was not required (for filling up the eighth Column) and recorded their race as Arya. Ant. 161, page 208.

Kartabirjarjoon gave away all his wealth in gifts in Yajna to the priests ; the government of the country could not be carried on for want of wealth ; the kings begged of the priests to return some of it ; the priests bore them in hands and returned nothing ; the kings killed all the priests from the child to the old men including the fetus in the womb and realised the wealth. The priests bore themselves with high hands in order unduly to acquire supremacy ; and king Sudash, assumed the tiger's character and cruelly extirpated all the priests, the descendants, disciples and followers of Basistha. The priests aimed at undue aggrandisement ; and Bishwamitra and his followers assumed the priestly functions and themselves discharged the priestly duties instead of the worship by proxy. The kings proceeded to destroy the Brahmins, mostly mendicant beggars, assembled in the Swayambara Yajna by taking Arjoon for such when he in the disguise of a Brahmin Beggar won Draupadi by shooting down the fish fixed as the butt with an arrow Arjoon shot or flung the Brahma-arrow to kill Ashwaththama when the latter put to sword the five sons of Draupadi. The mute ascetic sage Sameeka deviated from his duty when he did not supply water to a thirsty person, and king Parikshit punished him with the carcase of a snake wound round his neck. Janmenjaya too punished with death an oppressive Brahmin conducting himself improperly and he demanded to start a Yajna for sacrificing all the priests for one of them named Shringi cursing Parikshit unjustly without any sufficient cause. The kings maintained one or two Brahmins, namely, their own priests, with monthly allowance and others in destitution being unable to maintain their parents, wife and children upbraided the kings. Many shortcomings are mentioned in the Purans and Sanhitas for disqualifying and disabling Brahmins from eating together in the same row. Then how can it be said that even at Janmenjaya's and Yajnavalkya's time the Brahmins enjoyed universal godlike reverence and supremacy ? Who would not hold that if they enjoyed any it was through the mercy and indulgence of the kings ? The stipulation in the Yajnavalkya's Shukla (white) Yajurveda, namely, 'the earthly kings are kings of the other people and not of the Brahmins for Soma is the king of the Brahmins', and the supremacy of the Brahmins, and the special sanctity of their property stated in the Athharva-Veda, do appear. • Uncle the circumstances a sort of Brahminical supremacy may be inferred to have been conceived and commenced at the time when the Athharvaveda was being composed a short before the Rise of Buddhism.

At times described in the Madhyandini Bajasaaneyag Yajurveda Sura generally called Somasura was sold by the seller of Soma, the same person selling both of them ; or it was prepared at home. *Supervide* Chapter XIX. Kondika 1. Srouta Sutra. This Veda or rather this portion of it was composed after Harihaya and Kartabirjarjoon or Pandavarjoon by Yajnavalka and then its Srouta Sutra, when both systems were current and when perhaps the fixity of professions or castes distinctly and separately did not come into existence, it being

uncertain whether the term Arjoon mentioned in the Mantra 3 Kondika 21 chapter X refers to 'Kartabirjarjoon कार्तवीर्यार्जुन' like Indra, etc. in chapter X Kondika 28 Mantra 9.

इन्द्रस्य वज्रोऽसि निज्जावहचयो स्वापमास्त्री मधिया युजन्मि चव्यथायै त्वा स्वापायै त्वारिष्टो अर्जुनः । यजुर्वेद १०।२१।३ ।

'अभिष्टुष्टोतासो पचदियः कल्पन्ताम् । इन्द्रं कृ' इन्द्रासि सवितासि सत्यप्रसवः । वज्रोऽसि सवौजाः इन्द्रोऽसि विजौजाः । इन्द्रोऽसि सुशैवः । बहुकार अयस्कर भूयस्कर इन्द्रस्य वज्रोऽसि तेन मे रथ्य । १०।१८।४ ।

The term Ourva और्व also appears in the Samvéda. *Vjide* Chhanda Archika Chap I, part 2, Mantra 8. See also Jamadagni, father of Parasurama who defeated Kartabirjarjoon.

और्वमुग्वच्छु चिमप्रवानवदाहुवे । अग्निं समुद्रवाससम् । ऋत् १०।२।४ ; साम १।१।२।८

गृध्राणां जमदग्निना यो नाहतस्य सोदतम् । पातं सोममृता कृषां । सामवेद २।१।२।६

अभि येन द्रविणमत्रयामाध्याष्यं जमदग्निवन्नः २।१।२।६।३

त्रायुषं जमदग्नेः कषायस्य त्रायुषम् । यजुः ३।६२

उत नो गोमतीरिषो विश्वा अर्धं परिष्टुभः । गृध्रानो जमदग्निना ऋत्वेद २।६२।२४

पवते ह्यर्थतो 'इरिगृध्रानो जमदग्निना हित्वानो गौरिषि त्वषि ६।६५।२

Again at that time anybody might and could prepare and sell or barter any goods according to individual faculties, acquired skill or merits ; so there would be no harm if it were composed previous to the life of Hailaya or Kartobirjarjoon and the rise of the Shaundikeya Kula which by dint of royal descent could have the privilege of monopolizing the trade and to which it was fixed when professions were fixed to particular singular castes, and which was slighted out of grudge at last in social movements in the attempts to suppress liquor, when Sura, Som, and Madya once held most sacred became heinous in Society ; of course, Soma-Sura and Shoonda, or Soma-Sura Bikrayee and Shaundikeya were and are distinct.

As the various social movements and evolutions amongst the Hindus had much to do with and affect the various conditions of the Khandya Sahas and the Shaundis, a copious commentary on the Hindu castesystem from its very beginning and through all its various stages and phases has become indispensably necessary, as if the two go hand in hand.

### Soma-Sura Bikrayee—Khandya Saha.

During the Vaidika period and Hindu rule when there existed the worship of Usha (dawn), Pusha, (Paśu or the god of cattle,) Surya the sun god, Sabita (*id.*) Indra (the god of thunder, clouds and rains), Mitra-Baruna (the god of water or Neptune) and other atomic powers of nature stated in the Riks, and in it there were presented the offerings mainly of Soma-Sura (ma), Madya—Madhu—Suta and other narcotics prepared by the rotting method called Soma, then the respect paid to, the care taken for, and the condition of, Soma, Sura, Madya, etc. amongst the Arya-Hindus in their pristine society were as follow.

At that time the term Soma would be applied to the intoxicating liquor prepared by rotting in water in a pitcher made of leather for three or four days such grains as Shaspa (or unhusked or powdered paddy), Tokma (or unbranned or powdered barley), Laj (or fried paddy), and Nagnahu (or the spices called Sarjatwak, Trifala, Sunthi, Panarnaba, Chaturjatak, Pippali, Ashwagandha, Dhanyāka, Yabani, two kinds of Jeranium, Javaka, to kinds of Haridra or turmarik) mixed together. *Super vide* pages 12—8.

The accounts of the Sauti (the dealer in the liquor called Suta), Suta-panya (id), Soma-Sura Bikrayee (the seller of the intoxicating liquor Soma-Sura or Suta), Shaspapanee (trader in grain-crops such as paddy, pulses, etc.), Khanda-banik or Khanda Saha (trader in the Rabi-crops such as pulses, barley, wheat, linseed, etc.), Shondi (the travelling trader in grain-crops carrying goods on bullocks,) or Bhusa Saha (dealer in the branned seed-crops) are as follow—

The term, 'Surakara' meaning the manufacturer of Soma-Sura, does appear in the eleventh Kondika of the thirtieth chapter of the 'white yajuh' called the Madhyandini Bajasaneyee Yajurveda compiled by Yajnavalkya, the spiritual guide of king Shatanik Janmenjaya. *Super vide* page 12.

Then there was no hereditary caste, but then there existed many professions; and everybody would be called by the professional title arising from the profession he would follow. Thus Hostipa, a driver of elephant; Ajapa, tender of goats; Surakar, a manufacturer of wine by rotting method, and so on. The whole of the thirtieth chapter may be looked into. Occasionally the son, the grand son and the like would be engaged in the paternal profession; but that would be on account of vicinity and acquired tendency and not for the requirement of hereditary caste system. Ultimately in this way, indeed there arose the rudiments of hereditary caste system.

It has plainly been in the vivid language expressed in the Sruta Sutra of the white Yajurveda (Madhyandini Bajasaneyee Yajuh (chapter 19, Kondika 1, Mantra 2), that the sellers of the Soma-Sura used to prepare the Soma-Sura that is Soma and Sura, or the Shuta (filtered) Sura prepared by the rotting system, called Soma; and along with it they used to sell the ingredients for preparing the Soma-Sura, namely, Shaspa or paddy, rice and the like, Tokma or barley and other Khanda seeded grain-crops, Laj or fried paddy, and Nagnahu or Sarjatwak, Trifala and other scented spices. Thus:—

‘अन्तःपालस्थाने गोचरं वि एतानि स्थापयेत् सोमसुराविक्रयिषः क्रीवादा क्रीवा  
सौसेन ग्रस्य क्रीवा कर्षाभिक्रीकान् सूत्रेण खजान् केनचिद्द्रव्येन नमकुम् विकृदा  
क्रीद्वयः ग्रस्य विकृदा यवाकोक्ताः भृष्टक्रीद्वयो वाजाः सर्जलकत्रिकलायकोडनर्गवापत-  
जांतकपिपयोजगपिपयोजीवंप्रावकातृहृद्वाचिकेन्द्रवाहस्यत्रगन्धाधान्यकयवानी वीरक-  
हृद्वदिद्राहृद्विकृद्वयक्रीद्वय एकीकृता नमकुः ।’ माध्यादिनि यजुर्वेद १२।१२

That is, procure paddy or rice, grain-crops, fried paddy and the spices by the barter of lead (coin made of lead?), threads of caterpillar, (cotton) thread and any other article respectively, from a Soma-Sura Bikrayee or a cultivator, and place them in leather-pitchers at the northern frontier of the altar. {Powdered or uncaoted paddy is called Shaspa; powdered or unbranned barley, Tokma; fried paddy, Laj; and

Sarjatwak Trifala, dried ginger, turmaric &c. these spices mingled with powdered paddy are called Nagnahu.

The following facts are evidently ~~proved~~ from the texts or passages in the Katyayan's Shrauta Sutra to Kondika I. chapter XIX of the Madhyandini (midday) Bajasaneyee (sacrificial or sacramental) branch of the white Yajurveda. Thus :—

At the time when the Vedas were composed, at any rate when its Sutra were composed, —

(1) The Shuta (strained or filtered) liquor prepared by the rotting method would be called and known as Soma-Sura ; or

(2) Whoever used to sell Sura, used to sell Soma ;

(3) Whoever used to sell the Soma-Sura used to prepare the Soma-Sura ;

(4) The priests at the altar and others elsewhere would prepare Soma-Sura for use ;

(5) whoever used to prepare and sell the Soma-Sura used to sell the ingredient articles to prepare Soma-Sura, namely, (a) Shaspa or paddy, rice and the like, (b) Tokma or the Rabi Khanda-grain seedcrops such as barley and the like, (c) Laj or fried paddy, and (d) Nagnahu or the spices ;

(6) It was not that there were no other persons who used to sell all these articles. Thus the rude bereft cultivators would sell them. But none else. The fact was that their sale was not so much in use and they could be had of them only ; but the sellers of Soma-Sura procured these of them and kept these in store for its preparation and for sale ;

(7) There could be exchanged by barter Shaspa for lead or lead-coin, Tokma for the threads of caterpillar, Laj for (the cotton) threads, and Nagnahu for some other articles ;

(8) Whoever used to sell Soma-Sura, used to sell lead, threads of caterpillar or cloth made of them, cotton threads or cotton cloth and other articles of trade obtained by the barter; for what other purpose would be served by these articles ?

(9) No doubt then, cattle-keeping, agriculture or farming, trade or shopkeeping, and banking formed the means of livelihood of the ordinary populace, the Vaishya ; but farming would be more respected and cared for than cattle-driying ; shopping, than farming ; and banking, than shopping. For a cultivator was thought more bereaved as a eunuch, penurious and suffering as a labourer than a seller of Soma-Sura in सोमसुराविक्रयिषः क्लौषाद् । If it be paraphrased क्लौषात् सोमसुराविक्रयिषः, by making क्लौषात् an adjective to सोमसुराविक्रयिषः there can be no consistent meaning of the term 'क्' which again in prose cannot be a meaningless adverb used to complete a line of poetry ; nor there can be any alternation with the preceding clause ; and

(10) Very like the present Vaishya of Southern India, then the Vaishyas of Northern India too, according as their pecuniary strength allowed kept all sorts of vendibles in the shop and sold them, no doubt. Then there was neither the hereditary caste system nor any distinction among the Vaishyas for selling different articles. When the fashion of hereditary caste system started, then the followers of the then existing professions continued to carry them on for generations or in the hereditary way.

By Profusely drinking this Soma-Sura the Devas of the Eldest Branch of the Aryan Race got the title of Sura सुर in Persian Hura, and by the economical use whereof others of the other branches became Asura असुर in Persian Ahura. Of Hindu for dwelling beyond the Sindhu or Indus.

No doubt most probably these sellers of Soma-Sura in this way by descent afterwards became known as Shasapanees, Bbushasas, Khonda-banik, Khonda Saha, Shondika and the like. It is not improbable that the present Saha or Khonda Saha (Khonda-Sa) caste is the ultimate result of them. Ignorant men ill-informed about them, call them as Chola (rice-selling) Shoonrhi (Shaundika) or Non-spirit-selling Shaundika and say many things in derision when they make themselves known as Khonda Sa.

If these sellers of Soma-Sura afterwards abolished the sale of Soma-Sura and kept up unimpaired the sale of Shaspa (rice), Tokma (seeded grain-crops), Laj (fried paddy), cloth, threads and the like and turned out the present Khonda Saha and rice-selling and branched-crop-selling Kaiwars, then certainly originally these Khonda Sahas and branched-grain-selling Kaiwars had the connection with the sale of Soma-Sura. They had no connect on with any other narcotics than this Soma. Perhaps men recollected this connection with Soma and called them by Shaundi. This denomination is incorrect and incongruous. If it was so then the present Khonda Sahas were those ancient Arya Hindu Vaishya sellers of Soma-Sura, Shaspa, Tokma, Laj, Nagahlu, Urna, Sutra and so on, is strongly evidenced by it without any doubt. Indeed there can be nothing Utopean in this real world; there must be something at the bottom of every mental idea or expression. Why do men incline to call them identical? And why do the priests of the one wish to be the priests of the other? Supposing this connection with Soma-Sura the radical cause of calling the Khonda Sahas by the term Shaundika and of misleading men; then none can impeach their Vaishya-hood. But it should be borne in mind that the ancient strained liquor of the rotting system is not identical with the alembic vapourous liquor, Shoonra invented afterwards; and the seller of Soma and the Shaundika are substantially distinct.

Some 2000 years ago during the Supremacy of Buddhism the Bitihotra or Agnikula of the Haihaya Khatriyas arose and in their conquests spread over Northern India. Along with it the Shaundikera Kula of the Haihaya Kshatriyas too spread over and extended and established the use of the distilled liquor Shoonra. The four horsemen mean the four of the five Haihaya Kulas. Probably the Shaundikera Kula was one of them and was busily engaged in suppressing the Buddhists and in establishing Brahmanya. The Brahmanas, Arhats and Srmanas did not drink the distilled liquor and it was considered untouchable and abhorred as abominable; and they drank the Sura fermented liquor by the rotting method described in the Vedas; but the populace drank the former and so the latter fell into disuse. Most probably the ancient Sutapanya, Santa, Sauti or Sautika (सुतमसिपवने जातं शीतं पयसम् the fermented liquor called,



Somasura by the rotting method became his vendible article, सुत+स, or ससुत+स to express progeny or profession) Somasura Bikrayees discontinued the sale of the liquor described in the Vedas, and earned livelihood by continuing the sale of the ingredients for preparing it, namely, Shaspa or paddy, Tokma or barley, wheat, oat and other branned seed-crops, Laja or fried grains, and Naginahu or spices, and turned out the dealers in paddy (Shaspapanee), seed-crops Khondabanik, branned-grains, (Bhusasa,) fried-grains Bhunawala and spices or Gondhabanik. Is Sau सौ which they utter in making themselves known to keep them separate and distinct from Shaundikas, the contraction of this Sauta, Sauti or Sautika?

Now or some time afterwards, the texts of the Manava-dharma-shastras were being formed. Was not the 225th verse of the IX chapter of Manu Saubhita विक्रयस्थान् शीष्टिकांश्च विप्रं निर्वासयेत् पुरात् composed at this alteration of the profession of these Sau Sa or Sau Saha? If it was so; then the text stated in the Shrauta Sutra aforesaid proves how incorrect the gist of the verse is. Sauti Soma Sura sellers all along originally used to sell Shaspa, Tokma, Laj and Naginahu along with Soma Sura. But in the course of time subject to its circumstances Soma-Sura could not find sale; and therefore it ceased to be retained in the shop for sale and they kept in large quantity and imported and sold paddy and rice called Shaspa, barley, wheat, oat, lentiles, pulses and other coated Khonda corn called Tokma, fried articles and spices, of large sale. In process of time these sellers of these articles of different classes separated from one another; thus: Khonda-banik, Gondha-banik and Bhunawala, who turned out to be distinct castes. Still there exist Chabaha or rice-selling Kalwars, Dalwala or lentile-selling Kalwars, Bhunawala or corn-frying Kalwars, Halawi or Confectioner Kalwars, and so on. Can this be termed Bikarma, that is, adopting another's profession by shunning one's own profession?

The poorest folks of these Sau Saha used to travel and peddle Shaspa, Tokma, Laj spices and other commodity on bullocks, and were known by the nick-name or abusive name of Shondika, Shondi or Shonrhi.

The eighty-eighth and eighty-ninth verse of the tenth chapter of Manu Saubhita ordains that Soma सोम and Madya मद्य form Bitpanya बट्पण्य or the articles to be sold by the Vaishya;—do Soma and Madya refer to this Suta Soma-Sura of the rotting system, or the distilled fermented Shoonnda. During the time when the Manava-dharma-Shastra was being composed both the kinds of liquor were known and current; in the Manu Saubhita the term Shaundika alone is employed; and there is no mention of Suta, Sauta, Sauti or Sautika. Truly, those that prevail and acquire influence are imitated and followed. When the Shaundikas were mightier and acquired influence, no doubt the sellers of Soma-Sura too went by the name of Shaundika. During the time when Hiuen Tsiang's Siyuki (vol. I Bk. II page 89) was written the term Sunto was applied to the fermented liquor. When both Suta and Shoonnda, and Sau-Tika and Shaundika existed and were current among the people, would it be marvellous if

they confounded this with that and promiscuously interchanged their names? It would not be surprising if therefore the two classes, the Soma-Sura-Bikrayee and the Shaundika, were confounded and were referred to by the term, Shaundika alone in the Manava-dharma Shastra.

Observe the application of the term Suta in the sense of liquor in the Rigveda. Thus :

इदं जंभसुतं पीब वानावत् कर्म्मिष्मन्पुष्यंतमुकथिक्म । अन्वद ८.११.११

विहि होवा चवीता विप्रो न रायो चवः ।

वाचवा चंद्रेण रथेन याहि सुतस्य पीतये । ४.४८.१

अरीरवोइष्टो अय बज्रोऽमानुषं बन्धावुषो निजवीत । नि सावित्री दामवस माषा

अपादयत् पिपवाक् सुतस्य २।१।१०

There is no mention of the term Shoonda or Shaundika in the Rik, Psalm, Black Yajuh, Yajnavalkya's White Yajuh, or the Athharva Veda, nor in the Oitoreya, Shatapathha or other Brahmanas, nor in the Shrauta Sutras, nor in the Aranyakas, nor in the Binaya Pitaka or other Buddhistic books, nor in Hiuen Tsiang's Siyuki describing the Practice, customs and usages of Northern India at about Shakabda 500, there being extant then the terms Soma, Sura, Surama, Madya, Madhu, Sudha, Amrita, Suta, Maireya and the like. Shoonda, Shaundika, Shaundi and the like occur only in the Manu and other Sanhitas, Purans, Tantras and other recent books. So that from the history of the Shaundikas it is very evident that the Manava-dharma Shastra and the Purans, Tantras and other Sanhitas were composed at some time within two thousand years past, when after the Rise of the Agnikula and the Spread of the Shaundikeyakula throughout Northern India, the term Shaundika came much into use among the people. For had they been composed before, there would not have been any possibility of its being used and mentioned in Manu Sanhita and the other books, and their authors could not have got it to be used in them simply on account of the non-existence of this term.

However, the Soma-Sura-Bikrayee, Suta-panya, Sauta, Sauti, or Sautika, and the Shaundikya, Shaundika, Shaundi Shoondi or Shounrhi must be understood in this light: namely, both the classes belong to the Arya Hindu stock; but the former class is Vaishya by origin and profession, and the latter class is Kshatriya by origin and Vaishya by profession, and is fit to be called Shaundika substantially and practically. And henceforward men of the former class became substantially Shaspapanee (sellers of paddy), Bhusha Sa, Khona-bank (sellers of branned Rabi crops) or Shondika, Shondi or Shourhi and should be fitly known recognised and called by some such name; for practically they refrained from selling Suta Soma-Sura, and therefore it would no more exactly make them known, and they themselves are taken by surprise and are at a loss, and others too are confounded and cannot understand their exactly real accounts and practical description and nature, and ultimately in result there occur troubles and altercation, if they be designated and made known by such terms as Soma-Sura-Bikrayee, Suta-panya, Sauta, Sauti, Sautika, or Shaundika. Shaundika, Shaundi, or Shounrhi is not their real name; Shondika,

Shondi, or Shonrhi is their nick-name or abuse; and Shasapanees, Shasyabanik, Bhusha-ya or Khondabanik is their real, practical name, and there would be no objection or harm to anyone if they be known by some such term as their caste name. The caste name, Sanbui সমুই (Sanpui সমুই) which forms the caste title of many of them, is but the corrupt form of Shasyabanik or Shasapanees. The caste name Khan খান which forms the caste title of many of them is but corrupt form of Khondabanika, Khondabanika or Khan-bania. The Khan family of Man-Koonda, the richest Zemindars, Merchants and Bankers, is but one bright example and there are very few big folks or Merchants (Mahajan) in Bengal that do not borrow money from them.

It cannot now be definitely ascertained that these ancient sellers of the infusion of Soma, rice, seed-crops, dried grain, spices, cloth, thread, &c., abolished the sale of Soma and retained the sale of the remaining articles and turned out the present dealers in seed-crops, that is, Bhushas or Khandya Saha, or travelling traders carrying goods on Bullocks, i.e., Shondi. The probability is on its side. They have all along been for ever living on the sale of rice, pulses, barley, wheat, oat cloth, &c. and tend to no other profession, (of course nowadays men earn livelihood by indiscriminately following any profession—Brahmins selling shoes, liquors, &c., or serving as porter, bearer, cook, labourer, clerks, etc., and others are teachers, readers and masters of the Shastras); other castes wish to denominate them Shaundika (Shoonrhi); the priests of the one wish to be the priests of the other and not of others besides them; somewhere, occasionally and rarely though, whether out of want or for some other reasons, there is a tendency towards nuptial union between a Khonda Saha and a Shaundika; under such circumstances the inference that they had some connection with Soma in yore does not so much seem to be a whimsical prating. If there be the personal identity of these men with them then of course there appears the connection of these Khandya Sahas with Soma in yore, but in that case there can be no doubt or despondency left about their Vaishya-hood and in that case there can be none who will deny it. Even then the Khandya Sahas cannot be denominated Shaundis (Shunris); for the ancient Soma-Sura Brikaryees and the Shaundikaya Kula were quite two distinct castes, and the present Khandya Sahas and the Shaundikas are quite two distinct castes. But the fact is that either the Khandya Sahas, or the Shaundikas, or the Subarnabaniks, or some other Vaishya castes, are but the different offshoots of the Vaishya Varna; and as such there would be no harm if all of them in future unite together as one caste in all social matters whatever.

The separate reference to Soma as the article fit to be sold by the Vaishya in the verse 88, and to Madya as such in the verse 89, of the tenth chapter of Manu Samhita makes it clear that when it was being composed the concentrated extract Soma-Sura by the rotting system, and the fermented Shoonda liquor of the alembic system, were distinct, and the seller of Soma-Sura was different from the Shaundika.

At Shakabda 1000 and 1400 when the Ballal Charitas were composed the Kallapala, the seller of rice, paddy, seed, &c. and

grains, cloth, etc., who was the seller of Soma Sura in yore, was distinct from the Shaundika; therefore its writers could imagine the origin of the latter from the former.

कन्दुकात् विप्रकन्यायां कस्तुपाखो व्यजायत । १८।१५

कस्तुपाखात् कुर्विन्द्यायां शौण्डिको नाम जायते । १८।२५

There appear the term Dhwaaji meaning a standard-bearer and not the owner of a grog-shop marked out by a flag, the term Soma-Bikrayee or the seller of Soma-Sura, and the term Shaunda or Shaundika were separately referred to in the Kurmapuran. Hence it is clear that when it was composed the Soma-Sura-Bikrayee and the Shaundika lived as distinct castes.

चक्रोपजीविभजक तस्कर ध्वजिनामया । २।१७।५

सोमविक्रिययात्रं अपाकस्य विशेषतः । ८

शौण्डिकं घातिकाग्रं (शौण्डिकाग्रं घाटिकाग्रं) भिषजामन्नमेव च । १०।१३

At the time when Yajnavalkya Sanhita was composed Soma and Madya as well as the seller of Soma and the seller of Soma were quite distinct. Thus.

‘चैलधाव सुराजीवि सहोषपति वेदमनाम् ।

एषामन्नं न भोक्तव्यं सोमविक्रियेण स्यात्’ । १।१६४-५

‘फलोपलब्धौ सोमं सोमं मनुष्यापुत्रं शौण्डिकः ।

... पयोद्विं च मद्यं च हीनान्कराणि च । ३।२६, २७

But in the Bhanu Paran the seller of Soma alone appears and in the Shatatapa Sanhita the seller of Madya alone appears. Thus.

‘आगारदाहो भिषजः शक्रुनि यामयाजकः ।

हविषास्ते पान्तेते सोमं विक्रीयन्त च ये’ । २।६।२१

‘(मित्रे) पनितो मन्त्रिकेता नपत्यदिजवस्तह । अयं तेषां क्रकणेषु प्रायश्चित्तं विधीयते ।’ ६।१७-८

In ancient time amongst the Arya Hindus whosoever would become Hota, Stota, Bipra, Medhabhi, Adhwaryu, Brahma, Purohita, etc., should, go under the title of Brahmana or Brahman that is, readers or reciters of Brahmo or prayers; whosoever would become king or discharge royal functions as troops, peace-officers or government servants, would go under the title of Kshattria or Kshattriya; whosoever would become household slave or servant, would go under the title of Das or Shudra; and the rest of the subject body would go under the title of Orya, Arya, Vish, Vaishya, Kinas, Kristi, Charshani, etc. At first there arose these four Varnas only; namely Brahman, Kshattria, Vaishya and Shudra. As there were Varnas among Brahman, Kshattria, Vaishya and Shudra, Varna never could mean the ‘conquerer’ and the ‘conquered’. There was no other caste besides these Varnas amongst the Arya Hindus.

Again there were four chief professional titles according to the different professions called Krishi or Cultivation, Pashupalya or pasture (tending cattle), Vanijya or trade, and Kusid or banking,

amongst these Vaishyas. The cultivating Vaishyas were called Chawali, Tili, etc., cultivators of rice, Til, etc., according to the grain namely rice, Til, etc., they cultivated. Those that tended, cattle were variously called Gopal, Rakhal, Verher, Mesapalaka, etc., according as they tended Cows, Sheep, rams, etc. The trading Vaishyas were called Shaspapani, Gondhabanika, etc., according as they traded in grain crops, Scents, metallic plates, Milk, liquors, cloth, etc., and also they were called Chawali, Tili, Shaundi, etc. according to the vendibles they dealt in, namely, rice, Til, liquors, etc. According to circumstances again, grain-dealing grain-merchants (Khandya Sahas) were called merchants possessing rice and wealth, grocers and the poor peddling Shondis.

It is not that all these professions originated and flourished in the world simultaneously and at once. These professions were gradually invented and flourished at various times. At first these professions were adopted according to individual merits and qualifications and were personal. One could change profession without any hitch, could abandon one causing loss and adopt another lucrative one without any restraint and live by it. A cultivator could become a shepherd, or a cow-boy could turn out a tiller of Til or a spiritseller. And in due course of time ultimately after the decline of Buddhism and commencement of Brahmanya these professions became hereditary and unchangeable.

Hindu caste system is very intricate. Firstly there were the idolatrous Arya; and secondly the non-idolatrous Anarya. As all others than the Musulmans are Kafirs, and all others than the Christians are infidels, so all others than the Arya were known as the Anarya or Abindu. According to profession or calling all Aryas were principally known as the four Varna called the Brahmins, the Kshatriyas, the Vaishyas and the Shudras. According to the distinction of profession amongst the Brahmins again the reciters of hymns were called Brahmins, men noted for great intellectual powers were called Bipra, those that poured clarified butter into the sacrificial fire were called Hota, the readers of incantations were called the Adhwarju, those that observed the season of ceremonies were called Rithwik, and so on. According to the difference of profession or calling amongst the Kshatriyas again those that looked after the government were called the Rajaniya, those that were employed in warfare were called Kshattria or the Soldiers, those that maintained peace were called the peace officers, and so on. The slaves and their offsprings or servants on pay who lived on service to others, the domestic servants, were known as the Dasas or Shudras. The ordinary subjects were known as the Vaishyas and the professional titles according to their various professions were innumerable. Firstly the grand distinction of four professions, namely, the ancient cattle-tending, thereafter invented agriculture, thereupon based trade and commerce, and thereupon based banking. Secondly according to the difference of cattle tended the keepers of kine were called Gopa, Gopal or Rakhal, the keepers of flocks, Bherher or Bherhiwala, the drivers of elephants, Hastipa, keepers of goats, Ajapa, and so on, thus creating difference in titles amongst the cattle-keepers. According to the difference in cultivable seed-crops again the tillers of paddy were called Chawali, the tillers of

Til, Tilha or Tili, the tillers of betle, Tambali, Banjibi or Barui, and so on, thus creating difference in title amongst the cultivators. According to the difference in vendible articles, the sellers of rice were called Chawalia or Tanduli; the makers and sellers of the liquors called Sura or Suta, Surakar or Sutapanya; the sellers of the liquors called Shunda, Shaundi, Shaundika or Shaundikaya; the sellers of gold, the Subarna Vanika; of spices, Gandhi or Gandhika or Gondha Vanika, and so on, thus creating difference in title amongst the tradesmen and merchants. All these titles are professional and originated in trade. None of them had their origin in birth or were bestowed by human beings. The story that at first originated the professions, then were originated the various castes, and then was every profession assigned to a particular caste, is not so much consistent. The fact is at first there were men; then by degrees there arose and came into practice many professions among men; then there came into use many professional titles originating out of the respective occupations or callings adopted; and then arose the caste system. It was not that in order to be a Vaishya a person had to perform all these aforesaid professions without stint or exception. The conviction that in order to be a Vaishya a person must perform all the aforesaid Vaishya professions, is quite incongruous. A person would be considered as of Vaishya class if he could perform any one of them and out of disadvantage exchanged one for another. It was not that in order to be a Vaishya a person had to perform all the various callings of the Vaishya Varna. It would rather be impossible. In course of time these men of various diverse professions began to be classed separately according to their respective professions in trade-gilds. As a man naturally tends to like, and is from the very beginning accustomed to practise, his father's profession, he would engage in it; and thus many professions would become paternal, ancestral or hereditary. As all professions are essential and each support the other and produce the ultimate good in the world, when there became tendency and attempts to make all professions hereditary that all of them may prosper and continue in force, these men of the professional titles turned out as distinct castes.

Again every one of these hereditary castes arising out of the hereditary professions subdivided into distinct castes according to the difference in the place of domicile, customs of the land, usages of the men, and religion.

No doubt in every house the household slave performed all the handicrafts of the house and gradually the generations of these slave used to be handicraftsmen; but it was not that they did not engage themselves in any Vaishya professions, and it was not that the Vaishyas did not adopt the lucrative handicrafts.

Orya cultivating and farming ploughman by tilling ground amassed plenty of crops in stores and turned out a barn-keeper and instead of tilling ground himself engaged a Kinash or labourer for the purpose; and if he could board up grains and wealth enough he would engage himself in trades and turn out a Shondi, a grocer or a merchant; and if he could board up money or grain, enough he would lend the surplus money or grain and turn out a Kusidi or banker. Still in the Deccan amongst the Vaishya Vuniyas a

houseless vagabond becomes rich and is named Kellan or Kellar; if he marries and lives in a house and engages himself in cultivation, he turns out a Maravan or Maravar; if he can become a barn-keeper by means of his cultivation, he turns out a Kumatodhor; if he can hoard up wealth and grains and engage in trade, he becomes famous as Agamurhiyer or Agamurhiyer; and if he can become master of immense wealth and prosperity he gains renown as Vedalan or Mudehyer.

The glory or the blame, blemish or defect, or the peculiarity of a thing tends to mark it out and strike man so much so that he cannot but recollect the cause of glory, defect or peculiarity whenever that thing comes into contact with him, and to denominate or call it according to the cause of the glory, defect or peculiarity. To speak the truth most of the current names were invented by imitating the peculiar sounds. So these grain-dealers generally rich merchants, occasionally grocers, and rarely peddlers carrying a grocery, as it were, for sale on a Shondi or bullock or ox, *no doubt a blame, shortcoming or peculiarity amongst them*, were all of them, merchants, traders, grocers, and peddlers, alike *abused* as belonging to the caste of Shondi or bullock-drivers, with reference to the peddling bullock-drivers, a nick-name no doubt. The writer, while a teacher at Maju, once had occasion to overhear a Kaviarti, even in praise to abuse the writer's caste, saying thus: 'This caste has men of all sorts, namely, from Zemindars, Mahajans (merchants), teachers, doctors and so on to Bolde (that is, properly *Balodi* or keeper or driver of a Balad or bullock, i.e., Shondi, simply for carrying goods on them for sale,) and what not'. Still in the North-Western Provinces, Oudh and Behar the poorest of the Kalwars carrying on buffaloes grains, molasses, from where these are produced or manufactured to where these are sold. They are called Banjwara Vaishwara or traders and keepers of buffaloes. In this way these Vaishya grain-dealers one and all came in ancient time to be termed and known as Shondi. It is man's (nay animal's) peculiar nature to abuse others or somehow to exercise supremacy over others by making them lower; and this is especially favoured and indulged in by the Hindus especially when a caste is to be lowered in estimation; and the information is much too speedily spread and followed throughout promptly.

In course of time this term Shondi was confounded with Shaundi or Shoondi, Shondi with Shaundika, or Shonrhi with Shoonrhi almost akin in sound, being mistaken one for the other; and the terms, Shondi, Shondika or the vulgarised form Shonrhi, gradually perhaps for no use lapsed into Shoondi, Shaundi, Shaundika or Shoonrhi respectively through the carelessness and negligence of these mostly illiterate, artless grain-dealers themselves and of others for merriment perhaps at first and through ignorance at last.

These foolish, simple and fond Vaishya grain-dealers were simply surprised and abashed when they were termed Shoondi, Shaundi or Shoonrhi instead of Shondi, or Shonrhi, and felt hatred and despise; and tried to maintain the difference like a green-horn simply by saying that they were San Shoonrhi, (doubtlessly meaning San, Shonrhi,) and they were not spiritsellers; but in that they were not wiser or cunning and provident enough to point out, or explain away

and maintain the real difference between Shondi and Shaundi, or neglected to do so, as the two terms were nearly akin in sound, and as Shondi itself was a nick-name too and was equally tried to be repudiated, and then no doubt Shaundi was a good caste title of the prosperous spiritsellers then Vaishya too and thereby duped the Shondis. The Shondis too were so much duped by the alteration that few at last sereptitiously adopted spiritselling, and became Shaundis in profession too.

At present these grain-dealers in Northern and Eastern Bengal and Behar call themselves Sah स or Saha साहा and never Shaundi or Soonrhi; and those on the banks of the Bhagirathhi very few in number, at first inhabiting seven villages Saptagrama Amta, Pénrho •Basantapur, Gopdanga, Janghipara Krishnanagor, Boupur, Burdwan and Satgaon and belonging to four Communities Chaturāshrama (Palashram being the spiritsellers) in Rarha although distinct and separate from the spiritselling Shaundis called Palashram Shaundis every other way, allow, out of ignorance no doubt or through the false teaching and urging of the Rarha Brahmins and others, to call themselves Shaundi with the differentiating qualification Sau, confounding it with Shondi no doubt, allow the same Brahmins to officiate for want of theirs own and the same bubble-bubble to smoke. Subsequently very rarely though some Shondis being duped and deceived by being for generations termed Shaundi out of perplexity and ignorance adopted spiritselling reluctantly though. It is not curious if some Shondis so duped by long assumption of the title, Shaundi, so adopted spiritselling, seeing that other castes adopted it.

The Bordhoman sect of these Shondis acquired the title of Kāṇḍipātaka; and that glorious title was accepted by the Shondis and the Shaundis alike at a time when the term Shondi or Shonrhi lapsed into and turned out Shaundi or Shoonrhi among them in the Eastern Aryavarta when the old Shondis with surprise and reluctance allowed themselves to be called Shaundi with some differentiating qualifications; for unconsciously and spontaneously through ignorance and want of knowledge the caste-title, Shondi, nearly identical in sound to Shaundi or Shoondi lapsed into Shaundi, and Shaundi or Shaundika passed for Shondi or Shondika in course of time among all men; and the term Shondi was forgotten and became obsolete even at the time when Mann Sanhita was composed, which mentions that the Shaundikas were Bikarmastha, that is, following the profession of other castes, that is, there existed then these grain-dealers, the Shondika side by side with the spirit-sellers, the Shaundikas under the one caste-title Shaundika. The alteration, for whatever cause it might be, no doubt, turned out a fall from the frying pan into the fire, although salutary or otherwise at first. *Vide* Manu IX 225. Again there would be no harm to paraphrase thus: Bikarmasthan and Shaundikan the former being an adjective used as substantive.

Kitoban, Kushilan, Kruran, Pasandosthhan, Bikormosthhan, and Shaundikan may all be adjectives to Manoban. Whoever would be heivish, roguish, cruel, theistic, changing profession, and dealing in liquors, would be forthwith turned out of the town. Hence it appears that at the time when the Manavadharmashastra was being composed, hereditary caste system was not confirmed in Northern



India; and the learned Brahman sages and writers were adopting and applying every art and stratagem to introduce it. For this reason Ashwaghosh Bodhisatwa thought it necessary to oppose it in his *Bojre-Suchi*. The use of two *Cha-s* deludes that *Kitoban*, *Kushlan*, *Kruran* and *Pasondosthhan*, are adjectives to *Manoban*, and *Bikormosthhan* is adjective to *Shaundikan*; but in Sanskrit there is no fixed rule as to the number of *Cha-s* to be employed, some of which may again be meaningless adverbs. In that case too it may be said that the *Shanndikas* would become *Bikormosthhan*, that is, would adopt other professions along with spiritselling; for they would be allowed into the town according to the law and usages. Even at *Shakabda 568* during *Hiuén Tsiang's* travels there should be wine-shops at the market. So that the *verge* properly refers to the *Shaundikas* adopting other professions with the surplus of income, and not to the *Khondosaha-grain-dealers*. Under the circumstances it would be injurious to make the 2 terms 2 independent nouns connected by the *cha*, no doubt.

Most probably, there is sufficient reason to believe that in this way in due course of generations these sellers of Soma came to be known and termed *Shaspapani*, *Bhusha Sa*, *Khondabanik* or *Khonda Saha* in caste. Doubtlessly the present *Khonda Saha* (*Khonda Sa*) or *Saha* is the ultimate result. Ignorant men only without knowing the real state of things call them *Chela* (or rice-selling) *Shoonrhi* (*Shaundika*) or non-spirit-selling *Shaundika*; and on hearing them making themselves known as *Khonda Saha* they try to laugh at it saying this and that. All such things are simply the outcome of ignorance and misinformation.

If these sellers of Soma ultimately repudiated the sale of Soma, continued the sale of rice, seed-crops, fried rice, cloth, thread, etc., and turned out the present *Khonda Saha* or *Kalwars* selling rice, seed-crops, etc., then of course at first they had connection with the sale of this Soma, and had no connection with any other kind of liquors. Probably people attended and referred to this connection and called them *Shaundi*. Although such denomination is incorrect and incongruous, yet it is sufficient to lead men to believe that the present *Khonda Sahas* are but the ancient *Arya Hindu Vaishya* sellers of the intoxicating drug called Soma, and rice, seed-crops, fried rice, spices, cloth, thread, etc. Indeed in the real worldly affairs there is nothing Utopean or miraculous. There must be something at the bottom to occasion and give rise to the idea or expression. Why do people like to call or look at the two as one; and why do the priests of the one of them wish to be the priests of the other? It might be that this connection with Soma was the root of leading others to call the *Khonda Sahas* by *Shaundi*, and the ground of misleading them in this respect. But it should be borne in mind that even then the ancient *Suta Soma* by the rotting processes and the subsequently invented distilled *Shoonda liquor* are not identical, nor are the sellers of Soma the same as the *Shaundikas* in real substance.

If it be argued, 'How was the caste of *Soma-Sura-Bikrayee* and *Surakara* possible in the *Vaidika Yuga* when there was no hereditary caste'. It is true.

It appears that there were not invented so many professions nor did there arise so many professional titles at the time described in the *Rik*, *Sam* and *Black Yajuh*. Then all the *Aryas* were the same under one status. One man could by turns become

a warrior, priest, shepherd, cultivator, tradesman, or servant. Many professional titles appear in the White Yajuh. Read the chapter XXXI. It is not clear whether these professions and titles were hereditary or individual. Probably the same person could according to necessity or fitness become now a priest performing ceremonies, now a warrior or a government servant, now a shepherd, cultivator or tradesman on at other time being in the extreme trouble served another. There were many professions extant. Men would acquire livelihood by attending to professions they could attend to according to their qualifications or power. They lived as one people in the matter of marriage, feasts and the like as before. They differed only in profession. Long time passed away in this way. Men like much to follow the father's professions. Here and there were men that attended to father's profession, and in many cases, many generations lived by the same profession. Long time passed away thus. By degrees they spontaneously of their own accord and not being subject to any rule or law would pass away five or seven hundred years in five or seven, ten, twenty or thirty generations by one and the same profession. Some would change it after a few generations. Oneness in marriage, feasts and the like continuing, men differing only in profession. Some professions were easy and pleasant, respectable and worthy of reverence, and those that lived by them would be adored and respected; others were troublesome and abominable, and those that followed them were slighted. In process of time men by generations would follow the good professions much too and those that lived by them tried to make them hereditary, and long afterwards succeeded in doing so. Its intimations could be first observed at the time described in the Athharvaveda. The Brahmans appear to have made their property everlasting and hereditary. The Brahmins' property was said to be indefeasible. Probably at this time almost all professions began to be followed by generations. Among them there was no hinderance in the matter of marriage, feasts and the like. Then bride and her sons would get bridegroom's Gotra or agnation as at present. Thereafter during the prevalence of Buddhism for about 1600 years all professions seem to have been hereditary. There could be inter-marriages and feasts among all as before. Thereafter during the Śāntika, Paurāṇika and Saṁhitaika period these hereditary professions or castes became entirely isolated and separate. Inter-marriages and feasts among them were stopped. Threat of mixed castes was introduced to stop them.

It should be remembered that formerly there would arise and issue Brahmans, Bīpras and the like, troops, generals, government officers and the like, and the slaves and servants from and out of the ordinary Arya mass population, the subject body, or the Vaishya, according to merits, knowledge, strength and skill.

At first during the patriarchal period Soma-Sura could be prepared at every house under the direction of the patriarch, some persons would prepare and sell it by barter though. Gradually the trade extended to generations, and became hereditary like that of other commodity. It is not surprising.

According to domicile the Khandya Sahas have three classes, namely, (1) Rarhi, (2) Maithili Behari of Khontta (up-country) alwar, (3) Barendrya and (4) Bangya. Those of Rarha have two communities according to social intercourse or clanship, namely, (a)

establishing the Supremacy of the Brahmans after the decline of Buddhism and Jainism subsequently to Shakabda 1100 or 1200 A.D. and fell into disgrace and (especially as they were smaller in number than their opponents) were in consequence considered low, despised and falsely abused and vilified by imaginary origin and the like and were made to occupy a very low position in the society newly formed after the decline of Buddhism and during the predominance of the Brahmonya religion like that of the Brahmans themselves during the prevalence of Buddhism and Jainism. Most of the Buddhist writings were burnt or otherwise destroyed during the subsequent predominance of the Brahmans so much so that even a Tripitaka cannot now be had in its original sanskrit language. The Pali Binaya Pitak escaped such devastation by mentioning castes; and this long period has been rendered dark for want of them alas. Then followed the Pauranik period having many books to depict the society so as anyhow to establish the Brahminical supremacy and to denounce those that flourished during the Buddhist period. Indeed it is to bring down injury, disaster and misery, to stand against and oppose those on whom the fortune smiles and time runs smoothly.

Buddhist writings record that on the very day on which Shakyamuni Gautama Buddha was born, Shatanika the King of Kaushambi was blessed with a son called Udayana Batsa; and it was he who constructed a statue of Buddha made of Shandalwood. Jaina books record that Udayana reigned at Bitabhaya Potton in Sindhu Saubeer during the time of Lord Mahabir, a Convert to Buddhism, and constructed a shandalwood statue of Buddha for which he had to fight against Chanda Pradyotan, King of Ujjain. The Udayana mentioned in the Kalidasa's Meghduta thus, 'there are many in Ujjain that are acquainted with the history of Udayana,' must have been this son of Shatapik.—Raja Shihprasad as quoted by Kashiprasad in his 'Kaushambi' page 15, foot note.

Shravasti, Kaushambi, Kanauj, Jais, etc., were the towns where then doubtlessly the Sahas and the Shaundis flourished in large number.

We have seen that during the times described in the Vedas, Rik, Sam and Krishnayajuh, some 6000—3929 years past there, is no mention of many professions and professional titles; but then Soma-Sura, Madya, etc., were held in much esteem. We have also seen that during the time described in the Shukla Yajurveda composed by Yajnavalkya in the reign of Shatanika Janmenjaya there existed many professions and many titles arising out of the names of the professions and then Som, Sura, Madya, etc., were held in much esteem, and the term Surakara was in use. We have thoroughly observed the esteem in which Som, Sura, Madya, etc., were held, and the preaching or promulgation of Brohmojaistha and the Supremacy of the Brahmans, and the symptoms of the stepping stone to hereditary castesystem during the time described in the Athharvaveda. We shall fully describe the mention of the then Huna-jatis and the non-mention of the Khanda Sahas and the Shaundikas among them and the mention of Sura, Mereya and Sotapanya caste fit for high priestly office in the Binaya Pitaka composed by Upali under Kasyap's direction in the Shchavir Sangha at Rajgrhi near Magadha in which the Tripitakas, Sutra, Binaya and Dharma, were collected after the Nirvana or demise of Tathagata Gotama Sakya

Singha Buddhadeva some 2400 years ago. We shall see the groundlessness of caste-system, stated in the Bojra Suchi of Ashwaghosh Bodhisattwa about the beginning of the Sakabda, era. We shall describe in order, the condition of Sura, Sun-to and wineshop as in vogue about the time when the travelling pilgrims of Fan and Han, namely, Fahian, Hiuen Tsiang, etc., about Shakabda 400-545 (A.D. 500-645). The high esteem and worship of Sura, Madya, etc., about the time described in the Tantras among the Pasupatas, Maheswaras, Nairgranthas, Shaivas, Shaktas, Tantrikas, etc., during the predominance of the Tantrika period Shakabda 100-700 is well known and then the Shaundikas were not abused or slighted. When the early Purans and Sanhitas inculcated the doctrine, namely, 'man's appetite tends towards liquors but in abstinence lies the greatest virtue', the attempts to suppress liquors originated and commenced; but in reality liquors were not suppressed; and then the fashion of vilifying and disregarding the Khonda Sahas and the Shaundis did not commence. We shall fully describe in due course how, during the predominance of Islam and the antagonism of the Koran and the Vedas,—the during the deep animosity and sanguine feuds between the high sounding divine orations and hymns of the Vaisnavas and the catastrophes in forcing the Hindus to Mahomedanism by the perusal of Kalma during the later Pauranika period, the attempts to suppress liquors and the anti-liquor clique attained to its highest ultimate limits, but really in fact drinking went on unchecked and only the Shaundikas were visited with miseries.

Let us now first observe the condition and position of Sura Madya, etc., and the Khonda Saha and of Shoonda and the Shaundikas during the prevalence of Buddhism about 2400 years past to 125 Shakabda, the decline of Buddhism about Sakabda 125-700 and the miserable condition of Buddhism and the predominance of Jainism, when the Brahminya religion gradually made its course and flourished, about Shakabda 700-1100.

When the priests in the Athharva Veda preached and promulgated the inviolable and intangible property or proprietary rights of the priests alone in their *Gang* गाँ or lands, cows, or other property and the monopoly of priesthood by their descendants and thereby suggested, originated and gave rise to, the idea of a system of hereditary caste, the people in general became peevish and expressed greatest dissatisfaction and disaffection; and therefore it was one of Bhudeva's many tenets and principles for removing the miseries of mankind, to expunge and obliterate the invidious distinction of superior or lower class among men, saying 'men of all professions could be Sramana, Santha and Arahata' of Shangha, Santhagara, Motha, etc., and there should be penance for utterance in abusing in terms any caste although some castes were termed as Hinajati.

एकस्त्रे (एकस्त्रे) भिक्षु एवं आहंसु—यो भगवा चरित्र कुला (चरित्र) पव्वजितो (प्रवर्जितो) सो चरइति (अहंति) अग्गासनम् (अग्गासनम्) अग्गोदकम् (अग्गोदकम्) अग्गपिण्डम् (अग्गपिण्डम्) ति । एकस्त्रे भिक्षु एवं आहंसु—यो भगवा ब्राह्मणकुला पव्वजितो सो चरइति अग्गासनम् अग्गोदकं अग्गपिण्डम् ति । एकस्त्रे भिक्षु एवं आहंसु — गहपति कुला...पठमस्य (प्रथमस्य) आनस कामी...इति यस्य (इति यस्य)

आनस्य चाभी...ततश्च (द्वितीयस्य) आनस्य चाभी...सोतापन्न...।...वक्ता-  
नाभी...।...अनागामी...।...अरहा...।...तैर्वीर्यो...अभिमित्रो सो अरहति अन्ता-  
स्यम् अन्तोदकम् अन्तपिच्छन्ति । विनयपिटकं पुल्लवग्नं १।१२

तेन सो पन्नसमयेन यमेलुते कुक्षानाम् भिक्षु देवातिका होन्ति ब्राह्मणजातिका  
अस्यानक्षत्रा । अस्यान वक्षिरना ते येन भगता तेन उपसङ्गमिन्सु... । ५, १०, ९, मनुष्या  
अभ्यर्चयन्ति चियन्ति विपसेन्ति, सेय्यथापि गोपायन्ति । मन्त्रावग्नं १।१४

१।१०३ ; १।२४।४ ; १।२।१, ८।१।९ ; पुल्लवग्नं ।

अथ सो यथफुल्लपत्नी (१३) अचिरप्यक्यन्ति शेट्ठिस्ति भगवन्तम् एतद् अथ ।

एकस्त्रे (एकस्त्रे) भिक्षु एवं चाहंसु सो भगवा सोतापन्न (३) पञ्चजीतो सो अरहति  
अन्ता-या-अनम् अन्तोदकम् अन्तपिच्छन्ति ।-विनय पिटकं, पुल्लवग्नं १।१२  
—सोता सुतं अभिषुतं अभिषवण्णातं अरितं (सोमं मयं) पण्यं पण्यमस्य विट्पण्यस्तेन  
विक्रं वमस्य सोत्तपण्यः सुतपण्यः सोमसुराधिक्रयौ ।

Some recent Brahmat teachers and professors of the Acharya or astrologer's caste promoting the cause of Brahmonya and intending to spoil the glory and good name of the Khonda-Shas and the Shaundikas, say Sotapanna सोतापन्न is the distorted form of Srotapanna सोतापन्न whereof Srota means Dharmasrota or current of religion, and one immersed or fallen in and carried by it and unable, to get back, is called Srotapanna; a Buddhistic virtuous man or religious person. But then it would not be consistent in context and meaning with the Sotapanna appearing in the 2, 2, 6 of the Pachittya Vagga of the Binaya Pitaka quoted below. The real fact is that in the foregoing passage as well as in the following passage enumeration of castes is the sole object. But any person of any profession, or say caste, could become Srotapanna and there could not be a caste of virtuous or religious persons, and the term Sotapanna or the correct form Sutapanya, was a professional caste-title. The ultimate contention in result stands thus: of what is the distorted form Sotapanna written in the broken Sanskrit of the Pali-language, a corrupt vulgarised form?—Of Srotapanna or of Sutapanya? In the Pali-language the suffix *ya* doubles the consonant to which it is added; the term Suta was formerly all along another name for Soma-Sura, Madya and the like; the sellers of Soma-Sura whether hereditary or individual should possibly be classed as a professional caste; and men of all castes could become Dharma-Srotapanna; then how could there be a caste of Srotapanna? That all Dharma-Srotapanna persons would be Arhats, was not possible; but it became necessary to describe those castes that used to be Arhats, and it would have been incongruous to mention the religious persons that would be Dharma-Srotapanna in the enumeration of the castes that used to be Arhats. For these reasons there would be no doubt that the term Sotapanna was the corrupt vulgar form of Sutapanya.

अथैकम् वाणिज्यम् गौरवम् गच्छकारम् कुम्भकारम् पेषकारम् चर्षकारम्  
नक्षपिठम् मुद्दीकम् गणकम् लिखकम् कट्ठिकम् गणिकम् किलांसकम् धोषिकम्  
अर्षमारिकम् नक्षत्रिकम् अतिदोषम् अतिरक्षम् अति-कृच्छ्रम् (-नक्षत्रं) अक्षे-  
दोतम् रागपात्रिण्डितम् दोषपात्रिण्डितम् मोक्षपात्रिण्डितम् अक्षपात्रम् (३)म्  
पेट्ठिकम् मोक्षकम् ।—विनयपिटकं, पाञ्चतीय २।२।९

The Binoya Pitoka in the Pali language which purports to be the Pali-version of the real Binoya Pitoka composed by Upoli immediately after Buddha's Nirwana at the Sthhowir Songha or Convention of 1000 Arhats including Kosyopa, Upoli and Anonda, the constant principal personal disciples of the Tothagota Buddha, who in actual real life walked, talked and preached with him, actually saw, heard and retained in memory the precepts, doctrines and tenets proceeding out of his mouth, enjoyed in actual existence his company and the face-to-face conversation with him and actually witnessed his acts, proceedings and miracles, runs as follows stating the condition of Sura, Maireya, Modya, Ashoba, Sudha. etc. at that time some 2400 years ago in Northern India :—

सन्ति भिच्चवे एके समान ब्राह्मणा सुरम् पोवन्ति मेरेयम् पीवन्ति सुरामेरेयपाना  
अप्यटी विरता । अथम् भिच्चवे पठमो समानब्राह्मणानम् उपक्खिलेसो येन उपक्खिलिसेन  
उपक्खिनिष्ठा एके समानब्राह्मणा न तपन्ति न भावन्ति न विरोवन्ति ।—विनयपिटक  
चुल्लवग्ग १२।१३

कथ्यति भन्ते या सा सुरा असुरता असम्यक्ता मय्यभावम्, सा पातुन् ति । १२।१।१०

दशशलाकानिर्देशे—कथ्यति भन्ते असमथित कथ्योऽति । को सो आनुसो इङ्गुलक-  
प्योऽति । कथ्यति भन्ते इङ्गलाय क्वायाय वीविवल्याय विकाले भोजने भञ्जितुन् ति ।  
नध्वसो कथ्यतीति । कथ्यपटिच्चियुन् ति । कोशस्वीया सत्यविभङ्गेऽति । किं किं  
आपज्यतीति । सुरामेरेयपाने पाचित्तियन् ति । सुनात् से भन्ते मंधो इदम् दूतियम्  
वत्थुम् उड्डक्षम् उच्चिनयम् अप्यति सत्थुशासनम् इदम् अहमम् शलाकम् निच्चि  
पामि १०।१।८

तेन खो पनसमयेन राजा मागधीसेनियो विस्विसारो संघम्य अप्याय सुधामस्थि-  
काले पनम् पासादम् करोपेत्तकामो होति । अनुजानामि भिच्चवे पञ्च कूटनानि इड्ड  
काकूदनम् । शिलाकूदनम् सुधाकूदनम् टिनकूदनम् पण्णकूदनम् ति । ६।३।११

पानीयम् ओतप्यति । अनुजानामि भिच्चवे पानीयशालम् पानीयसंखम् ति ।  
पानीयशालानि च वत्थुका होति अनुजानामि भिच्चवे अज्योकासे चौवरवंशम् चौवर-  
जानति पानीयभाजनम् न सस्विज्यति । अनुजानामि भिच्चवे पानीय पानीयसंखम् पानीय-  
शरावकन् ति । अनुजानामि भिच्चवे पुथपानन् ति । चुल्लवग्ग ५।१।५

इदम् अबोच भगवा असमना पञ्चभग्य भिच्चु भगवतो भाषितम् अभिब्रन्दन्ति । इम-  
स्मिन् च पनवेज्जीकरणास्मिन् भन्यमाने पञ्चभोग्यानम् भिच्चुनम् अनुपादाय आशवे हि  
चित्तानि विमुञ्चिषु । तेन खो पनसमयेन कल्लोके अरहन्तो हन्ति । विनय पिटक  
महभग्ग १।६।४७

अथ खो यशस्य कुलपुत्तस्य पितु नो धम्मो देशियमाने यथा दिड्डम् यथा विदितम्  
धूमोम् पञ्चवेत्तन्तस्य अनुपादाय आशवे हि चित्तम् विमुञ्चि । अथ खो भगवतो एतद्  
अहोसि । यशस्य कुलपुत्तस्य...आशवे हि चित्तम् विमुत्तम् । अभाव्यो खो यंशो कुलपुत्त-  
इत्यादि । महभग्ग १।७।११

तस्य यथा दिष्टम् यथा विदितम् भूमीम् पञ्च वेचन्तस्य अनुपादाय आशवे चित्तम् ।

विचुत्तम् १।७।११

तेषाम् भगवता धर्मिया कथाय ओवदिथ मानानम अनशासियमानानम अनुपादाय आशवे हि चित्तानि विमुञ्चिषु ८।४ ; १८।४

एवं पञ्चम् भिक्षवे सुत वा अदियशावकी पान वेथ्याकरणस्निग्धं भन्यमाने तस्य भिक्षु सहस्रस्य अनुपादाय आशवे हि चित्तानि विमुञ्चिषु १।२।१४

ये खी केचि भगवतो शावके आरध्ववीरीया विहरन्ति, अहम् तेषाम् अन्यतरो, अथ च पन मे नानुपादाय आशवे चित्तम् विमुच्यति, सम्बिजन्ति खी पन मे कुले भोगा शक्या भोगे च भुजितम् पुण्यानि च कानुम् १।१।१२

यथा खी त्वम् आवुमी पटीजानामि अरह्म अमि अनन्तजीनोतिः...मादीसावे जोमाजीन्ति ये पत्था आशवच्चयम् जीता मे तापका धम्मा तस्माहम् उपकजीनोति एवम् वुत्थे उपकी आजीविको हपेया आवुसो ति वत्ता सौसम् ओकम्पेत्ता उम्यग्यम् गहेत्ता पक्कामि १।१।१८ चीणाशव । विनय म ५।१।२० सि मि ६।२५ १

अथ खी तस्य तरुण पसन्नस्य महामत्तस्य एतद् अहो अथ खी स तरुण पसन्न महामत्तो तस्यरन्धिया अन्नयन पणितम् खादनीयम् भोजनीयम् पटियादापेत्ता अहत्तेत्ता सानि च संसपाति सूतानि भगवतो कालम् आरोचापेसो । (२) अथ...महामत्त भतागो भिक्षु परिवसति (३) सा की तुम्हे भन्ते अयम् तरुणपसन्न महामत्तोऽति थोकम् थोकम् पटिगनइथ (४) अथ...महामत्तो उज्झायति खियति विपाचेति । अथ...महामत्तो वुडपसुखम् भिक्षु नघम् पणितेन खादनीयेन भोजनीयेन सह तंथा सन्तेत्ता सम्यभारित्वा भगवन्तम् भुत्ताभम् ओनीतपत्तपानिम् एकमन्तम् निसीदि । एकमन्तम् निसीन्नम् को तरुणपसन्नम् महामत्तम् भगवा धर्मिया कथाय सन्दसेत्ता समादपेत्ता समुत्तेजेत्ता सम्यहसेत्ता उट्टा यासना पक्कामि (४) अथ...ओय अचिरपकन्तस्य भगवतो अह्म एव कुकुथ्यम् अक्कु विप्यति सानोः अलाभा वत्तम्, न वत्तम्, लाभा...ओ येन भगवा तेन उपसंक्कामि, उपसंक्कपित्वा भगवन्तम् अभिवादेत्ता एकमन्तमनिसिदि ॥६२५॥

तेषाम् अन्नञ्च पानञ्च वत्थ- (स्तः, इ- )से नीसनाणि च । ददेथ्य उज्जुभूतेषु विप्य सन्नेन चेतसा । ते तस्य धम्मम् देवन्ति सम्बदुखापनीदनम् । यम् सो धम्मम, इध् अन्याय परिनिव्याति अनाशव ति । वि, पि, वुल्लवग्ग ६।१।५

The Binoya Pitoka makes mention of the following articles for fit food and drink :—

अथ को आयस्सा आनन्दपुब्बेपि भगवतो उदरो वाता वाधो ते कटुलाय युगाव फासु होतीति सामं तोलम् पी तण्डुलं पि मुगं पि पन्नापेत्ता अतो सामं पटित्वा भगवतो पेनासिंसि पीवतु भगवा ते कटु लयागन् ति भट्टाभग ॥६१७॥

तेभ् हि भवे लोणम् पि तेमम् पि तण्डुलम् पि खादनीयम् पि अकटेष आरोपेत्ता

आच्छम्, अहतेलसानि च गोपाल कसतानि अहतेलसानि धेनुशतानि आदाय आगच्छन्तु,  
यथा भगवन्तम् पस्सिसाम तृथा तरुणेन क्षीरेण भोजिष्यामा ति । वि, पि, महाभग् ६।३४।१७

अनुजानामि भिक्षवे पार्थियम् परिवेसीतुम् तण्डुली तण्डुलस्य केन सुग्गी सुग्गलं केन  
मासो मासस्य केन लीणम् लीणस्य केन गुडो गुडस्य केन तेलम् तेलस्य केन सप्पो  
सप्पोत्यि केन... ६।३४।२१

अनुजानामि भिक्षवे षट्ठ ( अष्ट ) पानानि अम्बुपानम् जम्बुपानम् चीचपानम्  
मीचपानम् मधुपानम् मुहोपानम् शालुकपानम् फारुशकपानम् । अनुजानामि  
भिक्षवे सव्वम् ( सव्वम् ) फलरसम् ठपेत्वा धन्नफलरसम् । अनुजानामि भिक्षवे सव्वम्  
पत्त ( पत्त ) पत्तम् ठपेत्वा डाकरसम् । अनुजानामि भिक्षवे सव्वम् पुप्फ ( पुप्फ ) रत्तम्  
ठपेत्वा मधुकपुप्फरसम् । अनुजानामि भिक्षवे उच्छुरसम् ति ६।३५।६

मेघो यशो गी मण्डको च, गोरसम् पार्थियम् केम च केनी, अम्बु, जम्बु, चीच,  
मीच, मधु, मुहोका, शालुकम् । फारुशक डाकापीडम् आनुमायम् महापीतो... । महाभग्

इध पन भिक्षवे उपासकेन अत्यनो अत्याय निवेसनम् करोपितम् होति, ल-शयनि  
घरम् करो पितम् होति, उद्योमिते—, अद्दी—, माली—, आपल—, आपान-  
शाला—, पासादी—, हम्भम्—, गुहाः.... महाभग् ३।५।९ उदपन, उदपनशाला । म३।५

चुल्लवग्ग ५।१।६।२२

Then the term Brahman used to be applied to Bhikshu, Shakya-puttra, Shromona or other devout Buddhists perhaps, although at later stages (during the travels of the pilgrims of Han and Fan.) it used to denote a heretic, i.e., a non-Buddhist, Shoiba, etc.

खो सो ब्राह्मणो भगवन्तम् एतद् अबोच कित्थावता नु खो तो गीतम ब्राह्मणो होति  
कतमे च पन ब्राह्मणकरणा धर्माति । विनय पिटक महाभग् १, २, २, Cf. again.

ब्राह्मण—चुल्लवग्ग ६, ६, २ ; ब्राह्मण ग्राम—महाभग् ५, १३, १२ ; ब्राह्मण  
केल चुल्ल, ६, ६, २, ब्राह्मण जातक, चुल्ल ५, २२, १ ; ब्राह्मण परिषा, महा ६, २८, १,  
ब्राह्मण भोजन ( शाकपुत्तभोजन )—महा १, २५, २, समान ब्राह्मण—चुल्ल १२, १, १  
But compare again—षट्ठकी, व्थमकी वामदेव्य विश्वामितो जमदग्नी ऋद्धि-  
रसी, भरद्वाज, वासेट्ठो कशपि, भग् । वि, पि, महाभग् ६, ३५, २ ; ३७, २, ९ ।  
भारद्वाज, भारद्वाजोत्त—पाचित्तिय २, २, भारद्वाज गोतम् मद्गल्लसम् कट्ठावन्  
वसिट्ठम् ।

तेन समयेन वुड्ढो भगवा वेरञ्जायम् विहरति नल्लेखपुचिमण्डमूले महता भिक्षुसङ्घेन  
सज्जिम् पच्च मत्थे हि । भिक्षुशते हि अस्सोसि खो वेरञ्जी ब्राह्मणो सम नो खल्लु भो  
गीतसो शक्यपुत्त शक्यकजा पव्वजितो वेरञ्जायम् विहरति ।—वि, पि, सुत्त विभङ्ग-  
पाराजिक १, १,

In the Binoya Pitaka the mention is made of castes ; but it is uncertain whether these castes were hereditary or individual,



professional and lifelong, 'Of course Binoya Pitoka was written when the Athharvaveda gave hints of Brohmo-Jestha and sanctity of Brahman's property and perhaps when the rudiments of Brahmanya suggested hereditary castes whereupon it is based. However Binoya Pitoka prescribes penance or atonement for address to castes. Thus:

उर्ध्वस्यस्त्री उपसम्पन्नम् खुंसेतुकामो वधेतुकामो मङ्गुम् कथुकामो ह्रीनेन ह्रीनम् वदेति चण्डालम् वेणुम् नेषादम् रथकारम् पुक्कसं चण्डालोऽसि वेणोऽसि नेषादोऽसि रथकारोऽसि पुक्कसोऽसौहि भणति, आपति वाचाय वाचाय पाचित्तिथस्य । विनय पिठक, सूतविभङ्ग, पाचित्तिथ २, २, ४,

उपसम्पन्नो उपसम्पन्नम् उक्कट्ठेन ह्रीनम् वदेति चण्डालम् वेणुम् नेषादम् रथकारम् पुक्कसम् चत्तिथोऽसि ब्राह्मणोऽसीति भणति वाचाय वाचाय पाचित्तिथस्य... वदेति चत्तिथम् ब्राह्मणम् चत्तिथोऽसि ब्राह्मणोऽसीति... २, २, ५,

similarly mention is made of यथा कर्षकम् वाणिजम् गोरक्षम् नलकारम् कुम्भकारम् पेसकारम् चम्पकारम् नहापिटम् मुद्दौकम् गणकम् लेखकम् कट्टिकम् गण्डिकम् किलासिकम् शोषिकम् अपसारिकम् मधुमेहिकम् अतिदीघम् अतिरसम् अतिकण्हम् ( नन्वम् ) अवेदोतम् रागपारियुट्ठितम् मोहपारियुट्ठितम् दोषपारियुट्ठितम् अज्झापियम् खल्लवयम् सीतापन्थम् उट्ठमण्ड गोण गदम् । पाचित्तिथ २, २, ६ ; अथ खो भिच्चवे नन्दि विणालो वल्लवदो तम् ब्राह्मणम् एतद् अवोच गच्छत्वम् ब्राह्मण श्रेष्ठिना सद्धिम् सहस्रेण अवभुतम् । पाचित्तिथ २, २, १ । But read—

पेसले भिच्च, अमसन्ति जातिना पि नामेन पि गोत्तेन पि कम्मेन पि सिपेन पि अवाधेन पि लिङ्गेन पि किल्लेनेन पि आपत्तिर्यापि ह्रीनेन पि अक्कोसेन खुंसन्ति वधेन्ति । पाचित्तिथ १, २, १... । जातिती पि नामतो पि गोत्तेन पि... १, २, २ ;

जाति नाम, हे जातिथो ह्रीना च जाति उक्कट्ठ ( उक्कट ) च जाति ह्रीनानाम जाति चण्डाल जाति वेणुजाति नेषादजाति, रथकारजाति, पुक्कसजाति एषा ह्रीना नाम जाति उक्कट्टा नाम जाति हत्तिथ जाति ब्राह्मण जाति एषा उक्कट्टा नाम जाति— प—अक्कोसी उत्कर्ष ) नाम हे अक्कोसी, ह्रीनी नाम अक्कोसी उक्कट्ठो च अक्कोसी । ह्रीनी नाम अक्कोसी अटोऽसि—काटकोट चिकाय वा । एषो ह्रीनी नाम । अक्कोक्षो पाणि १, १, २, १ । चण्डाल वेण... । २ अवकन्यको जवकन्यको धनिट्ठो सविट्ठको कुलवड्ठको ( वड्ठको ) । चण्डालवेण... पण्डित, वरसा मेधावी बहुसत्त्व धर्मकणिक । १, १, २, २-

कथम् हि नाम पापभिच्च अम्हाकम् घरे भुज्जित्य स्त्रीति, घरम् गत्वा पत्नी दासिम् आनाप्रेक्षि—ये जे खे भत्तिका आगच्छन्ति ते केट्ठके आसदन् पुन्यापेत्ता कण्ठाज केन विलङ्घदुत्तिथेन परिविशासति । एवम् अवाऽति खो सा दासी कल्याण भत्तिकस्य गहपतिने उत्तमं पयोलेसि । विनय पिठक, सूतविभङ्ग, संज्ञादिशेष ।

अथ स्त्री ते आजीवकशावका तम् कुमारिकम् भिला० माहम् ये व सुनिस भोगेन  
मुञ्चिंसु, ततो अपरेन दासी भोगेन मुञ्चिन ति । सहा, ५., १, २ ।

There is mention of six Buddhas preceding Goutam Buddha. Thus

- १ । असकुरभवम् समानगोतम ; २ । निभोगीभवम् गोतमी ;  
३ । अकिरिषवादीभवम् गोतम ; ४ । उच्छेदवादीभवम् गोतमी ;  
५ । जेगुच्छिभवम् गोतम ; ६ । विनिर्णयीभवम् गोतम ; ७ । तपस्वी भवम्  
गोतम ; ८ । अपगव्भोभवम् गोतम । वि. पि., सु., वि., पाराजिकम् १, १, २

तेन पनसमयेन ३ भिक्षु सहायका होन्ति पण्डकी च कपिलो च । एको गामके  
विहरति एको कौशास्त्रियम् । पाराजिकम् २, ७, ४८

गहपती—सहादिशिष ८, १ ; ६ निखगिय ६, १ ; ७, १ ; ८, १ ; १०, १ ;

गहपतानी—६, १ ; ७, २ ; २७ ; ब्राह्मण्य—पाराजिकम् २, १, ६ ; २, २

Perhaps the Binoya Pitoka or at least its Pali version was composed during the decline of Buddhism to favour or reconcile Brahmanya in its Shaiva aspect, or it was subsequently interpolated to express adverse things. Herein is visible the caste-distinction, individual or hereditary, wherein the supremacy of the Kshatriyas is established. Perhaps the present Binoya Pitoka, especially the Pali Binoya Pitoka, is not the true, genuine Binoya Pitoka, and was made afterwards. Whether the Kshatriyas were made supreme or not, the caste-system therein stated preserved it from destruction by being burned down to ashes or being worm-eaten on the shelf. No doubt according to the true principle of Buddhism all men are equal with respect to caste.

Omor Singha who is said to have lived about Sombot 106 when Buddhism was in its zenith and caste system was unknown, is made to put Shaundika, Sura, and Madya in the Sudra Porva and not in the Vaishya Porva or category of Omorkosh or the thesaurus of Sanskrit words.

Omor is heedless or rash in so saying ; for in that he is unmindful of the fact that Manu and others hold Madya to be a Bitpanya or an article sold by the Vaishyas.

Omor Singha, Vottri Narayan, Kalidas, Bararuchi, Mihir, and other sages flourished at different times after the reign of Bikromaditya when the Sanskrit language divested from Prakritika attained to full perfection and admitted of no further alteration being perhaps due to the long dis-use of the Vedas, the Vaidika religion and this language of the Vedas (to be sure the Pali language had much to do and predominated during the predominance of Buddhism). Some of the gems are held to have adorned the court of Bikromaditya about the beginning of the Sombot era 106 perhaps. The Hindu writers are cunningly fond of antedating, transfiguring, disfiguring, suppressing, coining, interpolating, transferring and construing facts to meet especial objects in view, and reducing facts to some nuclei for mnemonics. So perhaps Omor Sinha has been made to live and exist long before he actually did and his Kosh or thesaurus antedated ; or perhaps the Shaundika, Sura and Madya

were transferred from the *Porva* or category of *Vaishya* to that of the *Shudra* by some subsequent editors, compilers or revisors of the *Kosha*, very like the disfiguration of the term *Shaundikeya* in the *Agni Puran* into *Toundikeya* in the *Ballalcharita*, *Kundikera* in the *Matsya*, *Tundikera* in the *Vayu* and *Padma* and *Taundikera* in the *Brahma Puran*, and very like the misconstruction of the *Purusha Sukta* of the *Vedas* to mean the creation of the four *Varnas* out of the mouth, arms, thighs (of middle part in the *Athharva*) and feet of the person of *Brahma*, made in attempts to suppress liquors and to lower the *Shaundikas*, and very like the diverse false texts fabricated in the *Brahma Boivorta Puran*, *Brihod-dhormo puran*, *Porasoropodhoti*, etc. to vilify and abuse the origin of the *Shaundis* debasing them uncalled for without referring to the defects of the *Brahmans* themselves.

*Bojra Suchi* written by *Oshwoghosh Bodhi Sottwa*, a Buddhist, after the commencement of the Decline of Buddhism at about *Shakabda 125*, describes facts and popular views existing at a time from which there have not yet elapsed 1700 years and evidences how the *Brahmans* were then starting, preaching and encouraging the distinction of four *Varnas*, establishing the Supremacy of the *Brahmans* among the four *Varnas*, and prescribing the humiliating condition of the *Shudras* that they would serve the other three *Varnas*, in a system called the *Manava Dharmashastra* whereof the present *Manu Sanhita* may roughly furnish a form perhaps enlarged, curtailed, altered or interpolated in parts, and how the *Boddhisottwa* refuted and objected to the innovation by saying that there was only one *Varna*, that is, all men would be equal with respect to caste, that there do not exist amongst the *Brahmana*, the *Kshatriya*, the *Vaishya*, and the *Shudra* who are all equal in the ordinary way of life and laws of nature, such differences as are visible among the different species of animals, birds, vegetables, etc; and the figs or the jacks of a tree are the same figs or jacks respectively no matter whether they grow on the top, the twig, the trunk or at the root, that a man could not be *Brahman* or *Bipra* simply by reason of his birth, that is, of lineage or hereditary caste, of his being a living being, or of his body, knowledge, customs or mode of life, profession or reading the *Vedas*, that *Brahmanottwa* did not lie in *Shastrapathha Sanskar*, *Jati*, *Kula*, *Vedapabha* or *Korma*, that it lies in the removal of all sins, in *Brota*, *Topa*, *Niyoma*, fasting, alms-giving, *Doma*, *Shoma*, *Songoma* and *Upachara*, in freedom from worldly affection, selfishness, worldly connections, marriage, anger and jealousy or grudge, in truthfulness, in check to appetites and sensual pleasures, in mercy to and beings and *Sheel* or good behaviour.

It is written in a language which is not *Prakritik* of the *Vedas*, but in the current *Sanskrit*. It knows the *Vedas* and the *Manava-dharma Shashtra* but no *Tontra*, *Puran*, *Upapuran* or *Sonhita*. Spruned and curtailed *Manavadharma* under the name of *Manu Sanhita* not yet coming into existence, of course *Smriti* then meaning the power of retaining the meaning of the *Shashtra* after its perusal, and thns fixes the antiquity of the *Manavadharma*, which seems to be criticised by it for trying to introduce new customs anew. It shows that Buddhism did not abolish the system of castes as dependent

upon occupations ; but it expunged the invidious social distinctions amongst men and the Brahminical Supremacy. It rather asserted the Supremacy of the Kshatriyas in some way.

जगद्गुरुं मञ्जुघोषं नत्वा वाक्तायचेतसा । अञ्जघोषो वज्रमूर्ध्नी मूढयामि यथा मर्म्मम् ।

वेदाः प्रमाणं स्मृतयः प्रमाणं धर्म्मार्थयुक्तं वचनं प्रमाणं

यस्य प्रमाणं न भवेत् प्रमाणं ज्ञानस्य कुर्याद्वचनं प्रमाणम् ।

इह भवताय दिष्टं सर्व्ववर्णप्रधानं ब्राह्मणवर्ण इति । ययमव तुमः कोऽर्थं ब्राह्मणी नाम किं जीवः किं जातिः किं शरीरं किं ज्ञानं किमाचारः किं कर्म किं वेद इति । (१) तव जीवत्तावद्ब्राह्मणी न भवति कस्मात् वेदप्रामाण्यात् उक्तं हि वेदे । श्रीं सूर्यः पशुरासीत् सोमः पशुरासीत् इन्द्र पशुरासीत् पशुरी देवाः अद्य त देवपुत्रवः । अपाका अपि देवा भवन्ति अतो वेदप्रामाण्यान्मन्यमहि जीवत्तावद्ब्राह्मणी न भवति । भारत-प्रामाण्यादपि उक्तं हि भारत ।

सप्तव्याधा दशारख्ये सृगाः कालिंजने गिरौ । चक्रवाकाः शरद्वीपे हंसः सरसि मानसे ।

तेऽपि जाता, क्रुचैरे ब्राह्मणा वेदपारगाः ।

अतो भारतप्रामाण्यात् व्याध सृग हंस चक्रवाकदर्शनसंभवाभ्यामहि जीवत्तावद्ब्राह्मणी न भवति मानवधर्म्मप्रामाण्यात् उक्तं हि मानवे धर्म्म ।

अधीत्य चतुरो वेदान् सांगोपांगेन तत्त्वतः । शूद्रात् प्रतिगृह्याही ब्राह्मणो जायते खरः । खरो हादश जन्मानि षष्टि जन्मानि शूकरः । श्वानः सप्तति जन्मानि इत्येवं ममुरावैत् ।

(२) अतो मानवधर्म्मप्रामाण्यात् जीवत्तावद्ब्राह्मणी न भवति । जातिरपि ब्राह्मणी न भवति । कस्मात् स्मृतिप्रामाण्यात् । उक्तं हि स्मृतौ ।

हस्तिन्यामचलीजात उलूक्यां केशापंगलः । अगस्त्योऽगस्त्यपुत्राश्च कौशिकः कुशसंभवः । कपिलः कपिलाजातः शालगुह्याश्च गौतमः । द्रोणाचार्यस्तु कलशान्तिसिद्धिस्तिसरीसुतः । रेणकाऽजनयद्राममृष्यश्च गमुनिं सगी । कैवर्त्तिन्यजत्राणं कौशिकं चैव शूद्रिका ।

विश्वामित्रं च चंडाली वसिष्ठं चैव उर्व्वशी । न तेषां ब्राह्मणी माता लोकाचाराश्च ब्राह्मणः ।

अतः स्मृतिप्रामाण्याज्जातितावद्ब्राह्मणी न भवति । अथ मन्यसे माता वाऽब्राह्मणी भवेत् तेषां पिता ततो ब्राह्मणो भवतीति । यद्येवं दासोपद्रा अपि ब्राह्मणजनिता ब्राह्मणा भवेयुः । न चैतद्वतानिष्टं किं च । यदि ब्राह्मणपुत्रो ब्राह्मणस्तर्हि ब्राह्मणाभावः प्राप्नोति । इदानींतनेषु ब्राह्मणेषु पितरि संदेहात् । गोवब्राह्मणमारभ्य ब्राह्मणीनां शूद्र-पर्यंतमभिगमनदर्शनात् । अतो जातिब्राह्मणी न भवति । मानवधर्म्मप्रामाण्यादपि उक्तं हि मानवे धर्म्म ।

सद्यः पतति मासेन लज्जया लवनेन च । द्रष्टाच्छूद्रश्च भवति ब्राह्मणः क्षीरविक्षी ।

आकाशं गामिनो विप्रः पतन्ति मांसभक्षणात् । विप्राणां पतनं दृष्ट्वा ततो मांसान्निवर्जयेत् ।

अतो मानवधर्मप्रामाण्याज्जातिसावद्ब्राह्मणो न भवति । यदि हि ब्राह्मणः तिस्राः स्युः सदाऽपतनात् शूद्रभावे नो प्रपद्यते । किं खलु दृष्टोऽप्यस्यः शूकरो भवेत् कस्माज्जातिरपि ब्राह्मणो न भवेत् ।

(१) शरीरमपि ब्राह्मणो न भवति । कस्मात् । यदि शरीरं ब्राह्मणः स्यात्तर्हि पावकोऽपि ब्राह्मणश्च स्यात् । ब्राह्मणस्य च वंशूनां शरीरदृष्टनात् भवेत् । ब्राह्मण-शरीरनिर्णयद्विजाताश्च चक्रियं वैश्यं शूद्रा अपि ब्राह्मणाः स्युः । न चैतद्दृष्टम् । ब्राह्मण-शरीरविनाशाच्च यजनयाजनाध्ययनाध्यापनदानप्रतिघृष्टादीनां ब्राह्मणशरीरजनितानां फलस्य विनाशः स्यात् । न चैतद्दृष्टम् । अतो मन्यामहं शरीरमपि ब्राह्मणो न भवति ।

(४) ज्ञानमपि ब्राह्मणो न भवति । कुतः ज्ञानवाहुल्यात् । ये ये ज्ञानवतः शूद्रास्ते सर्वे एव ब्राह्मणाः स्युः । दृश्यंते च कश्चित् शूद्रा अपि वेदव्याकरणमिमंसासांख्य-वैशेषिकलघ्ना जीवकादिः सर्वशास्त्रविदः । न च ते ब्राह्मणाः स्युः । अतो मन्यामहं ज्ञानमपि ब्राह्मणो न भवति ।

(५) आचारी हि ब्राह्मणो न भवति । यद्याचारी ब्राह्मणः स्यात्तदा ये ये आचारवंतः शूद्रास्ते सर्वे ब्राह्मणाः स्युः । दृश्यंते च नटभटकैवर्त्तभण्डप्रभृतयः प्रचंडतर-विविधाचारवंतो न च ते ब्राह्मणा भवन्ति । तस्मादाचारोऽपि ब्राह्मणो न भवति ।

(६) कस्मापि ब्राह्मणो न भवति । कुतः दृश्यते हि चतयवैश्यशूद्राः यजन-श्राज्जनाध्यायनाध्यापनदानप्रतिघृष्टादि-विविधानि कस्माणि कुर्वन्तो न च ते ब्राह्मणा भवन्तः संनताः । तस्मात् कस्मापि ब्राह्मणो न भवति ।

(७) वेदनापि ब्राह्मणो न भवति । कस्मात् । राक्षसो नाम राक्षसोऽभूत् । तेना-धीतायलारो वेदः ऋग्वेदो तजुर्वेदः सामवेदोऽथर्ववेदश्चेति । राक्षसानामपि गृह्येष्टहे वेदव्यवहारः प्रवर्त्तते एव न च ते ब्राह्मणाः स्युः । अतो मन्यामहं वेदनापि ब्राह्मणो न भवतीति ।

८ । कथं तर्हि ब्राह्मणत्वं भवति । उच्यते—

(क) ब्राह्मणत्वं न शास्त्रेण न संस्कारैर्न जातिभिः न कर्त्तनं न वेदेन कस्माणा न च वृद्धतः ।

(ख) कुर्देदुधवत् हि ब्राह्मणत्वं नाम सर्वपापस्यापाकरणमिति । उक्तं हि व्रत-संपी नियमोपवासदानदमश्म संयमोपचाराश्च ; तथा चोक्तं वेदे—

निर्ममो निरहंकारो निःसंगो निःपरिग्रहः ।

रागद्वेष विनिर्मुक्तस्तं देवा ब्राह्मणं विदुः । सर्वशास्त्रेऽप्युक्तं—

सत्यं व्रतं तपो व्रतं व्रतं चेन्द्रियनियमः । सर्वभूते दया व्रतं एतद्ब्राह्मणकलषणम् ।

सत्यं नास्ति लघीनास्ति नास्ति चेद्वियनियमः ।

सर्वभूते दया नास्ति एतच्च कलषणम् । देवमानुषनारीणां तीर्थग्योनिभूतेष्वपि ।

मैथुनं नाधिगच्छन्ति ते विप्रास्ते च ब्राह्मणा इति ।

एकैवाप्युक्तं

न जातिं दृश्यते तावद्गुणः कल्याणकारकः ।

चण्डालोऽपि हि तत्रस्थस्तं देवा ब्राह्मणा विदुः ।

तस्मान्न जातिं न जीयो न शरीरं न ज्ञानं नाचारो न कर्म न वेदो ब्राह्मण इति ।

५। अन्यच्च भवतीकृतम् । इह शूद्राणां पत्रव्या न विधीयते ब्राह्मणशूद्रेष्वेव तेषां धर्मा विधीयते । चतुर्षुवर्षेष्वेते वचनस्ते नीचा इति । यद्येवमिदं हि नीचः स्यात् । शूद्रव मघीनाम् तद्धित इति सूत्रवचनात् । आ कङ्कुरः । युवा पुरुषः मघीवा सुरेन्द्र तथीः शूद्रपुरुषयो रिन्द्र एव नीचः स्यात् । न चैतदृष्टम् । किं हि वचनमात्रेण दोषो भवति । तथा च समानदृष्टरी दंतोष्ठावित्यपि लोके प्रयुज्यते न च दंताः प्रागुत्पन्नाः उत्पन्ना वा केवलं वर्षसमासमात्रं क्रियते ब्रह्मचरविट्शूद्रा इति । तस्माद्वा भवद्दीया प्रतिज्ञा ब्राह्मण-शूद्रेष्वेव तेषां धर्मो न भवति । किं चानिश्चितोऽयं ब्राह्मणप्रसंगः । उक्तं हि मानवे धर्मे । वृषलोकिनपीतस्य निशासोपहतस्य च । तत्रैव च प्रसूतस्य निष्कृतिर्नोपलभ्यते । शूद्रहस्तेन यो भुंक्ते मासमेकं निरंतरम् । जीवमानो भवेच्छूद्रो मृतः श्वानस्य जायते । शूद्रोपरिहृतो विप्रः शूद्रो च गृहमेधनी । वर्जितः पितृदेवेन रौरवं लोधिगच्छति ।

• (क) अतोऽस्य वचनस्य प्रामाण्यादनियतीऽयं ब्राह्मणप्रसंगः । किं चान्यत् शूद्रोऽपि ब्राह्मणो भवति । को हेतुः । इह हि मानवे धर्मेऽभिहितं—

अश्विनीगर्भसंभूतो कठो नाम महामुनिः । तपसा ब्राह्मणो जातस्तस्माज्जातिरकारणम् ।  
उर्वशीगर्भसंभूतो वशिष्ठोऽपि महामुनिः ।...हरिणीगर्भसंभूतः ऋष्यशृंगो महामुनिः ।...  
चण्डालीगर्भसंभूतो विश्वामित्रो महामुनिः ।...तांबुलीगर्भसंभूतो नारदो हि महामुनिः ।...  
जितात्मा यतिर्भवति पंचमी निर्जितेन्द्रियः । तपसा तापसे जाति ब्रह्मचर्येण ब्राह्मणः ।  
न च ते ब्राह्मणीपुत्रास्ते च लोकस्य ब्राह्मणाः ।

शीलं प्रधानं न कुलं प्रधानं कुलेन किं शीलविवर्जितेन ।

वह्वी नरा नीचकूलप्रभूताः स्वर्गगताः शीलमुपेत्य क्षीराः ।

के पुनस्ते कठ व्यास वसिष्ठ ऋष्यशृंग विश्वामित्र प्रभृतयो ब्रह्मर्षयो नीचकुलप्रभूतास्ते च लोकस्य ब्राह्मणाः । तस्मादस्य वचनस्य प्रामाण्यादप्यनियतीऽयं ब्राह्मणप्रसंग इति । शूद्रकुलोपि ब्राह्मणो भवति ।

६। किं चाप्यन्यद्वेदीयं मतं—

मुखतो ब्राह्मणो जातो वाङ्मयां चरियस्तथा । ऊरुभ्यां वैश्वः संजातः पद्भ्यां शूद्रक एव च ।  
अवीच्यते । ब्राह्मणा वह्वी न जायते । कतो मुखतो जाता ब्राह्मणा इति ।

(क) इह हि कैवर्त्तरजकचण्डालकुलेष्वपि ब्राह्मणाः संति तेषामपि चूडाकरण मण्डंतकाष्ठादि संस्काराः क्रियन्ते । तेषामपि ब्राह्मणसंज्ञा क्रियते तस्माद्ब्राह्मणवत् चरियदीवाऽपीति पश्यामः । एकवर्षो नास्ति चातुर्वर्ष्यमिति । अपिच

(ख) एकपुरुषोत्पन्नानां कथं चातुर्वर्ष्यम् । इह कश्चिदेवदत्त एकस्मिन् स्त्रियां

चतुर पुषान् जनयति न च तेषां वर्णमिदोऽस्ति । अयं ब्राह्मणः अयं क्षत्रियः अयं वैश्यः अयं शूद्र इति । कस्मादेकपितृकत्वात् एवं ब्राह्मणादीनां कथं चातुर्वर्ण्यम् ॥

(ग) इह हि गौडस्थश्चस्रगसिंहस्याघ्रादीनां पदविशेषो दृष्टः । गोः पदमिदं हस्ति-  
पदमिदम् अश्वपदमिदं खगपदमिदं व्याघ्रपदमिदमिति । न च ब्राह्मणादीनां ब्राह्मण-  
पदमिदं क्षत्रियपदमिदं वैश्यपदमिदं शूद्रपदमिदमिति । अतः पदविशेषाभावादपि  
पश्यामः एकवर्णी, नास्ति चातुर्वर्ण्यम् । इह गोमहिषाश्वकुंजरखरवानरकागोडकादीनां  
भगलिङ्गवर्णभेदस्यानसम्भूतगन्धर्वनिविशेषो दृष्टः न तु ब्राह्मणक्षत्रियादीनाम् । अतोऽप्य-  
दीनां विशेषादिक एव वर्ण इति । अपिच

(घ) यथा हंसपारावतयुक्तकोकिलशिखंडिप्रभृतीनां रूपवर्णलीनतुंडविशेषो दृष्टः  
न तथा ब्राह्मणादीनाम् । अतोऽप्यविशेषादिक एव वर्णः ।

(ङ) यथा बटवकुक्षपलाशाशोक्तमालनागकेसरशरीषचंपकप्रभृतीनां हस्तीनां  
विशेषो दृश्यते । पदतोदंडतश्च पवतश्च पुथतश्च फलतश्च त्वगस्थिवौजरसगन्धतश्च न तथा  
ब्राह्मणक्षत्रियशूद्राणाम् ।

(च) अंगप्रत्यंगविशेषो न च त्वङ्मांसशीणितास्थियुक्तमलवर्णसंस्थाने विशेषणं  
नापि प्रसंवविशेषो दृश्यते । ततोऽप्यविशेषादिक एव वर्णो भवति ।

(छ) अपि भो ब्राह्मण सुखदुःखव्योषितसुखिद्विषापाख्यवहारभरणोत्पत्तिभयमैशु-  
न्दीपचारसमतया नास्त्येव विशेषो ब्राह्मणादीनाम् । इदं चावगम्यताम् ।

(ज) यथैकवृक्षोत्पन्नानां फलानां नास्ति वर्णभेदः उदंवरं पनसफलवत् । उदंवरस्य  
हि पनसस्य च फलानि काण्डचित् श्राखातो भवन्ति काण्डचिद्वृक्षतः काण्डचित् स्तम्भतः  
काण्डचिन्मूलतः । न च तेषां भेदोऽस्ति । इदं ब्राह्मणफलम् इदं क्षत्रियफलम् इदं  
वैश्यफलम् इदं शूद्रफलमिति । एकवृक्षोत्पन्नात् । एवं नराणामपि नास्ति भेदः ।

(झ) एकपुरुषोत्पन्नात् अन्यश्च दूषणं भवति । यदि सुखतो जातो भवति ब्राह्मणो  
ब्राह्मण्याः कृत उत्पत्तिः । सुखादेषति चेत् इत तर्हि भगतां भगिनौ प्रसंगः स्यात् ।  
तथागम्यागम्यं न संभाव्यते तच्च लोकेऽत्यंतं विचित्रम् । तस्मादनियतं ब्राह्मण्यम् ।

० । क्रियाविशेषेण खलु चातुर्वर्ण्यस्यस्या क्रियते । तथाच युधिष्ठिराध्येषितेन  
वैशंपायनोर्नाभित्तं क्रियाविशेषतश्चातुर्वर्ण्यमिति—

पंडितो विद्युतः पुत्रः स वै नाचा युधिष्ठिरः । वैशंपायणमागम्य प्रांजलिः परिपृच्छति ।

के च ते ब्राह्मणाः प्रोक्ताः किं वा ब्राह्मणलक्षणम् ।

एतदिच्छामि भीः प्रीतुं तद्भवान्वाकरोतु मे ।

चात्यादिभिर्गुणैर्युक्तस्तत्तदंभीनिरामिवः । न इति सर्वभूतानि पृथक् ब्राह्मणलक्षणम् ।

यदा सर्गे परद्रव्यं पथि वा यद्वि वा गृहे । अदत्तं नैव गृह्णाति द्वितीयं ब्राह्मणलक्षणम् ।

सर्वभूतेऽक्षुरखभावः तु निर्ममो निःपरिग्रहः । सुक्तसरति यो नित्यं तृतीयं ब्राह्मणलक्षणम् ।

देवसानुषनारीणां तीर्थज्योतिर्गतेष्वपि । मैथुनं हि सदा त्यक्तं चतुर्थं ब्रह्मलक्षणम् ।  
 सत्यं शौचं दया शौचं शौचमिन्द्रियनियमः । सर्वभूते दयाशौचं तपशौचं च पञ्चमम्  
 पञ्चलक्षणसंपन्न ईदृशी यो भवेद्भिजः । तमहं ब्राह्मणं ब्रूयां शिष्याः शूद्रा युधिष्ठिर ।  
 न कुलेन न जात्या वा क्रियाभिः ब्राह्मणो भवेत् ।  
 चंडालोपि हि वत्सलो ब्राह्मणः स युधिष्ठिर । किं च भूयो वेशपायशुनीकं—  
 एकवर्षमिदं पूर्णं विश्रमासीद्युधिष्ठिर । कर्मक्रियाविशेषेण चतुर्वर्त्यं प्रतिष्ठितम् ।  
 सर्वं वै योनिजा मर्त्याः सर्वे मृतपुरिषिणः । एकैर्द्रियैर्द्रियाद्यां तस्माच्छीलगुणैर्भिजः ।  
 शूद्रोपि शीलसंपन्नो गुणवान् ब्राह्मणो भवेत् ।  
 ब्राह्मणोपि क्रियाहीनः शूद्रात् प्रत्यापरो भवेत् । इदं च वेशपायशुनाकम् ।  
 पंचेन्द्रियार्णवं धीवं यदि शूद्रापि तीर्थवान् । तस्मै दानं प्रदातव्यमप्रमेयं युधिष्ठिर ।  
 न जातिं दृश्यते राजन् गुणाः कल्याणकाटकाः ।  
 अहीरावं चरेत् कतिं तं देवा ब्राह्मणं विदुः ।  
 परित्यज्य गृहवासां यास्यता मोक्षकांक्षिणोः । कामेष्वशक्ताः कर्तव्यं ब्राह्मणस्य युधिष्ठिर ।  
 अहिंसा निर्ममत्वं वा मतकृत् यस्य वर्ज्जनम् । रागद्वेषनिवृत्तिश्च एतद्ब्राह्मणलक्षणम् ।  
 ज्ञाना दया दमोदानं सत्यं शौचं स्मृतिं वृथा । विद्या विज्ञानमाधिकमेतद्ब्राह्मणलक्षणम् ।  
 गायत्रीमात्रसारोपि चरन्विप्रः सुयंतितः । नाधीत्य चतुरो वेदान् सर्वांश्चै सर्वविक्रयौ ।  
 एकरात्रोषितस्यापि या गतिर्ब्रह्मचारिणः । न तत्कृतसङ्क्षेपे प्राप्नुवन्ति युधिष्ठिर ।  
 पारगं सर्ववेदानां सर्वतीर्थांभिवेचनम् । सुकथरति यो धर्मं तमेव ब्राह्मणं विदुः ।  
 यदा न कुरुते पापं सर्वभूतेषु दारुणम् । कायेण मनसा वाचा ब्रह्मसंषद्यते तदेति ।  
 अभाभिक्तं यदिदं विज्ञानं मोक्षं निहतुं हतवृद्धिकानाम् ।  
 गृहं तु संतो यदि युक्तमेतत् सुचंत्यथा युक्तमिदं यदि स्यात् ।

कृत्तिरियं सिद्धाचार्याश्चघीषपादानामिति ।

Buddhism began to decline at about A.D. 200, Sombot 250, or Shokabda 125, and continued for some 1000 years on decline or in declining state upto about A.D. 1200 or Shokabda 1125, all along strenuously struggling to maintain or regain its supremacy against the various heretical or non-Buddhistic sectarian religions, Pasupata, Nairgrantha, Tantrika, Shakta, Shaiva, Soura, Ganapatya, Bhairavi, Baisnava, etc. Vikromaditya is said to have recommended and enforced the era Sombot 1952 already current in Malawa and not to have originated or started it ; (Cf. Haroprasad Shastri—His History of India page 15). So that Vikromaditya lived long after its origin. Probably Vikromaditya, Kalidasa, Bororuchi, Mihir, Rishi Panini, Kapila Sankhya, Kanada, Patanjali, Goutama, etc. might have lived short time before the advent of Hiuen Tsiang A.D. 630 and after the commencement of the decline of Buddhism, when the Sanskrit language, being divested from the Prakritica had attained to its present reformed, settled Sanskrit type. The language



of Vedānta and Jaimini Darshana is hardly to be called Prakritika and it is not improbable that a second Vyasa and Jaimini arose afterwards or their names were selected as goodnames.

Rishi Panini, a non-Buddhistic sage, in the midst of the contests of Buddhism and non-Buddhistic sectaries, was opposed to the profuse use of liquors and was one of the pioneers to denounce liquors who afterwards formed the *Antiliquor clique*. He in his thesaurus of Sanskrit words places the Sura, Madya and Shaundika in the *Shudra Proborga*, or perhaps it was so transferred from the Vaishya Proborga to the Shudra Proborga by subsequent compilers or editors of Panini's thesaurus, who belonged to the Antiliquor clique formed to suppress liquors. This is likely; for otherwise Manu Sanhita would be at stake for saying that liquors form one of the many kinds of vendibles fit to be sold by the Vaishtyas, (*Vide* XI 85-6.)

The condition of Sema Sura-madya and the Khonda Saha and of Shoonda and the Shaundis about 400 A.D. to 645 A.D. corresponding to Shakabdi 323 to 568 was as follows:—

'Throughout the country (Madhyadesha the people kill no living thing nor drink wine, nor do they eat garlic or onions, with the exception of the Chandals only. The Chandalas are named 'evil men' and dwell apart from others; if they enter a town or market, they sound a piece of wood in order to separate themselves; then men, knowing who they are, avoid coming in contact with them. In the country they do not keep swine nor fowls, and do not deal in cattle; they have shambles or wineshops in their market-places. In selling they use cowrie-shells. The Chandals only hunt and sell flesh.' Fa-hian's Travels.—Fo-kwo-ki. Chap. X V I Samuel Beal—Buddhistic Records of the Western Worlds, Introduction.

'With respect to the different kinds of wine and liquors, there are various sorts. The juice of the grape and sugar-cane, these are used by the Kshatriyas as drinks: the Vaishyas use strong fermented drinks (shu-to); the Sramanas and Brahmans drink a sort of syrup made from the grape, or sugarcane, but not of the nature of fermented wine, called therefore, '*not-wine-body*', that is, 'non-alcoholic'. Siyuki or Buddhistic Records of the western worlds from Hiuen Tsiang's Travels—Samuel Beal, Vol I BK II p 89.

'The mixed classes and base-born differ in no way (as to food or drink) from the rest, except in respect of the vessels they use. p 89.

'Each time they (the people of Moholach'a or Maharastra) are about to engage in conflict they intoxicate themselves with wine, and then one man with lance in hand will meet 10000 and challenge them in fight. Moreover they inebriate many hundred heads of elephants, and, taking them out to fight, then they themselves first drink their wine, and then rushing forward in mass, they trample every thing down, so that no enemy can stand before them. Even Siladitya who subdued the whole of northern India failed in subduing them'—Si-yu-ki vol II. BK. XI p. 256.

The accounts about the Binoya Pitoka and its authenticity, genuineness or originality and the time of its composition current and rumoured about the time when the devout pilgrims of Han and Fa-hian, viz. Fa-hian, Fo-kwo-Ki in 406, Sung yun in 518 A.D. Hiuen Tsiang or Chin-Shi in 629—45 A.D. etc. visited and travelled and

lived in Northern India in order to carefully collect informations about the *Binoya Pitoka* and the Buddhistic doctrines and principles in vogue in India, the original seat of Buddhism, ran as follow — .

'From the time of setting up the image of *Maitreya Boddhi-sottwa*, and afterwards, there were *Śramanas* from India who dispatched the *Dharma-Vinaya* beyond this river ( *Sint'u-ho*, that is, *Sindhu* or the *Indus*). The setting up of the image took place rather more than 300 years after the *Nirvan* of *Buddha* in the time of *Ping Wang* of the *Chan Family* ( 770 A. D ).'

According to this we may say that the extension of the great doctrine began from this image. *Fo-Kwo-Ki*—*Fa-hian's Travels*, chapter VII. *Samuel Beal's Buddhistic Records of the Western Worlds*, Introduction XXX.

'100 years after the *Nirvana* of *Buddha* there were at *Vaisali* certain *Bhikshus* who broke the rules of the *Vinaya* in 10 particulars, saying that *Buddha* had said that it was so, at which time the *Arhats* and the orthodox *Bhikshus*, making an assembly of 700 ecclesiastics, compared and collected the *Vinaya Pitaka* afresh' *Fo Kwo Ki*, ch. XXVIII. *Beal*, Introduction.

'The purpose of *Fahian* was to seek for copies of the *Vinaya Pitaka* ; but throughout the whole of Northern India the various masters trusted to tradition only for their knowledge of the precepts, and had no originals to copy from. But here ( at *Pataliputra* ) in the *Sangharama* of the Great Vehicle he obtained one collection of the precepts, viz, the collection used by the *Maha Sanghika* assembly. This was that used by the first great assembly of priests during *Buddha's* lifetime. It is reported that this was the one used in the *Jetavanavehar*. Except that the 18 sects have each their own private rules of conduct, they are agreed in essentials. In some minor details they differ as well as in a more or less exact attention to matters of practice. But the collection of this sect is regarded as the most correct and complete.' *Fo-Kwo-Ki*, ch. XXXVI.

'The different ( Buddhist ) schools are constantly at variance, and their contending utterances rise like the angry waves of the sea. There are 18 schools each claiming pre-eminence. The partisans of the Great and Little Vehicle are content to dwell apart. According to their fraternity, they are governed by distinctive rules and regulation, which we need not name'. *Siyu-Ki Beal*, p. 80.

In the 400th year after the *Nirvana* of *Tathagata*, *Kaniksha* King of *Gandhar* consulted the sacred books of *Buddha* ; but he found the different views of the schools so contradictory that he was filled with doubt. At this time the honoured *Parsva* said, 'Since *Tathagata* left the world many many years and months have elapsed. The different schools hold to the treatises, of their several masters. Each keeps to his own views, and so the whole body is torn by divisions'. *Beal Vol 1 Bk III* p. 151.

'*Kaniksha* said, 'I will therefore arrange the teaching of the three *Pitakas* of *Bddha* according to the various school'—152

'*Parsva* and 499 Buddhist priests said to *Kaniksha*, 'We cannot go to the stone grot at *Rajgriha* where *Kasyapa* had held his religious assembly ; because there are many heretical teachers

there, and different Sastras being brought under consideration.' 153.

'Vasumitra said, 'I have also studied with earnestness the obscure literature of the three Pitakas and the recondite meaning of the five Vidyas.' p 154.

'These 500 sages and saints first compared in 10 myriads of verses the Upadesa Sastra to explain the Sutra Pitaka; next they made in 10 myriads of verses the Vinaya Vibhasa Sastra to explain the Vinaya Pitaka; and afterwards they made in 10 myriads of verses the Abhidharma vibhasa Sastra to explain the Abhidharma Pitaka.' 155.

All the Kings of Northern India adopted Buddhism and established or enforced it to the subjects of all classes; and the Brahmans espousing Shaiva, Pasupata or other sectarian religions were considered as heretics, were oppressed and had to seek shelter in Jungles and on mountains and at other solitary places. They offered sacrifices to their Devas or gods, entreated this or that sovereign and prayed for their deliverance. Their heart burned with jealousy against the Buddhist Stramanas, Arhats and Sakya putras or the followers of the religion of Sakya-muni Buddha enjoying universal reverence in glittering Sangharams and Mothas and erecting Stupas to the mortification of the Brahmans. The Brahmans assembled and lived in the remote solitary, secluded caverns of mount Abu to the north of the Vindya hills and continued in purifying sacrificial fire with the water of the Ganges and persuaded and ultimately succeeded in winning over four Rajputa tribes, the Bitihotra, Bhoja, Swoyonjata and Shaundikeya-kula of the Haihaya dynasty in espousing their cause. They were called the Promoras or Agnikulas. Some 2100 years ago they subdued the neighbouring Buddhist Kings, destroyed Buddhist convents, Songharamas and Stupas and enforced the religions of the Brahmans. The bravest and mightiest of them that could most destroy the Buddhists, would assume the title of Shokari or properly Shakyari or enemy of the Shakyas or Shakyaputras, and not merely of the Shoks or Scythians. Thus Bikromaditya Shokari in whose honour was revived the Malabar era Sombot 1900 years ago. Salivahana Shokari, etc. The 'Shokabda of Salivahana Shakabonipoti mark the time when the overthrow of the Buddhis was signal. Gradually the Brahmans of all sects, Pasupota, Shoiva, Shakta, etc. gained access everywhere throughout Northern India; and the Brahmans considered as heretics lived side by side with the Buddhist Sromanas and Arhats, and Songharamas and Stupas lay side by side with the Deva-Temples in every town and village which is reminded by the present mosques side by side with the Hindu temples on a miniature scale. Henceforward the history of Northern India was one of Crusades or religious fights amongst the princes instigated by the Sromanas and the Brahmans, feuds, contests and deadly intrigues and conspiracies for the over-throw of the rivals, in which the harmless Buddhists keeping aloof from injuring animals are less to be blamed. Brahmaniya at first in its preliminary Shaiva, Pasupota, Noigrontha and other aspects under the ~~circumstances~~ covered Yogis, Aghoris, Beheris, Dandis, Noigronthos and Bhairabs extending from the decline of Buddhism at 125 Shakabda

and struggling and coping or vying with Buddhism, passed in its Shoiba aspects as modelled by Shonkaracharya, Shayanacharya,

यस्य निश्चितं वेदं यो वेदेभ्यःखिलं जगत् निर्ममे तमहं वन्दे विद्यातोयुतेश्वरम्

Sridhor, Mohidhor, etc from Shak 700, struggling to beat down the Baudhas, the Tantrikas and the Jainas and finally in its Shaiva, Shakta, Saura, Garbhurha, Ganapatya and other phases reached its Vaishnava aspect which could overcome Buddhist and other antagonists for ever. During Hiuen Tsiang's time there was religious toleration.

There are 2 Sangharams here (in Ki-jou-i or Kanauj), both belonging to the system of the 'Little Vehicle'. Fo Kwo Ki on Fahian's Travels, chapter XVIII. Samuel Beal on Buddhistic Records of the Western Worlds, Introduction.

Sravasti is the capital of Kosola. The unbelieving Brahmins from Jealousy desired to destroy these various Buddhistic buildings (of Sravasti); but on attempting to do so, the heavens thundered and the lightnings flashed, so that, they were unable to carry out their design'. Fo Kwo Ki on Fahian's Travels. chapter XX.

'The heretics constantly appointed persons to take care of their temple, to sweep and water it, to burn incense and light lamps for religious worship; towards the approach of morning their lamps disappeared, and were discovered in the midst of the Buddhist chapel. On this the Brahmins, being angry, said, 'these Sramanas take our lamps for their own religious worship'; whereupon the Brahmins set a nightwatch and then they saw their own gods take the lamps and move round Buddha's chapel three times, after which they offered the lamps and suddenly disappeared. On this the Brahmins, recognising the greatness of Buddha's spiritual power, forsook their families and became his disciples'. Fo-Kwo Ki, ch. XX.

'Devadatta also has a body of disciples still (400 A. D. or 323 Shakabda) existing; they pay religious reverence to the 3 past Buddhas, but not to Sakyamuni Buddha'. Fo Kwo Ki, ch. XX.

(Kasyapa Buddha of To-wai or Todwa ch, XX; Crakuch-chhanda Buddha of Napika 12 yojanas S. E. of Sravasti; and Kanakamuni Buddha ch XXI.)

Both heretics and believers (in Buddha) were in Kashmir (Kiashimito).—Beal 148.

After Kaniksha's death the Krittya race again assumed the government, banished the Buddhist priests and overturned the religion. The King of Himatala (Himachala) of the Country of Toholu (Tukhara) by descent of the Sakya-race murdered the king of the Kritiyas and established Bauddha religion again. 157.

At Hiuen Tsiang's time the Sangharamas of Magadha were mostly deserted, and the Temples of Devas with enormous number of unbelievers abounded. 163.

At Hiuen Tsiang's time there were many Sangharams and 10 Temples of Deva or Deva-Temples at Udyana BK III vol. page 121, Sangharams mostly deserted and Deva-Temples with enormous

number of unbelievers at Kasmir 163. Sanghos and D. T. at 165 ; 10 Sanghas. and 8 D. T. s in Chinapatti 173 ; 50 Sanghas with 2000 priests and 3 D. T. s with 500 heretics (pasupotas) in Jalandhara 176 ; 20 S and 15 D. T in Kuluto 177 ; people honour heretics, Songharams in ruin. 10 D-T 179 ; 20 Sangh with 2000 priests and 5 D T of all sects at Moluto (Mathura) 180 ; 3 S. and some hundreds of D T of various sects at Sata-ni-shi-fala (Thaneswar) 183 ; 5 S and 100 D T of all sects at Srughna 187 ; 20 S and 50 D T at Motipur (Mati pulo) Madawar or Rohilkhond in 90 ; 5 S and 10 D T at Brahmapura 198 ; 2S, 30 D T at Govisana 200 ; 10S and 9 D T of Pasupatas, etc at Anikshetra ; 2S, 5 D T at Virasana 201 ; 10S D T at Kapitha. Heretics and believers in equal numbers at Kiejo-kioshe-kwó or Kanauj—some hundreds of S and 200 D T Bk. V. 210 T of Sungod and Maheswar 223.

‘Then the Kings of the 20 Countries who had received instructions from Siladitya Raja assembled with the Sramanas and Brahmans, the most distinguished of their Country, with magistrates and soldiers. From the first day of the second month of the Spring time he had presented exquisite food to the Sramanas and Brahmans till the twenty-first day ; all along from the temporary palace to the Songharama where he placed the golden Statue of Buddha of his height, there were highly decorated pavilions. The King on leaving the resting hall, made them bring forth on a gorgeously caparisoned great elephant a golden statue of Buddha about three feet high. On the left went the King Siladitya dressed as a Sakra holding a precious canopy, whilst Kumar Raja dressed as a Brahma Raja holding a white *Chamor* went on the right. 20 Sramanas followed in the procession’. This Songharam was suddenly on fire and burned down. ‘A wretch with a knife was caught in the act of assassinating the King ; who said on enquiry ‘Led astray by a single word of the heretics, and flattered by their importunity, I have turned as a traitor against the King’. The King then asked, ‘And why have the heretics conceived this evil purpose ?’ He answered and said, ‘Great King ; you have assembled the people of different countries, and exhausted your treasury in offerings to the Sramanas, and cast a metal image of Buddha ; but the heretics who have come from a distance have scarcely been spoken to. Their minds, therefore, have been affected with resentment, and they procured me, wretched man that I am ! to undertake this unlucky deed’. The King then straitly questioned the heretics and their followers. There were 500 Brahmans, all of singular talent, summoned before the King. Jealous of the Sramanas whom the King had revered and exceedingly honoured, they had caused the precious tower to catch fire by means of burning arrows, and they hoped that in escaping from the fire the crowd would disperse in confusion, and at such a moment they purposed to assassinate the King. Having been foiled in this ; they had bribed this man to lay wait for the King in a narrow passage and kill him. Then the ministers and the kings demanded the extermination of the heretics. The king punished the chief of them and pardoned the rest. He banished the 500 Brahmans to the frontiers of India, and then returned to his capital. Si-yu-ki, —Beal Vol I. pages 218-21.

100 S. and 10 DT. with few heretics in Oyuto or Ayodhya 225 ; 5 S and 10 DT. at Hayamukha 230 ; the people love learning and are very much given to heresy, 2S, several tens of DT, number of heretics very great at Prayaga 230 ; 10S, 50 D-T, number of heretics enormous at Kausambi 235, 20 S, 50 D T at Bisakha 240 ; Several hundreds of Sangharamas in ruin, 100 DT with heretics in Shravasti ; Siyuki—S. Beal, Vol II. Bk VI, page 2 ;—The heretics to devise some evil about Buddha to slander him before the congregation procured a courtesan to hear him preach, killed her and buried her in the Jetavana ; and slandered Sramana Gautama ( Buddha ) saying he had some secret correspondence with her and killed her to stop her mouth. But the Devas in the sky chanted 'This is a slander of the infamous heretics.' Siyuki 8 Devadatta plotted to kill Buddha with poison and went down alive into hell through a ditch. Kukuli, the Bhikshuni, slandered Buddha and went down alive through a second ditch. Chansa (Chinchi or Chanche), the daughter of a Brahman, heard Buddha to preach the excellent doctrine of the law for men and Devas, tried to destroy his good name in order that her teacher may alone enjoy a wide reputation, said that she was big with child by Buddha and she went down alive into hell through a third ditch. 9.

1000 S in ruins, 2 DT, T. of Iswar Deva (23) in Kapilvastu 14 ; Shashanka Raja destroyed the religion of Buddha 42 ; people mostly unbelievers, a few reverence the law of Buddha, 30 S. with 3000 priests, 100 DT., with 10,000 sectaries honour Maheswar at Po-lo-ni-she (Baranasi) Bk VII. 44 ; 10 S, 20 D T at Chue-chu or Ghazipur 61 ; heretics and believers live together, 5 S, several tens of DT. at Feisheli or Vaisali 69 ; 10 S, several tens of DT in Vrijji 78 ; believers and heretics mixed together, Sangharamas and Deva-Temples closely joined in Nipolo or Nepal 81 ; 50 S, 10,000 priests, 10 D-T in Magadha vol II. Bk VIII- page 82 ;

'The heretics discussed their opinions ; and Deva Bodhisattva refuted their points one by one ; and Asoka was satisfied and erected a Stupa in honour.' 99. 'Asvaghosha Bodhisattva defeated a Brahman with demon. 100. In Southern India Guna defeated Madhov (a heretic who followed Sankhya system, *Seng-Kie* 104) 106.

Devadatta flung a stone to strike Buddha 153 ; 10 S, 4000 priests, 12 D-T in Hiranya Parvata Bk X vol II. 186 ; several tens of S in ruins, 200 prs, 20 D-T in Champa 192 ; Kajnighara 6 S, 10 D-T 193 ; 20 S, 300 prs, 100 D-T at Pundravardhan 195 ; Kiamolupo Kamarupa).—No Buddhism here ever, 100 D T, reigning king Vaskar Varman a Brahman though not Buddha respects Sramanas 196 ; 30 S, 2000 prs, 100 D T Nirgranthas in Samatala South of Kamarupa 199. 10 S, 1000 pr, 50 D-T in Tanmoliti (Tamralipti) 200 ; 10 S, 2000 pr, 50 D-T in Karna Suvarna 201 ; at first a Sramana and a heretic discussed, the heretic was defeated ; its king accepted Buddhism 203 ; in Ucha (Udra) 100 S, 10,000 pr, 50 D T 204 ; No Buddhism, 100 D-T in Konyodha 206 ; 10 S, 500 prs 100 D-T, Nirgranthas in Kalinga 208 ; 100s, 10000 pr, 70 DT in Kosola 210 ; 20 S, 3000pr, 30 DT in Antala (Andhra) 218 ; 100 S in ruins, 100pr, 100 DT in Dhanakataka 221 ; S in ruin, no Buddhism, tens of DT in Chuliye (Chulya or Chola) 227 ; 100s, 1800pr, 80 DT, Nirgranthas in Talopicha (Dravida) capital Kinchipulo (Kanchipura) 229 ; 3 in ruins, 100 D-T, Nirgranthas in Malakuta (Malaya) 231 ; 100s, 1000pr no heretic in Simhala Bk XI. Vol II p 247 ; 100s, 10000pr, hundreds

of DT in Kankapura 254 ; 100 S, 5000 pr, 100 DT in Maharastra, its king Pulokesi invincible even to Siladitya 257 ; 10 S, 300 pr, 10 DT Bharu Kachcha 260 ; the men are given to heretical belief and to true faith, and so live together 100s, 2000pr, 10 DT Pasupatas in Molopo (Malava) 261 ; 10s, 1000pr, tens of DT in Kiecha (Kachchha) 266 ; some hundreds of S, 6000pr, hundreds of DT in Valabhi its Khatiya Raja, Dhruvapat was nephew of Siladitya of Malava and son-in-law of Siladitya the present king of Kanauj 267 ; 10 S, 1000 pr, tens of DT in Usheyenna (Ujjaina), its Brahman king was a heretic 271 ; all heretical, Pasupata, king was Brahman in Maheswarapura 271 ; 100 S, 10,000 prs 30 DT, Sudra king revered the law of Buddha in Sintu (Sindh) 272 ; 10 S mostly in ruins 8 D T, sun-Deva in Mulo sanpulo (Mulasthanapura) 274 ; 10 S 1000 pr 20 D T in Pofato (Parvata) 275 ; 80 S 5000 pr 10 D T Pasupata in Otienpochilo 276 ; 100 S 6000 pr, hundreds of D T, Maheswar Deva Pasupata in Langala 277 ; 3 S, hundreds of D T Dinav god in Polasse (Persia) 278 ; 50 S 3000 pr 20 D T Pasupata in Pitasila 279 ; 20 S 2000 pr 5 D T Pasupata in Avanda 280 ; tens of S 300 Pr 5 D T Pasupata in Varana 287 ; 2 S in Sambhi 297 ; 10 S 500 priests in Kie panto 299 ; 10 S 1000 prs in Usha (Och) 307 ; hundreds of S 10000 prs in Kiesha (Kasgar) 307 ; hundreds of S in ruins Cho kiukia (Yarkiang) 308 ; 100 S 5000 followers converted by an Arhat from Kasmir 309 at Khotan 312 ;

Still about 323 to 568 Shakabdi, the lakes were haunted by monstrous dragons ( ) which could assume any shape and beget fierce offsprings in mares and women, and still men could perform extraordinary things with the aid of demons and men believed in charms and magic. The Sramanas and the Brahmanas respectively maintained or held out their position in the estimation of princes and populace by working miracles. The Buddhism was in ascendance if its Sramanas or priests could defeat the Brahmanas considered now heretics in performing greater miracles or in discussion of opinions ; and *vice-versa*. Such miracles and monsters are now-a-days impossible ; because the progress in Physics or the Science of nature has explained them away to be regular course of the principles and laws of nature, the unreal, transitory *phenomena* of the *noumena* or *Substratum* or real substance ; the greater miracles of Telegraph, Telephone, Electric Tram, Fan and experiments, Photograph, Phonograph, Locomotive and other Engines, Dinamite and other acts of Gunpowder, etc. of ordinary every day life are so many illustrations.

'When Science from Creation's face  
Enchantment's veil withdraws,  
What lovely visions yield their place  
To cold material laws.'

Longfellow

'Vikramaditya, king of Sravasti, wishing to put a check to the various opinions (106) and settle the true limits, for the opinions of different religious sects were so various that the mind knew not what to believe, made the second decree thus : 'The doctors of law belonging to the heretics are distinguished for their ability. The Shamans (Sramanas) and the followers of the law ( of Buddha ) ought to look ~~well~~ to the principles of their sect ; if they prevail, then they will bring reverence to the law of Buddha ; but if they fail, then they shall be exterminated.' Manorhita (a Buddhist priest) was by strata-

gem made to die for publishing a reward of *lak* on Vikramaditya's head ( p. 108 ). And the heretics ( Brahmins ), prevailed. After Vikramaditya's ruin, Vasubandhu, Manorhita's disciple, upheld Buddhism and the heretics were abashed and retired. Siyuki or Buddhist Records of the Western Worlds in Hiuén T' Siang's Travels.—Samuel Beal Vol I Bk II p 108-9.

Bodhisathva said to Harsa Bordhan, 'The king of the country Karna Suvarha has overturned the law of Buddha. Now when you succeed to the royal estate, should in the same proportion exercise towards it the utmost love and pity ; Bk. V. 212 He upheld the cause of Buddha 214.

'Here(outside the northgate of the palace city of Magadha)Devadatta and Ajatsatru Raja, having agreed together as friends, liberated the drunken elephant for the purpose of killing Tathagata. But Tathagata miraculously caused five lions to proceed from his finger-ends ; on this the drunken elephant was subdued and stood still before him'. Siyuki Bk. IX. Vol II page 150.

'All the Brahmancharins said to Srigupta.' 'The men of the country greatly honour Gautama, and in consequence he causes our disciples to be without support. Invite him then to your house to eat, and before the door make a great ditch and fill it with fire and cover it over slightly with wooden planks to conceal the fire ; moreover poison the food ; so that if he escape the fire he will take the poison. Srigupta so wished to destroy the Buddha by fire concealed in the ditch and poisoned rice. When his (Buddha's) feet trod on the threshold of the door the fire in the pit became a tank, of pure water with lotus flowers on its surface. The Lord having eaten the rice, began to declare the excellent law, on which Srigupta having attended to it, himself became a disciple. 152. Bimbisara Raja heard his doctrines. (V. P. 153)

Ananda in Somadhi was frightened by Mara Raja and recovered composure when Tathagata patted his head. 154.

'Karanda animated by a true faith by hearing Tathagata said, 'And now the leader of gods and men has no place in which to lodge.' Then the spirits and demons affected by his faithfulness, drove away the heretics, and addressing them said 'Karanda, the householder, is going to erect a Vihar here for the Buddha ; you must get away quickly, lest calamity befall you.' The heretics with hatred in their heart and mortified in spirit, went away.' 160.

'After the Nirvana of Tathagata the kings divided the relics ; the king Ajatsatru returned then with his share, and from a feeling of extreme reverence built a Stupa and offered his religious offerings to it. When Asoka Raja became a believer, he opened it and took the relics, and in his turn built another Stupa.' 160.

'Sakra, King of the Devas walked above the earth 4 fingers high leading Buddha along the road. Bimbisar Raja of Magadha with all the Brahmins and 100000 merchants proceeded from Rajgriha to meet and escort the holy congregation.' 177.

First there was a discussion between a Brahman and Bhadraruchi Bhikshu ; the Brahman was defeated, then the king of Brahmanpur espoused Buddhism. 263-4.

Whatever informations these foreign pilgrims of Han (China) and Fan (Thibet) had were supplied to them by the Buddhistic Sramanas whom they sincerely trusted. The Sramanas might have fabricated, exaggerated, concealed or distorted facts to meet their end, and the



pilgrims independently were not competent enough to realise and collect real facts, or they might have misconstrued or misunderstood facts, or might have inferred general rules from special accidents. However the names of persons, the currency of usages and customs, the hearsay rumour of past events, etc. recorded in their travels must have existed before if they existed at all.

'The city of Kapilavastu was like a great desert having a congregation of priests and 10 families of lay people. The country of Kapilavastu is now a great desert; you seldom meet any people on the roads for fear of the white elephants and the lions.' Fokwoki on Fahian's travels. Ch. XXII, Samuel Beal on B. R. of the W. W. Introduction.

Sakra Deva was still revered. King Ajatsatru tried to kill Buddha. Fokwoki Ch XXVIII.

'In Gridhra Kuta sat 4 Buddhas. Devadatta hurt Buddha's toe with a rolling stone. Gaya was desolate and desert. Fokwoki Ch XXIX.

'There are 24 Sangharamas in this country (Tamralipti at the sea-mouth); all of them have resident priests, and the law of Buddha is generally respected.' Fokwoki Ch. XXXVII.

Buddhism in Simhala Dwipa. ch. XXXVIII. Brahmans sailing with Fahian from Java or Sumatra to Kwang Chow in China. Fokwoki XL.

'The families of India are divided into castes, the Brahmans particularly are noted on account of their purity and nobility. India, is called the country of the Brahmans (Polo-men). Siyuki.—Samuel Beal Vol. I Bk. II. page 69.

'The Kshatriyas and Brahmans are cleanly and wholesome in their dress and they live in a homely and frugal way.' S. Beal p. 76.

'The Brahmans study the four Veda Sastras.' S. Beal page 79.

'These (deeply versed in antiquity) rise above mundane presents, and are as insensible to renown as to the contempt of the world. Their name having spread afar, the rulers appreciate them highly, but are unable to draw them to the Court. The chief of the country honours them on account of their (mental) gifts, and the people exalt their fame and render them universal homage. This is the reason of their devoting themselves to their studies with ardour and resolution without any sense of fatigue.' S. Beal Vol I Bk. II pp. 79-80.

(Various grades of learned men, according to the nature and extent of acquirements,) Beal. Vol. I Bk. II page 81.

"With respect to the division of families, there are four classifications. The first is called the Brahmans (Po-lo-men), men of pure conduct. They guard themselves in religion, live purely, and observe the most correct principles. The second is called Kshatriyas (T'sa-ti-li), the royal caste. For ages they have been the governing class: they apply themselves to virtue (humanity) and kindness. The third is called Vaisyas (Fei-she-li), the merchant class: they engage in commercial exchange, and they follow profit at home and abroad. The fourth is called Shudra (Shu to-lo), the agricultural class: they labour in ploughing and tillage. In these 4 classes purity or impurity of caste assigns to every one his place. When they marry they rise or fall in position according to their new relationship. They do not allow promiscuous marriages between relations. A woman once married can never take another husband. Besides these there are other classes of many kinds that intermarry according to there several callings. It would be difficult to speak of these in detail.' S. Beal, vol 1 BKII. p 82.

'The succession of kings is confined to the Kshatriya caste. The chief soldiers of the country are selected from the bravest of the people, and as the sons follow the profession of their fathers, they soon acquire a knowledge of the art of war.' Vol I Bk II p 82.

'There are no regulations as to dress for mourning, nor any fixed time for observing it. There are no anniversaries (of the dead) observed.' Beal Vol. I Bk II. page 86.

'Onions and garlicks are little grown; and few persons eat them; if any one uses them for food, they are expelled beyond the walls of the town.' Beal Vol. I. Bk II p 88.

'To the north-east of the city of Polusha is the temple of Moheswar Deva; the heretics who cover themselves with ashes come here to offer sacrifice. Beal 114.

'Rishi Panini of Polotulo' (Salatura). 114.

King Kaniksha with the honourable Parsvika summoned a Council of 500 saints and sages in Kashmir. Beal. p: 117.

'There were 10 Temples of Deva and mixed number of unbelievers who dwell in them (in Udyana). Vol. II. Bk III. p. 121.

Sibika Raja 125. Asoka 127. Mahirkula-Raja was enemy to Buddha 170-1. 300 years after the Nirvana of Buddha Katyayona wrote Abhidharma Jnan Prasthana Sastra 175. Vaishya Raja at Paryatra 179.

Abhidharma-followers honour Sariputra; meditators, Mudgalputra; Sutra-reciters, Purna Maitra Yaniputra; Vinaya-readers, Upali; Vikshus, Ananda; Sramanas, Rahula; and others Manjusri. 180-1; Sudra Raja at Matipur 190. Arhat Devashena and Guruprobha 199. Sanghabhadra and Vasubandhu 194. Bimal Maitra 196.

'Harso Bordhan's titles were Kumara Raja and Siladitya. He was contemporary with Hiuen Tsiang. 213 In all high ways of towns and villages in India he erected hospices provided with food and drink and stationed physicians with medicines for travellers and poor persons round about. 214. Every year he assembled the Sramanas from all countries and bestowed on them food, drink, medicine and clothing. Once in 5 years he held the great assembly called Moksha. Constantly in his travelling place he would provide choice meats for men of all sorts of religion. The Buddhist priests would be perhaps 1000; and the Brahmans 500. Siyuki 215.

Udayana 235. Dharmapala 239. Udayan's Sandal-wood figure of Buddha. Bk VI. Vol II page 4.

Rishi Asita contemporary with Suddhodana 16.

Ajnat Kaundinya was a contemporary with Buddha 52. Gunamati Bodhi Sattva Bk VIII 104. Purna varma was the last of Asoka's dynasty 118; 174.

'Tathagata, his work of conversion being done, and just on the point of attaining Nirvana, addressed Kasyapa and said, 'Through many Kalpas I have diligently borne painful penances for the sake of all that lives, seeking the highest form of religion. What I have all along prayed for I have now attained to the full. Now as I am desirous to enter Maha Nirvana, I lay on you the charge of the Dharma Pitaka. Keep and disseminate without loss or diminution.' Vol II. Bk IX page 143.

Jaysen was a Kshatriya of West India 146.

After Tathagata's Nirvana Ananda collected by singing through the *Sutra pitaka*, 'Upali who clearly understood the rules of discip-

line collected the *Benaya pitaka* and Kasyapa collected the *Abhidharma Pitaka*, in the Sthavira Convocation of 999 Arhats. The men not permitted to join Kasyapa's assembly, 100,000 in number in Mohasangha collected five *Pitakas* namely, *Sutra*, *Vinaya*, *Abhidharma*, *Khudda Kani-Kaya* and *Dharani*. They said, 'Whilst Tathagata was alive we all had a common master; but now the king of the law is dead it is different' 164.

Sakraditya, king of Nalanda, not long after Buddha's Nirvana respected and esteemed the system of the one Vehicle. His son Buddha gupta Raja built a Sangarama. Tathagata gupta, a successor built another. Baladitya Raja a successor built another. His son Bojra built another. 170.

Dharmapal, Chandrapal, Gunamati, Sthiramat, Probhamitra, Jinamitra, Jnana Chandra, Sagra buddha Silabhadra, etc. the Nalanda-Sages were Students at the College of Nalanda. 171.

Kwantsztsai (Aboloketeshwor) Bodhi Sattava 172.

Srutavim Sati Koti 187, Yaksha Vakula 190, Vaskar Varman of Kamrupa and Siladitya of Kanauj were contemporary with Hiuen Tsiang 198.

Going N. E. (i. e. from Kamrupa) Hiuen reached Srikshestra, thence S. E., Kamlunka; thence East, Dwarapati; to E. Isanpura; to E., Mahachampa or Lini; to S. W. Yamadwipa 200.

Nagarjuna Bodhi Sattva 210. Jina Bodhisattva 218. Manjusri Bodhisattva 220. Bhava Viveka 223.

Hiuen Tsiang's residence in India 1000 years after Nirvana (page 222) + last 100 years (page 223).

The King of Malava, Siladitya placed images of 7 Buddhas in his vihar 261.

Red-sandal wood figures of Moheswar Deva, Vasudev, Narayana Deva, Buddha Lokanath at Brahmanpura. 262.

The antagonism between Buddhism and Shaiva and other religious sects existed even after Shakabda 700. It appears from Shankar Bijaya that then also Buddhism prevailed throughout the whole length and breadth of the country and the Shaiva and other religious sects were preaching; extending and establishing their own respective religion by subverting Buddhism by winning over the mind of all men, populace and princes, with something looking miraculous. The main object of Shankar Bijaya composed by Madhob or Shayanacharya Shankar's disciples is to describe how Shankaracharya a native of Malabar established the religion of one God Brahmatma by travelling through the country defeating and turning back the Buddhists and confirming the belief of the people and princes with miracles and enterprises and suppressing the oppressions of the Tantrikas and other sects. Then perhaps the term Dwija was restricted to the Brahmans. Then the Jaina religion was in its rise. Then the Purans, Mahavarat, Smriti and other Shastras commenced.

Then the Shakyas or Buddhists found fault with the Vedas, the world was full of rogues (Non-Brahmans), the evening prayers, Nyasas and the like were not observed, the Brahmans were not fed in feasts, the Kapalikas executed the Brahmans and none paid any respects to the Brahmans; therefore to establish the ways stated in the Vedas and the Varnas (caste-distinctions), Ashramas (the stages of a man's life), the respects to a Brahman, and polite behaviour, to remove unmannerly behaviour, to check the rogues (Buddhists and other non-Brahmans) and to protect the world, Shankaracharya made

the annotations called the Brahma-Sutra or categories of the Vedas. In rivalry with Buddhism to generate faith and conviction in king Sudhanwa he fell down from a rock and so defeated the cause of Buddhism. The Buddhists could not say what there was in a pitcher ; and the Brahmans could explain it. This created conviction in king Sudhanwa, his mind turned away from Buddhism towards Shaivism as dictated by Shankar, and there was promulgated the royal edict to murder all Buddhists in India between the Cape Comorin and the Himalayas. The Jainas adverse to the good Brahmanya were killed. Thus was saved by Shankar the system taught in the Vedas almost destroyed or overturned by the Shakyas, the Pashupatas, the Khapanaka Kapalikas, the Baisnawas and other crafty men preaching adverse teachings. The Buddhists were panic-struck and troubled. The Yougis, the Jainas, the atheists, the Baitandikas, the Baisheshikas and the Darshanikas disappeared. The Buddhists occupied all the world and the Vaidic system disappeared. At first Bhattapada devoted himself to save it. But the Buddhists with disciples visited Rajgriha to keep the King, the government and all the countries under control and would say that the king and the country were theirs, that none would be allowed to preach the Vaidika doctrine, that the Vaidika doctrine was objectionable and theism impossible for want of proof, that the Vedas could not be relied upon as proof, and that the Buddhistic doctrine must be followed. Bhattapada saw no way to relief and turned out their disciple instead of converting them. A Buddhist found fault with a Vaidik doctrine and tears rolled down Bhattapad's cheek, and the Buddhists and the Vaidikas drove him out and threw him down from a palace. But he was saved through faith in the Vedas. Whoso taught a single letter was a preceptor, and to disregard him was sin; so Bhattapada burned himself to death in the fire of husk, and requested Shankar to overturn Bhuddhism. Mondon Misra of Mahismetipur vacillated whether the Vaidik doctrine was self-sufficient or would be proved by some other tenets ; whether Karma or deeds are the cause of happiness and misery, or the self-existent, almighty omniscient Soul or essence causes them ; whether the world is real or ideal, and so on, and said that Karma saves man and is prayed for by bodied beings of the world upto death. Shankar who held that the Highest Essence and life are identical averred that highest soul and the soul of man are identical, that is, as the mother of pearls appear as silver, so the essential and pure God as the everlasting happiness and knowledge when covered with profound ignorance of no beginning appears in the form of the endless Universe. They argued thus, and Mondon being vanquished repudiated the white garment and the worldly life and embraced asceticism by wearing the yellow garment. The Buddhists who held that there is nothing, destroyed the Ethics ; the knowledge of soul was derived from Kanad ; Bhattapada Kaumarila led the way ; the followers of Sankhya taught of humility and misery ; the followers of Patanjali restrained the mind and taught its worship ; thus God became shattered and weakened ; and Shankara demonstrated the Highest Essence. Some cannot see it ; some deny it ; some admit it, but deny its connection with the elements and the elemental properties, None restrict their non-existence ; and Shankar did it. The atheistic Charbakas conceived the sublime soul ; the Kanads protect it by postulating its being the prime cause and knowledge ; Kaumarila said, 'all ceremonies were

for obtaining heaven, and reduced god to a slave; the Sankhyas call it Pradhan (atoms) and render it dependent on Prakriti (electricity); Shankar constructed the Highest God. He defeated in argument the Shaktas of Setubandha (Comorin) who used to drink wine by pretending the worship of Kali. By degrees he won over the countries of Pandya and Dravidha, checked the Tantrikas of Kanchipur, and went to Ujjaini to win over the gangs of the Kapalikas. Krokoch their preceptor directed Shankar to wear ashes and man's forehead, to worship Bhairav with man's head besmeared with blood and wine, and to turn out a Kapalika. King Sudhanva expelled him from the pail of devout sages; and Krokoch proceeded to kill them. The Kapalikas were defeated in war with arms; Krokoch meditated with a man's forehead on his palm; it became full of wine; he drank half of it, and invoked Bhairava with the rest. The Mahakapali with wreaths of men's heads and foreheads, shining locks and triband appeared in presence and being requested to kill Shankar severed Krokoch's head, saying, 'Shankar is my soul and incarnation, did you offend him?' And the Kapalikas were defeated. When at Surat the Shaiva Nilkanta, Haraṭṭa and others with disciples submitted to him Udayana and other sages trembled. The Pancharatra Baisnav sect of Dwarka preached the distinction of God and life, of the animals among themselves, of the inanimate objects among themselves, of God and objects devoid of knowledge, and of the animated objects, and was vanquished by Shankar's disciples. The wicked Bhatta Bhaskar was defeated. Shankar's annotations were extended into Naimisa and Darada. Abhinava Gupta was defeated and caused Fistula in Shankar by infectious incantations. The Southern gate of the holy place of Sharoda in Kashmir was shut up for want of sages of the Deccan and Shankar its sage opened it.

विज्ञातमेव भगवन् विद्यते यद्विज्ञाय नः । वक्ष्यन् सुगतान् बुद्धवपुर्धारी जनाह्वनः ।  
 १।१०। तत्प्रणीतागमालम्बेर्बोद्धेर्दर्शनदूषकैः । व्याप्तिदानौ प्रभो धावौ राविः सन्तम-  
 सेरिव । १।११ वर्षाश्रमसमाचारान् हिषन्ति ब्रह्मजिह्विषः । ब्रुवन्त्यास्त्रायवचसां जीविका-  
 मावतां प्रभो । १२ न सन्त्यादीनि कर्माणि न्यासं वा न कदाचन । करोति मनुजः  
 कश्चित् सर्वे पाषण्डतां गताः । १३ मुनेऽपि दधति शीवे क्रतुरित्यन्तरदये । क्रियतः  
 कथं प्रवर्तेरन् कथं क्रतुभुजो वयम् । २४ शिवविष्णुगणपतैर्लिङ्गचक्रादिचिह्नितैः । पादच्छैः  
 कर्णैः संश्रुतैः कारुण्यनिवदुर्जनैः । २५ अनेनैवभावेन गच्छन्त्यन्तमुद्विगम् । युतिः  
 साध्वीर्मदक्षीरैः का वा शक्यं न दूषिता । २६ सद्यः कृतहिजशिरः परज्जायन्तभैरवैः ।  
 न ध्वस्ता लोकमर्यादा का वा कापालिकाधमैः । २७ अनेनैव वद्वेगमार्गाः सन्ति भुनो  
 सकष्टकाः । अने येषु पदं दत्त्वा दुरन्तं दुःखमाप्नोते । २८ तद्गर्वाङ्गीकरचार्यमुत्साद्य  
 निखिलान् खलान् । वत्संस्थापयतु शीतं जगद् येन सुखं व्रजेत् । २९ दुष्टाचार विनाशाय  
 धर्मसंस्थापनाय च । भाष्यं कुर्वन् ब्रह्मसूत्रतात्पर्यार्थविनिर्णयम् । ३० तद्गच्छन्ने रक्षितं  
 स्वात् सकलं जगतीतलम् । तद्वधीनत्वतो वर्षाश्रमधर्मतत्तत्तः । ३१ इदानीमिव-  
 दुर्लभं मुनि इति मत्तः पुराः । मम गूढाश्रयविदो विश्वशैलीसमीपनी । ३२ मध्यमं  
 काष्ठमुद्धतुं मनुजानामेष तौ । अथतोप्याशतो भूमौ सख्यं व्रजतज्जली । ३३ सुमी

भूत्वासुदीपासिधीय काण्डकतौस्थितौ । अयिमं ज्ञानकाण्डकूचरिप्यामीति देवताः । ५२  
सम्प्रति प्रतिज्ज्ञानेय जानातेव भवानपि । जैमिनीयनयाधीधिः शरत्पर्वशशी भव । ५३  
विशिष्टं कर्मकाण्डं तस्यैव ब्रह्मणः कृते । सुब्रह्मस्य इति ख्यातिं गमिष्यसि ततोऽष्टिना । ५४  
नैगमीं कुक्षं मर्यादामवतीर्य महीतले । निर्जित्य सौगतान् सर्वानाचार्यार्थविरोधिनः । ५५  
ब्रह्मापि ते सहायार्थं मण्डनो नाम भूसुरः । भविष्यति महेन्द्रोऽपि सुधन्वा नाम भूमिपः । ५६  
सर्वज्ञोऽप्यसतां शास्त्रेकविमश्रुयान्वितः । प्रतीक्षमानः क्रौञ्चारिं मेलयामाससौगतान् । ५७  
ततः स तारकारातिरजनिष्ट महीतले । भट्टपादोऽभिधा यक्ष भूषा दिक् सुदृशामश्रुत् । ५८  
स्फुटयन् वेदतात्पर्यमभाष्णं मिमिक्षन्वितम् । सङ्ख्यां श्रुतिवानूच्यञ्जितभासयन् जगत् । ५९  
राज्ञः सुधन्वनः प्राप नगरीं स जयन् दिशः । प्रतुष्टगम्य चित्तीन्द्रोऽपि विधिवत्तम-  
पूजयत् । ६० मलिनैश्चेन्न सङ्गते नीचैः काककुलैः पिकः । श्रुतिदूषकनिर्द्वादैः स्मधनीय  
सदा भवेः । ६१ षड्भिन्ना निशमेमां वाचां तात्पर्यगर्भिताम् । नितराच्चरणस्पृष्टा  
भुभङ्गा इव चुक्रुधुः । ६२ क्लृप्ता युक्तिकुठारेण बुद्धसिद्धान्तशाखिनम् । स तदयम्यन्व-  
नैश्चरैः क्रीडज्वालामवर्धयत् । ६३ उपन्यस्यत्सु सापेक्षं खण्डयत्सु परस्परम् । तेषूद-  
तिष्ठन्निर्घोषी भिन्दन्निव रसातलम् । ६४ स सर्वज्ञपदं विशोऽसङ्गमान इव द्विषाम् ।  
चकार चिच्चविन्यस्तानेतान्मौनविभूषितान् । ७१ ततः प्रचौण्डपेषु वौह्वेषु वसुधाधिपम् ।  
धीधयन् बहुधा वेदवचांसि प्रशंस्य सः । ७२ वभाषेऽथ धषाधीसो विद्यावक्त्रो जयाजयौ ।  
यः पतित्वा गिरेः शृङ्गादव्ययस्तन्मृतं ध्रुवम् । ७३ तदाकर्ण्य सुहृन्मनैः परस्परमलोकयन् ।  
द्विजायास्तु खरन् वेदानाकरोह गिरेः शिरः । ७४ इति धीधयता तस्मा अवापति सुमङ्गा-  
त्मना । ७५ अपि लोकगुरुः शैलासुलपिण्डं इवापतत् । ७६ दृष्ट्वा तमकृतं राजा शृङ्गां  
श्रुतिषु सन्दधे । निनिन्दबहुधात्मानं खलसंसर्गं दूषितम् । ७७ दुर्विधैरन्या नीते  
प्रत्यक्षेऽर्थेऽपि पाथिबः । भृकुटोभीकरमुखः सन्वासुयतरां व्यधात् । ७८ पृच्छामि भवतः  
किञ्चिद्वक्तुं न प्रभवन्ति ये । यन्मोपलेषु सर्वान्सान् घातयिष्याम्यसंशयम् । ७९ इति संश्रुत्य  
गोचेशो घटमाशीविषान्वितम् । आनीयाच्च किञ्चुलीति पप्रच्छ द्विजसौगतान् । ८० वक्ष्या-  
महे वयं भूप श्वः प्रभातेऽस्य निर्णयम् । इति असाय राजानं जन्म भूसुर सौगताः । ८१  
पद्मा इव तपलेपुः कण्ठद्वयसपार्थसः । दामणिं प्रतिभूदेवाःसीऽपि प्रादुरभूततः । ८२  
सन्दिग्ध वचनीयां श्लाघितोऽलङ्घिते द्विजाः । अजन्मुरपि निश्चित्य सौगताः कलत्रस्थि-  
तम् । ८३ ततस्ते सौगताः सर्वे भुजङ्गीऽक्षौत्यवादिषुः । भोगीशभोगश्रमो भगवानिति  
भूसुराः । ८४ श्रुतभूसुरवाक्यस्य वदने पृथिवीपतेः । कासारशीमनज्ञानसारनश्रि-  
नाददे । ८५ अथप्रोवाच दिव्या वाक्यं सत्वाजमशरीरिणी । तुदन्ती संशयं तस्य सर्वेषां  
नपि श्रव्यताम् । ८६ सत्यमेव महाराज ब्राह्मणा यदवभाषिरे । माजयाः संशयं तव  
भव सत्प्रतिश्रवः । ८७ श्लाऽशरीरिणीं वाणीं ददर्श वसुधाधिपः । मूर्त्तिं मधुविषः  
कुम्भे सुषामिव सुराधिपः । ८८ निरस्ताखिलसन्देहे विनयसितदर्शनात् । व्यधादाज्ञां  
ततो राजावधाय श्रुतिविहिताम् । ८९ आसीतीरातुवाराद्रेर्वीक्षानाङ्गबालकम् । ९०  
यः स जन्मव्यो भव्यानिव्यवशाद्यन्मृपः । ९१ कन्धानुसारिराजेन जेना चर्चयिषी इताः ।

१५ इतेषु तेषु दुष्टेषु परितस्तारि कीविदः । श्रौतवत्स... । १६ कुमारिलस्वामिन् इतेषु जिनहस्तिषु । निष्पत्तुमवर्त्तन्त्युतिशास्त्राः समन्ततः । १७ प्रागित्यं ज्वलनमुवा प्रवर्त्ततेऽस्मिन् कर्माध्यमखिलविदा कुमारिलेन । उक्तं भुवनमिदं भवाव्यसप्तं काश्चिन्मन्त्रिपरिषदेषु चन्द्रचूडः । १८ शक्रोऽप्युपतैरपि चपयकैः कापालिकैर्वैश्वरूप्य-नैरुत्थितैः खलैः खलु खिलं दुर्वादिभिर्वैदिकम् । पन्थानं परिरक्षितुं चितितलं प्राप्तः परिक्रीडते घोरैः संस्कृतिकान्नेन विचरितां भद्रङ्करः शङ्करः । १९ उच्छ्वाहितवावदूक-कुहनापाण्डित्य वेतस्त्रिकं जातेदेशिक श्रेयरे पदजुषां सत्तापचिन्तापहे । कातथ्यं हृदि भूयसाऽकृत पटं वैभाषिकादं कथाचातुर्यं कलुषात्मनी लयमगतेऽपि कादिरपि । २० तथामतपयाहृतचपयकप्रथालक्षण-प्रतारणहतानुवर्त्ताखिलजीवसेञ्जीवनी । हरत्यतिदूरतया भवभयं गुरुक्षेत्रं नामनाधुनिकभारतीजरठशूक्तिमुक्तामणिः । २१ इतिहासपुराणभारतस्युतिशास्त्राणि पुनःपुनर्मुदा । शिवधैः सुबुधैः विलोकयन् सुकलश्रवणं प्रप्रेदिषान् । २२ अचिच्छिपुः कुसुतपाशुपताभिमानाः कंचिद्विवेकविटपीयदवायमानाः । २३ मिथ्या वक्तृकैः कश्चित्पुरुषसंपनिषद् दूरमुत्सारिताभूदनेत्ररश्मिर्नयोज्यं परिचरितुमसा-वर्त्ततेतिप्रमुखा । २४ इत्युं बीहोऽनुभावचदनुकथमपि स्वात्मलाभः कथादाज्जातः कौमारिलादेर्निजपदगमने दर्शितं मार्गमात्रं । सांख्यैः दुःखं विनीतं परमथ रचिता प्राणध्याहंतानैरित्यं खिन्नं पुमांसं व्यधितं कुरुषया शङ्कराचार्यः परेशम् । २५ यत् भूते न देवं कतिचन ददृशुः के च दृष्ट्वाप्यधीरा केचिद्धृतैर्व्युक्तं व्यधुरथ कतिनः केऽपि सर्व्वे स्विस्तुक्तं । किं त्वेतेषामसंख्यं न विदधुरजहन्नैव भीतिं ततोऽसौ तेषामुच्छिद्य सत्तामभयमकृत तं शङ्करः शङ्करांशः । २६ चार्वाकैर्मिहृतः प्राग्वलिभिरथ मृषा रूपमापादय गुप्तः काणादैर्हा नियोग्यो व्यरथि बलवताकृत्य कौमारिर्नन । सांख्यैराकृत्य कृत्वा मलमपि रचिती यः प्रधानैकतन्त्रो दृष्टा सर्व्वेश्वरः तं व्यतनुत पुरुषं शङ्करः शङ्करांशः । २७ प्रयागमगात् प्रथमं जगीषुः कुमारिलं साधितकर्म्मजालम् । २८ तथागताक्रान्तमभूदशेषं स वैदि-कोऽप्या विरलीवभुव । परीक्ष्य तेषां विकृत्या मार्गं प्रावर्त्ति सन्तातुमनाः पुराणम् । २९ सशिष्यसङ्घाः प्रविशन्ति राज्ञां गेहं तदादिस्ववशे विधातुम् राजा मदीयोऽजिरमस्मदीयं तद्वाद्रियध्वं न तु वेदमार्गं । ३० वेदोऽप्रमाणं बहुमानवाधात् परस्परव्याहृतिवाचकत्वात् । एवं बह्वन्तो विचरन्ति लोके न काचिदेवा प्रतिपत्तिरासीत् । ३१ अवादिषं वेदविघात-दृष्टैस्तान्नाशकं येतुमनुज्यमानः । तदीय सिद्धान्तरहस्यवाधानिषेध्य बीधाभि निषेध वाध । ३२ तदा तदीयं शरणं प्रपन्नं सिद्धान्तमश्रौषमनुज्यताम् । अदुष्टदृष्टं वैदिकमेव मार्गं तथा-गती जातुकुशलयुद्धिः । ३३ तदाऽपतन्त्रे सहस्राशू विन्दुस्तथाविदुः पार्श्वनिवासिनोऽने । तदा प्रभृतेषु विषेष शङ्का मथ्यातभावं परिरुह्य तेषां । ३४ विपक्षपाटी जलवान् विजातिः प्रत्याददद् दर्शनमस्मदीयम् । उच्चाटनीयः कथमपुत्रपायै नैतादृशः स्थापयितुं हि शीघ्रः । ३५ संमन्त्रां विधाय कृतनिश्चयात् ये चापरे हिंसनवाद्गोप्याः । व्यपातयन् ज्ञतरात् प्रमत्तं अस्मदीयसीधनिपातभीकं । ३६ पतन् पतन् सीरस्तान्नाशकं यदि प्रमाणं श्रुतयो नवन्ति । तन्मयीवैदिकं पतितोऽसमस्तस्य मन्वीवने तच्छ्रुतिमानसा गतिः । ३७ बदीह

सन्देहपदप्रयोगादव्याजिन श्रास्त्रश्रवणाच्च इतो । मनीषदैशाद् प्रतती व्यनं चीतदेकपक्ष  
 विधिकल्पना सा । ८९ एकाक्षरस्यापि गुरुः प्रदाता शास्त्रीपदेष्टा किम्भावणीय । अहं  
 हि सर्वज्ञगुरोरचीता प्रत्यादिशे तेन गुरोर्लङ्कारः । १०० अथ प्रतस्थे भगवान् प्रयागात्  
 तं मण्डनं पण्डितमाश्रु जेतुम् । गच्छन् खलुत्या पुरमालुलोके माहिसतीं मण्डनमण्डितां  
 सः । ८१ स्वतः प्रमाणं परतः प्रमाणं कीराङ्गना यच्च गिरं गिरन्ति । ६ फलप्रदं कर्षं  
 फलप्रदोऽजः कीराङ्गना यच्च गिरं गिरन्ति । ७ जंगत् ध्रुवं स्याज्जगदभ्रं स्यात्कीराङ्गना  
 यच्च गिरं गिरन्ति । हारस्यं गौडान्नरसन्निवृद्धा जानीहि तन्मण्डनपण्डितौकः । ८८  
 ब्रह्मं कं परमार्थसंसिद्धमलं विश्वप्रपञ्चात्मना शुक्ती कथ्यपरात्मनेव बहुलाज्ञानादृतं भासते ।  
 ८९ (वक्ता शंकर) वादं जये यदि पराजयभागश्च स्यां संन्यासमङ्ग परिहृत्य कषायचैलम् ।  
 युक्तं वसीय वसनं... ८९ इत्यं प्रतिज्ञां कृतवतुदासं श्रीशंकरे भिक्षुवरं स्वकीयां । स  
 विश्वरूपो गृहमेधिवर्धकं प्रतिज्ञां स्वमतप्रतिष्ठाम् । ८९ छायातपी यद्ददीत भिक्षी  
 जीवेश्वरी तद्ददति ब्रवाणा । ऋतं पिबन्नाविति काठकेषु श्रुतिसम्भेदश्रुतिमाधिकाऽस्तु ।  
 १२७ इत्यं यत्तित्तिपत्तेरनुमीय युक्तिं मालाच्च मण्डनगले मलिनानवेत्य । भिन्नार्थ-  
 मुञ्जलतमद्य युवामितौमाश्रुचितं तं पुनरुवाच यतीन्द्रमन्वा । ८१२ परं गणितसीगत-  
 प्रलपिताम्बुपान्तेरपतत् कथमिवानाया प्रलयमद्य नापत्स्यते । ८१५ सुहृदिगृहिणं भेदि-  
 प्रलपित विसृक्तिं... २७ अविव्याराक्षसा गणितमखिलेशं परगुरो पिचण्डं भित्त्वाऽस्याः  
 सरभसममुष्मादुदहरः । ८१८ मण्डनमिश्रीऽप्यथ विधिपूर्वं दत्त्वाविषं यागे सर्व्वम् ।  
 आत्मारोपितशीचिष्की शो भेजे शंकरमस्तमिताशः । १०७४ तव महाराष्ट्रमुखं देशे  
 ययान् प्रचारयन् प्राञ्चतमः । १०८ अध्यापयन्तमसदर्थनिरासपूर्वं क्लिप्तगतीर्थयशसं श्रुति-  
 भाष्यजातम् । आक्षिप्य पाशुपतवैश्ववीरशैवमाहेस्वराश्र विजिताहि सुरेश्वरादौः । १०११५  
 वेदान्तीकृतनीचशूद्रवचसो वेदः स्वयं कल्पना पापिष्ठाः स्वमपि तथीपथमपि प्राये दहन्तः  
 खलाः ।—१०११७ । वाणी काणभुजी च नैव गणिता लीना कवित् कापिष्ठी शैवश्चशिव-  
 भावमिति भजते गङ्गापदच्छाईतम् । दौर्गं दुर्य्योतिमश्रुते भुवि जनः पुणाति को वैश्वं  
 निष्ठातेषु यतीशसूक्तिषु कथाकेलीकृतासूक्तिषु । १०११८ । संस्पर्शमात्रेण वितीर्णमद्रा  
 विदीतते यच्च च तुङ्गभद्रा । १२६४ अध्यापयामास स भाष्यमुख्यान् ययान्निजास्तच्च मनीषि-  
 मुख्यान् । निरलज्जीवेश्वरीर्विश्वं व्याचष्ट वाचस्पतिनिर्व्विशेषम् । ६७ । कथमपि  
 विदिततदीयसुवाक्ताः समधिगताः किल कैरलदेशान् १४१४७ । अथ शिष्यावर्य्युतः... स  
 सुधन्वना च राज्ञा । ककुभोजिजिगीषुरेष सर्व्वाः प्रथमं सेतुसुदारधीः प्रतस्थे । १५११  
 अभवत् किल तस्य तव शाक्तैर्गिरिजाचाकपटान् सधुप्रसक्तैः । २ सङ्ग पाण्ड्यैः स्ववशे विधाय  
 चीलान् । द्रविडान् च ततो जगाम काचीं नगरं । १५१४ । अपवाय्यं च तान्निजकान्तानीह  
 वत्थाः श्रुतिसम्भतां सपथ्याम् । १५ कापालिजालैः स हि देशो (काशी) भवतामगस्यरूपः । न  
 हि ते भगवदशः सङ्गन्ति निहितेर्थाः श्रुतिषु ८ । अथ तीर्थंकरायणीः प्रतस्थे किल कापा-  
 लिजालाकं विजितुम् । निश्चमय्य तमागतं समागात् कृकची नाम कापालिदेशिकः... ११  
 भसिष्ठं धृतमितादस्तु युक्तं श्रुतिं सन्त्यज्य शिरः कापालमैतत् । वक्ष्याऽश्रुतिं स्वपरं किमर्थं



न कचकारमुपास्यते कपाली ॥१३॥ नरशोषकुशेश्वरकृत्वा रुधिराक्तै मधुना च भैर-  
वाचाम् ॥१४॥ रुधिरानि कपालानि कुलानि प्रलयाभीषरभीकरारवाणि ॥१७॥ अथ विप्रकुलं  
भयाकुलं तदद्भुतमालीक्य मङ्गारथः सुधन्वा । कुपितः कवचं रथी निवर्त्तनी धनुरादाय यथी  
शरान् विमुञ्चन् । ॥१८॥ सुरया परिपूरितं कपालं भटिति ध्यायति भैरवागमने । स (क्रकच)  
निपीय तदर्धमर्धमस्या निदधार स्मरति च भैरवश्च । ॥२५॥ अथ सत्तांशिरः कपालमाली ज्वलन-  
ज्वालगटाहटन्निर्गुली विकटप्रकटादृष्टासंशाली पुरतः प्रादुरभून् मङ्गाकपाली ॥२६॥ तव-  
भक्तजनदुष्टं दृष्ट्वा सज्जिह्वं देवैति कपालिना नियुक्तः । कथमात्मनि मेऽपराध्यसीति क्रकच-  
सैव शिरो जहार वष्टः ॥२७॥ यतिराड्य तेषु तेषु देशेति पाषण्डपरान् विजान् विमथन्  
॥२८॥ विजितो यतिभूततासं शैवः ( नीलकण्ठ ) सङ्ग गर्वेण विस्त्रज्य च स्वभाषाम् । शरणं  
प्रतिपेदिवान् मङ्गलं हरदत्तप्रमुखैः सङ्गात्मशिष्यैः ॥३०॥ विषयेषु वितता नैजभाषाख्य  
सौराष्ट्रमुखेषु तव तत्र ॥३१॥ इति यैषावशेषशक्तसौरप्रमुखानात्मवशस्त्वदान् निधाय । ....  
उज्जयिनीं पुरीमयासीत् । ७६ इति भास्करदुर्मतेऽभिभूत भगवत्पादकथा सुधा प्रसजे ।  
॥४०॥ इति माध्यमिकेषु भगवदपेक्ष्य भाष्यानि स नैमिषे वितता । दरदान् भरतांश्च  
शूरसेनान् कुरुपाञ्चालासुखान् वङ्गनजैषित् । ॥४६॥ स हि ( श्रीहर्ष ) खण्डनकारमूढदर्पं  
वहुधा व्युद्यवशंवदच्छकार । ॥५७॥ पूर्वं येन विमोहिता विजवरा सस्यासतीऽरीन् कर्त्ता  
बुद्धस्य प्रविभेद मस्करिवरज्ञान् भास्करादिन् क्षणात् । शास्त्रास्त्राथविनिन्दकेन कुधिया कूट-  
प्रवादायङ्गान्निष्ठातो निगमागमादिषु मतं दक्षस्य कूटयष्टे ॥६३॥ शाक्तैः पाशुपतैरपि क्षप-  
नकैः कापालिकैर्वैष्णवैरप्यनैरखिलैः खिलं खलु खलैर्दुर्व्यादिभिर्वैदिकमार्गं रक्षितुमूय-  
वादिविजयं ... ॥६४॥ बुद्धी युद्धसमुद्यतः किल पुण्यं स्थित्वा क्षणाद्बुधतः कीर्णं द्राक्षन् भुङ्-  
विलीयतः तप्तः स्तोमावृत्तो गौतमः । भग्नोऽसौ कपिलीऽपलायत ततः पातञ्जलाश्वाङ्गलिङ्ग-  
क्रुत्तस्य यतीश्वरस्यतुरता केनोपनीयत सा ॥१५॥ ॥६८॥ अथ यदा जितवान् यतिश्रेष्ठरीऽ-  
भिनवगुप्तमनुत्तमनाम्निकम् स तु दाऽपजितो यतिगोचरः इतमनाः कृतवानपगोरणं ॥६९॥  
अचिकित्स्यतमीभिर्गणभिरप्यादजनिष्टाऽस्य भगन्द्राव्य रोगः २। हारं पिबन् किल  
दाक्षिणातं न सन्ति विहास इतीह दाक्षाः । तां किंवदन्तीं विफलां विधातुं अगम देवी-  
निक्षयाय दृष्टवान् । ॥६९॥ अथात्रवीह्वित्सनानुसारी रक्षस्यमेकं वदस्वविज्ञेत् । ॥६९॥  
तच्छब्दवाच्यमिति जैनमतेऽप्रशस्ते यदस्ति बोद्धमपरं कथयाय तन्मै । ॥६९॥

Shāṅkarācārya, the annotator of the Vedas, born of Shibguru by his wife Sati Bhadra in Shakabda 712 at Kerala on the Malabar Coast and receiving the four precepts, namely, Ahomeba Brahma, अहमेव ब्रह्म (I, ego, am God or the Highest Being), Tattvamasi तत्त्वमसि (you are that God) Idom Bishwo Brahma इदम्विश्व ब्रह्म the universe is God) and Prajnanang Brahma प्रज्ञानं ब्रह्म (knowledge is God) from his spiritual preceptor, tried to establish the equality of the nature of universal identity by means of his liberal Ekatmabad or

there is only one essence or Being that is the Soul. He laid the strong axe at the root of Buddhism. His life came to an end at the age of thirty at Benares.

ततो मद्देशः किल कैरलिषु श्रीमद्विषादो कल्पसासुद्रः । पूर्णानदीपुष्पतटे स्वयम्भु-  
लिङ्गात्मनानङ्गधगावि रासीत् । २११ कश्चिद्विषिद्विद्वन्निश्चलधीर्भिरजे विद्याधिराज  
इति विद्युतनामधेयः । ४ पुत्रीऽभवत्तस्य पुराणपुष्पैः सुमहत्तज्जा शिवगुर्वभिख्यः । २१५  
लघे शुभे शुभयुते सुषुवे कुमारं श्रीपार्वतीव सुखिनी शुभवीक्षिते च । जायासती शिव-  
गुरो निर्जतुङ्गसंस्थे सूर्ये कुज रविसुते च गुरो च केन्द्रे । २१७ यत् पश्यतां शिष्टरसौ  
कुरुते समुद्यं तेनाकृतास्य जनकैः किल शंकराख्या । यदा चिरायं किल शंकरसम्पुसादा-  
ज्जातः सती व्यधित शंकरनामधेयः । २१८ वेदे ब्रह्मसमस्तद्वन्निधये गार्ग्योपमस्तत्कथा-  
तात्पर्यार्थविवेचने गुरुसमस्तत्कथंस्ववर्णने । आसीज्यैमिनिरैव तद्वचनजप्रोदोषकन्दे समी-  
व्यासेनैव स मूर्त्तिमानिव नवी वाणीविलासै र्हतः । ४१९ आन्वीक्षिक्यैश्च तन्ने परिचितिर-  
तुला कापिले कापि लम्बे पीतं पातञ्जलाभः परमपि विदितं भाट्टघट्टार्थतत्त्वम् । ४२०

अमुना वचनेन तीषिता कमला तद्वचनं समस्ततः । कनकामलकैरपुरयज्जाताया हृदयश्च  
विस्मयेः । ४२० कमलानिलयः कलानिधेर्विमलख्यादजनिष्ट भूसुरात् । भुवि पद्मपादं  
वर्दन्ति धं... ४२२ पवनीऽप्राजनि प्रभाकरात्... हस्तामलकाभिधामघात् । ४२३ पवमान-  
दशांशतोऽजनि... स तौटकाह्वयः । ४२४ उदभावि शिलादसूनुना... यमुदङ्गं ब्रुवते मङ्गी-  
तले । ५ विधिरास सुरेश्वरी गिरां निधिरानन्दगिरिर्विजायत । अरुणोऽजायत चित्तम्-  
खाह्वयः । ६ चाब्बाकदर्शनविधानसरोवधादशापेन गीत्यतिरभुङ्क्षुर्बि मण्डनाख्यः । नन्दी-  
श्वरः करुणधेश्वरचोदितः सन्नानन्द गिर्यभिधया व्यजनौति कीचत् । ४२८ अथावतीर्णस्य  
विधिः पुरन्ध्री साऽभूदयदाख्योभयभारतीति । सरस्वती सा खलु वस्तुव्यालीकोऽपि तां  
व्यक्ति सरस्वतीति । ४२९ सा शीणतीरेऽजनि विप्रकन्या सर्वार्थवित् सर्वगुणोपपन्ना । ४२५  
स षादशे वयसि तच्च समाधिनिष्टैर्ब्रह्मर्षिभिः श्रुतिश्रुती बहुधा विचार्य । षड्भिर्य सप्तभिरथो  
नभिर्य खिन्नैर्भवं गभीरमधुरं फणितिष्ठ भाष्यम् । ४३० ततो महाभारतसारभूताः स  
व्याकरोन्नागवतीश्च गीताः । सन्तसुजातीयमसत्सुदूरं ततो नृसिंहस्य च तापनीयम् । ४३१  
यन्यान्संख्यांस्तदनुपदेशश्चक्रिकादीन् व्यदधात् सुधीः । सुत्वार्यविद्यानविबेकपाशा-  
न्मुक्ताविरक्तायतयोभवन्ति । शिष्यास्तसुचूर्भगवानसौ नो गुरुः समलोपनिषत्प्रवक्तव्यः । अनेन  
दूरीकृत भेदवादमकारि शरीरकसूत्रभाष्यम् । ७३१ सुने पुराणानि दशाष्ट साक्षात्प्राथ-  
गर्भाणि सुदुष्काराणि । कृतानि पश्यद्वयमत्र कर्तुं की नाम शक्नोति सुसङ्गतार्थम् । २४  
वेनार्णवः व्यतियुतं व्यदधात्तुर्धाशास्त्राभेदनवशानपि तान् विभक्तान् । मन्दाः कलौ क्षिति-  
सुरा जनिता एते वेदान् यद्वीतुमलसा इति चिन्तयिष्वा । २५ उन्मीलितनयप्रधानसुमनी-  
भाख्यावसाने महादेवे संभूतसम्भवे निजपदं गन्तुं मनः कुर्वति । शैलादिः प्रमृष्टः परि-  
क्लृप्तवपुस्तस्थौ पुरस्तत्पञ्चदुष्टा शारदवारिसुम्भवरटाङ्कारङ्कारङ्गम् । १६१०६

It appears from the communication between Shankar and Dhoorjati

that at the time described in the Shankar Bijaya the distinction of castes was being established amongst men who were all one in social intercourse under the Buddhistic influences. No kind of distinction is consistent with the unitary view of Shankar who preached that there exist only *one* thing in the universe which was the Soul. The allegation that he distinguished between an Antyaja or base-born and a Brahman, is exceedingly incongruous involving contradiction in terms. In the above chat between Shankar and a Shwapach, titled the intercourse between Shankar and Dhoorjati while passing in the midst of the high way, Shankar said to the Shwapach surrounded with dogs 'Shwapach, move aside and make room for my passing,' the Shwapach answered and said, 'I am Shwapach and low, and you Shankar are Brahman and high, this distinction of lowliness and highness is incongruous with your Ekatomabad or the doctrine that there is only one thing in the universe, namely, the Soul; if the doctrine is true then all men are equal (with respect to caste); therefore O Shankar if such distinction be allowed to remain unimpaired, your doctrine would be spoiled; shun the distinction.' Shankar felt himself abashed at this competent lesson and said, 'O Dhoorjati in the disguise of a Shwapach, I am satisfied; and henceforth I shun the distinction.

Indeed Brahmajnan or insight into God is the only property of a Brahman. If there happens any injury or danger to that Brahmajnan what else remains of that man to be a Brahman. In the Brahmajnan admitting that there is only one essence or substratum in the universe, namely, the soul, there can be no possibility of any distinction or difference between one straw and another, or between one animal and another. If there arises any sort of distinction of this kind, there can be no possibility of Brahmajnan and real Brahmanatwa or state of a Brahman, and then there could be found no real Brahman at all.

Shankar's spiritual leader's precepts to him, namely, अहमेव ब्रह्म, तत्त्वमसि, अयमात्मा ब्रह्म and प्रज्ञानम् ब्रह्म and his एकात्मवाद are inconsistent with the present form of caste distinction, nay with any distinction whatever even among animal, vegetable and mineral kingdoms, what to speak of men and other animals or man and man. The real fact is that the serious distinctions of castes as are in vogue at present were unknown at his time. There were various castes then no doubt, but there were no such serious caste-distinctions observed then nearly all men in general being Buddhists and reckoning themselves equal for all social purposes. Equality of men with respect to caste was a prominent feature of Buddhism, which chiefly induced men to love and adopt it. Shankaracharya succeeded in showing such equality in the view he took in Ekatomabada एकात्मवाद in a more pure form, theoretically though; and the consequence was that all men tired as it were with hackneyed, time worn, monotonous Buddhism began to like it and gradually adopted the view of his Shaiva sect;—long monotony in a good or bad thing in due course of time produces indifference. And the theoretic equality of men with respect to castes soon disappeared and was forgotten by men generally illiterate and ignorant; and the supremacy of Brahmans based on caste-distinctions as moulded under the consolation of Shankar's Ekatomabad went on more and more consolidated now and then variously fashioned to suit time, and gradually divested of the theory. Such are also the success, deception, transition and final result of the equality of men promulgated in the Srimadbhagavadgita.

सीऽन्वयं पश्चि निरीक्ष्य चतुर्भिर्भविष्यैः अभि रणुप्रतमारात् ॥ गच्छ दूरमिति तं भिज-  
गाद प्रत्युवाच स ब्रह्मरुमीनम् । १६ । अद्वितीयमनवद्यमसङ्गं सताबीधसुखरूपमखण्डम् ।  
आमनन्ति शतश्री निगमान्तीक्ष्ण मेदकल्पना तव चिचम् । १७ । दृष्टमस्मिन्तकः । धृतीकुण्डः  
पाटलाभवसनाः पटुवाचः । ज्ञानगन्धर्वहिता गृहसंस्थान् यच्चयन्ति किल केचन वैशेः । १७  
गच्छ दूरमिति देहसुताङ्गी देहिनें परिजिह्वीर्षसि विहन् । भिद्यतेऽन्नमयतोऽन्नमयं किं  
साक्षिष्य यतिपुङ्गव ! साक्षी । १८ । ब्राह्मण्यपचभेदविचारः प्रतःगात्मनि कथं तव युक्तः ।  
विश्वितेऽम्बरमनी सुरनद्या मन्तरं किमपि चास्ति सुरायां । १९ । शुचिर्हिजोऽहं अपच  
ब्रजेति मिष्यायहस्ते सुनिवर्य कोऽयं । सन्तं शरीरेष्वशरीरेकमुपेक्ष्य पूर्णं पुरुषं पुराणं ।  
२० । अचिन्त्यमन्यक्तमन्तमाद्यं विष्णुतरुपं विमलं विमोह्यात् । कलंवरंऽस्मिन् कारिकर्ण-  
लीलाकृतित्यहन्ता कथमाविमारास्ते । २१ । विद्यामवाप्यापि विसृक्तिभेदां जगर्त्ति  
तुच्छा जनसंयद्रेच्छा । अहो महान्तोऽपि महेन्द्रजाले मज्जाति मायाविवरस्य तस्य । २२ ।  
इत्यदीर्य वचनं विरतेऽस्मिन् सतावाक् तदनुवप्रतिपन्नः अतुगदारचरितोऽन्त्यजमनं प्रत्युवाच  
विस्मिताचेताः । २३ । सतामेव भवता यदिदानीं प्रतःवादि तनुभूतप्रवरैस्तत् । अन्तः-  
जाऽयमिति संप्रतिबुद्धिं सन्तःजालि वचसात्मविदस्ते । २४ । जानते श्रुतिशरांस्रपि सर्वे  
मन्वते च विजितेन्द्रियवर्गाः । युज्यते हृदयमात्मनि नित्यं कुर्वन्ते न धिषणांमपभेदाम् ।  
२५ । भाति यद्य तु जगद्दृढबुद्धिः सर्वमप्राग्निशमात्मतयैव । स विजोऽस्तु भवतु अपचो  
वा वन्दनीय इति मे दृढनिष्ठा २६ । या चितिः स्फुरति विष्णुमुखं सौ पुत्तिकावधु सैव  
सदाहं । नैव दृष्टमिति यद्य मनीषा पुक्कसो भवतु वा स गुरु मे । २७ । यत्र यत्तु  
भवेदिह बोधस्तत्तदर्थसमवेक्षणकालं । बोधमात्रमवशिष्टमहं तद् यद्य धीरिति गुरुः स  
नरो मे । २८ । आसमान इति तेन कलावानेष नैवत तमन्तःजमये । धूर्जटिं तु समुद्वेष्ट  
मौलिस्फूर्जद्वन्द्वकलं सह वेदैः । २९

There are passages in Sankar Bijaya which go to show that it was written or spoiled with contradictory and incongruous interpolation very recently after the composition of the Puranas. Sankara is said to have been removed by four generations as disciples only from Vyasa who is said to have been the author of the various branches of the Veda (Shukla Yajuh no doubt composed by Yajnavalkya.) The doctrine of Brahmatma began, Ahang Brahmasmi, Tattwamasmi, Prajnanang, Brahma etc.

व्यासः पराशरसुतः किल सतावतां तस्रात्मजः शुकमुनिः प्रथितानुभावः । तच्छिष्या-  
तामुपगतः किल गौडपादो गोविन्दनाथमुनिरस्य च शिष्यभूतः । १०५ । वेदाचार्यं व्यतिकृतं  
व्यहङ्गाद्यनुवां शाखाप्रभेदनुवसादपि तां विभक्तान् । मन्दाः कलौ चित्तिसुराज्जितार एत-  
देवान् यद्गीतुमक्षसा इति चिन्तयित्वा । १०६ । एषाद विजानासि भवन्तमर्थं गतचक्षुर्न न  
वेत्सि यत्तु नीचेत् कथं भूतभवदभविष्यत्कथाप्रबन्धान् रचयेरजानम् । १०७ । वेदाः षडङ्ग

लिखितश्च शास्त्रं महान् महामारतवारिराशिः । त्वत्तः पुराणानि च सम्बुभूवुः सर्वे  
 त्वदीयं खलु वाक्यव्यम् । २८ अथ दुर्मागादवतीर्णमन्तिके सुन्योः । ० स्थितं ज्ञान-  
 शिखोर्पवीतनं (शंकर) । ८१४ कुतोमुच्छ्रागलान् सुखी पन्यासी पृच्छते मया । किमाह  
 पन्यास्त्वन्मातामुच्छेत्ताह तथैव हि । ८१६ कन्यां ब्रूहसि दुर्वृद्धे गर्दभेनापि दुर्वृद्धा ।  
 शिखायश्चोपवीताभ्यां कस्तेभरीभविष्यति । २० तार्क्ष्या पाणिगृहीतीं स्वामश्रया परि-  
 रचणे । शिष्यपुस्तकभारेच्छी व्याख्याता ब्रह्मनिष्ठता । २२ ब्रह्मकं परमार्थसन्निदमलं  
 विश्वप्रपञ्चान्मना शुक्तीरूपपराम्बनेव बहुलाशमाहृतं भासते । ३० तज्ज्ञानाग्निखिल-  
 प्रपञ्चनिलया स्वात्मव्यवस्था परं निर्वाणं जनिमुक्तमभूपगतं मानं श्रुते र्मस्तकम् । ८६१  
 कर्णे यगौ किमपि तत्त्वमसीति वाक्यं कर्णे जपं निखिलसंस्तुतिदुःखहानि । १०७५  
 त्वं आसि देही घटवद्भानात्मा रूपादिमत्त्वादिह जातिमत्त्वात् । ममेतिभेदप्रथनाद-  
 भेदसंप्रत्यायं किञ्चि विपर्ययित्यम् । १०७७ नापीन्द्रियाणि खलुसाधनानि दात्रादिवत्... ७८  
 मनोऽपि नात्मा करणत्वहेतोः... ८२ न च बुद्धेरपि चात्मतास्फुटम् । ८३ नाहङ्गतिः...  
 प्राणोऽपि नात्मा... ८४

एवं श्रीरादाविविक्त आत्मा त्वं शब्दवाचीऽभिहितोऽव वाक्ये । तदीदितं ब्रह्म-  
 जगन्निदानं तथा तथैव पदयुग्मर्वाध्यम् । ८५... सुखरूपमेकम् । मायामयाशेषविशेषशून्यं  
 मानातिगं स्वप्रभमप्रसेयम् । १४३४ उपादिशद् ब्रह्म परं सनातनं न यच्च हस्ताग्निं  
 विभागकल्पना । 'अन्तर्बहिः सन्निहितं यथात्मरं निरामयं जन्म तदादिवर्जितम् ।  
 १४३५

During Sankaracharya's time one sect used to defeat and suppress  
 or convert other sects by publishing its opinions in its books.  
 Sankar Bijaya VII. 52-3.

इतीदमाकर्ण्य वषो विचिन्त्य स शंकरं प्राह कुरुष्व मेव । अनिर्जिता सन्ति वसुधारायां  
 त्वया वुधाः कश्चिदुदारविद्याः । ७५२ जयाय तेषां कतिहायनानि वस्तव्यमेव  
 स्थिरधी स्वयापि । नी चेन् सुमुखा सुवि दुर्लभा स्यात् स्थिति र्यथा मादृष्टतया  
 साध्ये । ५३

Hints to establish the Supremacy of the Brahmins are :

सन्तोषयेत् वेदविदं हिजं यः सन्तोषयतेषां स सर्वदेवान् । तद्देवप्रे निवसन्ति देवा  
 इति आ साक्षाच्छ्रुति रिव वक्ति । १४१८८

Even during Shankar's time a Brahman had to receive education  
 and instruction from a Bauddha Guru or Shramana or Pandit.  
 Shankar bijoya 7-100-1.

एकाग्ररसपि गुरुः प्रदाता मास्त्रीपदेष्टा किमुभाषणीयं । अहं हि सर्वज्ञ गुरोरधीता  
 प्रत्याग्निं तेन गुरो र्महामः । ७१०० तदेवमित्यं सुगतादधीता प्राप्तातव तत् कुलमेव  
 पूर्वम् । १०१

Shankaracharya engaged in his mother's funeral ceremony forbidden to a Poromahansa Sannyasi or ascetic requested his agnates to help him in the cremation of his mother's corpse, and cursed them for not helping him by depriving them of Brahmanhood, and entreated the king of Kerala not to pay them the respects due to the Brahmans in order to keep them in distress. Such selfishness and distinctions as father or mother and other persons, agnatic relations and others, mother's body and other's body, corpse and other forms of atoms, and the anger for not getting helps, jealousy and grudge, desire for other's mischief in retaliation, etc. are detestable, impossible and contradictory to the principle that there is only one Soul in the Universe. The distinction of high caste and low caste is simply ideal. It seems to be high or low as it is thought in the mind. It is really one at the root.

स्यमेव चिकिर्षुः सातुशरमं कर्म समाजुहाव बन्धुम् । किमिहान्ति यतस्तथाधि-  
कारः कृतवेत्तेनमनी निनिन्दुद्वयैः १४।४६। अनलं बहुधाधितापि तर्कं वत नादत्त च  
बन्धुता तदीया । अथ कोपपराहृत्तान्तरीऽसावखिलं स्नानशपथ निर्गमेन्द्रः ४० । न  
याचित्ता वज्रिमदुर्यदस्यै शशाप तान् स्त्रीयजनान् सरीषः । इतःपरं वेदवद्विष्णुतात्त ।  
अथापि तद्दे शभवा न वेदमधीयते नो यद्वीनाश्च भिक्षा ५० । नृपकाण्डिनामकायचारादिज-  
कश्चानधिकारिणोऽय शता । भवतापि तद्यैव ते विधेया वत पापा । इति देश-  
कोऽग्निषत्तम । १७४

The most definite statement that can be made is that up to the beginning of the Christian era it is probable that castes in the sense now used did not exist, but that there was a fourfold division into classes chiefly based on occupation, intermarriage between which was not strictly barred. It has already been stated that the origin of the existing castes is only given in detail in the later Sanskrit works especially the Purans, and the chronology and reliability of these is even more doubtful than of the earlier works. The idea of preparing a text by the comparison of different manuscripts, the study of discrepancies in treatment, and an examination of linguistic forms has never occurred to the ordinary Hindu Pandit. While there is no *Textus receptus* of any of these works the process of manufacture and manipulation continues, as some enquirers have found to their cost. It is possible that a critical examination of the Purans may in time yield some results of value, but at present the chief method of enquiry is the study of the existing characteristics presented, and a comparison of them with the few relevant inferences that can be made from the description in the older works.... When others came into existence real or fancied scruples as to cleanliness began to be formed, and as the religious supremacy of the Brahmans was consolidated they were enabled to regulate the whole system according to their views, and to give it a fictitious origin—Census Report, Agra and Oudh, Art 184 pp. 238-9. And to reason thus it is not out of place here to say that the Kalwars repudiated calling themselves Vaishya Bania and certain rites or customs due to the Vaishya and adopted others alien to the Vaishya during the last 400 or 500 years under such Brahminical tyranny; because the Brahmans, so directed, and now under the benign and liberal British Government they can understand their real character almost forgotten for long non-use and dare without molestation reveal and assert it when required by the Government.

The condition of Som-Sura and Madya during the time when Shankar Bijoya was written.

• अदी पीता किमु सुरा ? नैव चेता यतः अर । किं त्वं जानासि तदर्धमहं वर्षं भवान् रक्षं (मन्थन-शरसरम्भादे) । ८।१८ मची जातः कलझाशी विपरीतानि भावते । २१ मधुमदकरं पायं पायं प्रियाः समपाययत् कनकचषकैस्त्रिदुष्कायापरिष्कृतमादरात् । १०।१३ नरशीर्षकुशेशयैरुक्त्वा रुधिराक्षै मधुना च भैरवार्चाम् । १५।१४ सुरया परिपूरितं कपालं भटिति ध्यायति भैरवागमज्ञे । स ( ककच ) निपीय तदर्धमर्धमस्या निदधार अरति अ भैरवश्च । १५।१५

Some 2400 years ago at Rajgriha near Magadha 999 Arhats including Kasyap, Upali, Ananda and others, held the grand congregation of Sthgahir Sangha and the remaining Arhats excluded from it held the general assembly of Mahasangha. Sutra, Binaya and Abhidharma, the three Pitakas were collected in the former and the five Pitakas, Sutra, Binaya, Abhidharma, Khudra kanikaya and Dharani were collected in the latter. The authors of these treatises were at first brought up and instructed according to the Vaidika religion and the doctrines and customs expressed, recommended and suggested or proposed in the Athharva Veda and were afterwards converted by Buddha into Buddhism ; therefore they could not but speak of the distinction of good castes and mean castes, for it is impossible that the idea of caste-system be removed from the mind in one generation. Ultimately during the predominance of Buddhism some 1500 or 2000 Buddhist treatises were composed, whereof most decayed or were destroyed during the last 500 or 700 years by the followers of Brahmanya during its predominance. The writer had no opportunity of going through these treatises, and therefore it has not been ascertained whether the mention of Vedas, Tantras, Purans, Sanhitas, &c. appear in them or not. The writer believes in good faith that these treatises make mention of the Vedas ; and there is no mention of Tantras, Purans, Sanhitas, &c in them ; for during the 1000 years of the decline of Buddhism in the earlier stages the Tantras were composed and in the later stages some one or other of the Purans and Sanhitas were composed.

### The Tantrika, Pauranika and Sanhitaik Yuga.

Shruti श्रुति, i. e., traditions or facts transmitted by recitation in saying and hearing by oral means before the invention of the art of writing, consists of the Vedas.

Smriti स्मृति, i. e., facts inferred and described out of memory and recollections, came into existence after the invention of the art of writing and consists of the Tantras, the Purans, the Sanhitas, etc., perhaps from the time of Vyasa.

Buddhism while in its zenith met with the first onset from its first rivals in the Pasupatas, Maheswaras, Nirgranthas, etc. the pioneering stepping-stone to Brahmanya gradually winning over the mind of the princes and populace and thereby weakening the Buddhist cause which in consequence began to decline at about Shakabdi 125. This Pasupata religion gradually confirmed itself and extended its foundation while passing through its Tantrik aspect, its Shaiva aspect, Bhagabat, Bainsnav, Baikhanas, Hairanyagarva, Agneyee, Saura, Ganapatya, Bagdevata, Charbaka, Mallari, Baisvaksheni or

other aspect (Charbaka, Saugata, Jain and others being the phases of Buddhism; vide Ananda Giri's Sankara Bijaya);—its Shaiva aspect as reformed and remodelled by Shankaracharya and his followers, by checking the exuberance and excesses of Tantrikism and in its course strenuously fighting with Buddhism all along, overcoming the Ramayani and other sects till it in its own turn succumbed and submerged or was subverted into Vaisnavism after its uninterrupted predominance during 1000 years at about ShAk 1105 up to which time Buddhism continued in its lingering and gradually decaying state becoming worse and worse ever afterwards till the field was chiefly occupied by the Pauranika aspect of Brahmanya religion which now took the lead in the arena by preaching its rules and mandates through the Purans, Upapurans, Sanhitas, and other books of moral lessons under colour of singing the achievements of some one god, Krisna Bisnu, Shiva or Shakti.

At first this Nairgrantha Pasupata religion began to grapple with Buddhism, and then its final phases in the aspect of the Shaiva religion as modelled by Shankar could finally defeat and devastate it. Thereafter the leaders and followers of the Purans and Sanhitas could enjoy luxury and surfeit.

Now began the Pauranika period when the peaceful, mild, all-forgiving, all enduring, all renouncing and ascetic and harmless Brahmins of the stumplike Jorha-Bhorot's type forgetting and forsaking everything for God's sake for a quiet life in the world to come and recognising and observing no distinction whatever between anythings whatever disappeared, and when the fierce boisterous, luxurious, irritable, inexorable or selfconceited Brahmins of the ever-cursing, ever-distinguishing, ever-aggrandising Durvasha's and Shringi's type armed with the weapons of imprecations and execrations instead of the swords of the Vedas and observing the invidious distinctions among the fellow men, the most ruinous, heinous and fatal distinction of all, came in and were generated and brought up with the fables and anecdotes inculcated in the Purans, Sanhitas and other books of moral lessons. But who should be called, and, venerated as, Brahmins that do not perform ceremonial worships for themselves or others, read or teach, or, bestow or receive gifts? Probably the Vyasa Puran composed by Bhattapada Sinha Giri began to be considered as composed by Krisna Dwaipayana Vyasa, and other Purans and other writings of the kind were commenced to be composed by imitating it or taking it as the sample.

If Krisna Dwaipayana Vyasa sang of the life of Srikrishna in his Puran and Bharat composed short after the battle of Kurukshetra, then how is it that not a jot or iota of the Puran or the Bharat or the achievements of Krisna was mentioned in the Shukla Yajurveda composed by Yajnavalkya after the battle of Kurukshetra or in any of the innumerable branches of the Black and the White Yajuh or in the Athharvaveda composed thereafter. Immediately after this, Vaidika period Buddhism prevailed for 1600 years in Northern India; and the heretical Nairgrantha, Maheshwar, Saugata, Shaiva and other suppressed adverse religious sects on the side of the Devas worshipped the phallic Linga in the Jungles, mountains and outskirts. Is it possible that they (of course Shaiva) preserved during these 1600 years the Puran and the Bharat containing the accounts of (Boisnob) Krisna as composed by Vyasa? How were they preserved during this long period of troubles and



turmoils? On the one hand there declined and disappeared Buddhism and Nairgranthha, Shaiva and other adverse religions, and on the other hand there arose the Vaishnav religion founded on the basis of Krishna's exploits as depicted, explained and preached in the Purāṇs, the Upapurāṇs and the Saṁhitas. During the transition there reigned King Ballalsen in Bengal; and for Ballal's consolation and satisfaction his spiritual preceptor Bhattapada Singhagiri composed a treatise and named it Vyasa-purāṇ. It was the Sen kings of Bengal that conquered Behar and Magadha, rooted out Bodhi-tree, and suppressed Buddhism in most of the parts of Northern India. Most of the Purāṇs, Upapurāṇs and Saṁhitas were composed in Bengal; and the rest somewhere in Behar. Under the circumstances it would not be inconsistent to determine and decide that the Vyasa purāṇ as composed by Singhagiri became the original basis of Purāṇs and other writings of the kind. Most probably it furnished sample for other Purāṇs and other writings of the kind to imitate and follow with modifications.

Indeed, from 2400 years past to 1100 Shakabda past some 1600 years of Buddhist supremacy was the Kshattria-supremacy. According to the characteristics of this age the Kshatriyas were supreme; the Brahmans adopting the cause of the Deva lived in obscurity; and the vaishyas of various professions and professional caste titles, the handicraftsmen and the Shudras or slaves or servants lived as one people with respect to marriage, feasts and other social matters. It is not that there was no caste system; but that marriage, feasts and other social matters went on amongst all castes without any distinction and opposition. The bride would adopt the bride-groom's caste and *gotra* as is the case at present, and her sons would follow the paternal profession and adopt the father's caste title. Truly some would follow some other profession and go under this professional title; but through intermarriages no new caste would arise always every where adopted and followed by all; for in many instances the same person would leave his former profession, adopt a new one and go under the professional caste title arising from the new one. The twofold bases of the Brahmanya religion, namely, the hereditary caste system and the supremacy of the Brahmans that adopted the cause of the Deva (Pashupati, Moheshwar, Bhairav or Shiva), were gradually introduced and established; and during the Pauranika or Saṁhitaika epoch following this age these people came to be known as the Shudras, and therefore no Vaishya could be found in Northern India; and these people came to be shown as of mean or base castes by the invention of the Sankar system or the system of progeny by intermarriages amongst diverse *Varnas* and castes—the smart play or cunning device only of the men establishing, supporting and following the Brahmanya religion. If for mere obeisance and social rank considered valuable in mental idea and really insubstantial or if for acquiring livelihood by performing another person's worship, Homa or Yaga, there was the necessity of favoring the deleterious and serious caste distinction, and as its outcome there occurred the loss of independence of the whole Hindu nation reduced to slavery as the conquered,—very few Brahmans subsisting on worship and the like, and, no doubt there was the delivery from the hands of the Buddhists, but there followed the dependence under the Arabs, the Afghans, the Pathans, the Maguls, the Duranis, the French and the English,—under the circumstances a very heavy loss has been sustained

for the sake of mere trifling petty ideal selfishness. It is the sacrificing of the most precious thing for a trifle such as a pitcher of molasses for a piece of sugarcane.

শত কোটি হিন্দু যাহে করে বাস সে ভারতভূমি যবনের দাস।

• ব্রাহ্মণ্যপ্রাপ্তে এ কিস সর্বনাশ ॥—যায় জাতি মাত্ত ; হয় হারখার ।

বৌদ্ধহাসে হয় প্রধান ব্রাহ্মণ ; জাতিভেদে জীর্ণ, ক্ষীণ হিন্দুগণ ;

হিন্দুরা হারিল, জিতিল যবন; হিন্দুরা অধীন, পরাধীন, হার ।—শোকগান ।

In North Western-Provinces or the United Provinces of Agra and Oudh the term Kalwar (originally Kalindipalaka afterwards Kalla- (*Kal* meaning motion, honey or wine + *la* meaning attended with) Pal, or Kalpal are chiefly in current use and rarely in some places among a few men only the term Shaundika, in corrupt form Sunri, is used ; whilst in Behar, Orissa and Bengal (Mithila, Barendra, Rarha, Bagrhi and Banga) the terms Shaundika, Shaundi, Shoondi or the corrupt form Sunri are alone in current use ; but the term Kalwar is never used there. In all the Purans and the Sanhitas the terms Shaundika, Shaundi and Shaundikaya are alone referred to, applied and used : but the terms Kalindipal, Kalindipalaka, Kallapal, Kalpal, Kalwar, Kalal and Kalar are nowhere referred to, applied or used in them. Probably the writers of these books were ignorant of these terms, that is, they did not know at all that a very large number of men in the United Provinces of Agra and Oudh lived under the famous caste-name of Kalwar and most of them sold liquors. Therefore it appears clear from the history of the Shaundi and Kalwar that most of the Purans and Sanhitas were composed in Bengal by its Pandits ; or at any rate these were not composed in the united Province of Agra and Oudh. Moreover these books were written in that plain, easy-go-lucky Sanskrit which could be expected from Bengali-speaking persons whose mother tongue was Bengali. It could be written properly by the Bengalis. The language could not but be abstruse and dissonant, were these written by other Pandits. This real account of the Purans, the Sanhitas and other books can be derived from such account of the Shaundis and Kalwars.

But there is another thing to be taken into consideration :—If the Purans and the Sanhitas are recent and were composed in Bengal then at least in the Purans of Vaisnav sects there would have been reference to Netai-Gour Chaitanya and the Musulman emperors and Nowabs as in the Bhabisyā Puran. Were then these books composed not in Bengal or were they composed in Bengal before the birth of Chaitanya some 419 years ago ? Of course the term Mlechha does appear ; but why were not Kabir Panthha and others mentioned ? Perhaps the writers of the Purans did not think it necessary to insert these names into the sacred books. Chaitanya, Kabir, and others were in some cases contemporary with the writers and were not so much recognised, known or famous as Avatar or incarnation ; for it takes a very long time and requires the rural songs and the anecdotes to be charming and enchanting enough for long use for the common people to recognise one as incarnation, that is, to convert human nature into divine nature. In due course and lapse of time the ascetic Ramkrishna may be reckoned as an incarnation by the people in general. Then there is another thing to be considered :—At that time the Baisnava

religion was in its infancy and the Shaiva-Shakta religion was in the ascendancy ; and perhaps some smart Shaiva or Shakta fellow under took to compose a treatise of the Baisnav sect and in it to injure and weaken the cause of the progressing Baisnav religion to the ultimate advantage of theirs own in result for such books are more revered and preserved.

The Srimad Bhagabat Mohapuran, a treatise belonging to the ब्रह्म योगेश्वरे कृष्णे ब्रह्मार्थे धर्मोर्वर्त्मनि. स्त्री काशीमधुनोपेतं धर्मः कं शरणं गतः ॥१॥१२३ Vaisnavas and composed by them in aggrandising Visnu when the कृष्णाय बामुदेवाय देवकीनन्दनाय च । नन्दगीपकुमाराय गोविन्दाय नमो नमः ॥१॥२१ मूलं हि विष्णुदेवानां यत्र धर्मः सनातनः । तस्य च ब्रह्मगीविप्रोत्तपीयशाः सदक्षिणाः । ॥१॥४१८ अथाख्याहि हरिर्धौमव्रतारकथाः शुभाः । लीला विधत्तः स्वैरमीश्वरस्वात्मनायया । ॥१॥१८ Visnuvite religion, predominated in Northern India about Shakabda 1100-1300, was written when, in religious toleration allowed by the liberal Visnuvite Apostles, Buddha was considered an incarnation of Visnu following the incarnation of Krisna and followed by the last incarnation of Visnu called Kalki perhaps referring to the, complete overthrow of Buddhism by Sudhanwa.—

एकीर्णविंशे विंशतिनि ऋषिपुत्राय नामनी । रामकृष्णार्थित भूवी भगवन्नद्धरत् भरम् । ॥१॥२३ ततः कौषी संप्रवृष्टे संभोजाय सुरदिवाम् । बुद्धीनाम्नाऽऽज्ञनासुतः कीकटेपु भविष्यति । ॥४॥ अथासौ युगसम्भवायां दस्युप्रोषेपु राजसु । जनिता विष्णुयशसौ नाम्नाकल्किर्जगत्पतिः । ॥५॥

The popular Buddhistic terms Maitri मैत्री(४।८।३४; १०।४।३४; ११।१।२३). Nirvana निर्वाण कैवल्य ७।१०।४८; १५।३६; १।४।२७; २।३।२२; ३।१।२२; ४।३।०२; ७।१।२४; १।१६।२४; ३।२५।२७ ) Sankhya साङ्ख्य (3-5-27; 4-24-42), karma, karmafal, Mukti, Moksha, etc., are available in it. This goes to show that it was composed long after the Rise of Buddhism and also after the extinction of the fiery antagonism between the declining Buddhism on the one hand and the Pasupata, Shaiva, and other preliminary aspects or phases of Brahmanya on the other. Like all other Purans it sought to establish the supremacy of the Brahmans while professing to describe the supremacy of Krisna or Visnu among the gods during the predominance of the Visnuvite religion. Indeed the Purans ब्रह्मण्यस्य परं देवं ब्राह्मणाः किल ते प्रभो विप्राणां देवदेवानां भगवानात्म देवतम् । ॥१६।१७ ततो वर्षाथ चत्वारः सोषां ब्राह्मण उत्तमः । ब्राह्मणेष्वपि वेदेषु सत्यं श्रीऽभ्यधिक्रान्तः । ॥२८।११ कुलस्ततो यदि बन्धात् देवदत्त उपाक्लिनति तस्यादपि विष्णुनिव इत्यनवस्थितिः । ॥५।१४।२४ विप्रश्चापविमूढानां निजतां...१।१५।२२ ; विप्रश्चापं समर्थोऽपि प्रत्यङ्मुक् न यदीश्वर । ॥१६।४२ श्रीमद्भागवत् पुराणममलं यज्ञैष्वानां प्रियम् । ॥२।१६।२८ aggrandise the Brahmans by stray passages and stories scattered here and there under the plea, cover or colour of singing the glory of Visnu, Shiva, Shakti, etc., not without the fear of the books of the Vaisnava sect written by the Shaivas, Shaktas, etc., and vice versa.

The Bhairabas, the Moheswaras, the Shaivas, the Nairgranthas and other Bhikshus or mendicant beggars remained naked in ashes. The fashion of preaching the religious tenets in rags and tatters, the dress of the destitute condition, arose with the Buddhist Sannyasi Bhikshus who severed themselves from all the worldly concerns. Following them the Vaishnava Bhikhus adopted the fashion of wearing rags, Dore, Kaupin Chir, the dress of a beggar, poverty to the extent of storing up nothing for the morrow, and the

mode of preaching the religion. The Shaivas too followed the principles. Read again pages 20-7.

As regards the social life of the early Hindus, says Babu Adhar Chandra Mukhapadhaya, M. A. B. L., professor of the General Assembly's Institution in his Short History of the Indian People, 'In the time of the Rigveda, the caste-system was not well organised if, indeed, it existed at all. The same man might be a priest, warrior and husbandman'. page 13

—'By the time the great Epics (Ramayana and Mahabharata) were composed, an important change had taken place in the social organisation of the Hindus. As the people became more numerous, and society more complex, necessity arose for a division of labor. This led to the development of the caste-system and the people, who had at first been mainly divided only into two sections, the white-skinned Aryas and the darkskinned Anaryas, were gradually divided into four well defined castes, Brahmans Kshatryas, Vaishtyas and Sudras. Those who had their mental faculties sufficiently developed to get by heart the hymns of the Vedas were generally engaged in performing sacrifices and came to be known as Brahmans. Those who had a warlike spirit and acquired skill in the use of arms, took upon themselves the work of fighting and defence, and became known as Kshatriyas. The rest of the Aryans went by the name of Vaisyas, and followed tillage and trade as their callings. The Hinduised Non-Aryans formed the Sudra or the servile caste. Among these four castes, the Brahmans soon came to occupy the highest place, and his voice became supreme in matters of religion, legislation and justice. .... The caste distinction seems to have separated only individuals at first but it soon became hereditary and separated families.'

'The most striking feature of this (original and unique Hindu) civilisation (in naturally protected India) was the prominence it gave to spirit over matter—to the abstract sciences over the practical arts of life. This was probably due to the absence of any keen struggle for existence, which enabled the people to maintain at the head of their society a thinking class that made light of worldly concerns and devoted themselves wholly to philosophical contemplation. But these advantages have unhappily been fruitful sources also of misfortune. The wealth of the country attracted, in all ages, invaders from less favoured climes while the enervating influence of the climate told upon the people and rendered them a comparatively easy prey to the invading forces. It is also a note worthy fact when any vigorous attempt has been made within the country to shake off the foreign yoke, it has been chiefly made either by the brave inhabitants of the deserts like the Rajputs or of (the) rough hilly regions like the Mahrattas. Adhar Ch Mukherjee p. 3-4.

Even when the Muhammadans were knocking at the gates of Bengal, the country was resounding with the sweet songs of the melodious bard Jaydev (Gitagavinda). The great poet Bhababhuti flourished in the eighth cent. A. D. .... his Mahabircharita and Uttar Ramcharita.... Kalhan.... completed his famous history of Kashmir, called Rajatarangini, in 1149. The celebrated astronomer, Bhaskaracharya was born in the early part of the 12th century. He was a native of South India. In his work called Siddhantasiromoni, he proved that the Earth is round'.... page 49.

'Rise of Modern Hinduism. The most noteworthy feature of the

period ( *i. e.* from the death of Harshabardhan to the Mahamadan conquest, ) is the fall of Buddhism and the revival of Brahmanism under a new form. Buddhism in fact, had never been able to crush Brahmanism. Both religions had been flourishing side by side, though Buddhism had grown more important on account of the support it had received from a long succession of Buddhist kings in Northern India and from the selfsacrificing spirit of its earlier preachers. But with the rise of powerful kings who professed the Brahmanical faith, Buddhism was gradually deprived of state-support, while no great teachers appeared to keep up the moral force which alone could have saved it at this crisis. On the other hand, vigorous efforts were made by the Brahmanas to revive the old faith under a popular form. As the philosophical religion of the Darsanas was too high and elevated for the mass, they felt the necessity of introducing a personal God into the revived faith. Thus originated the worship of the Trimurti or Hindu Triad, Brahma, Vishnu and Maheswar, who represent respectively the three aspects of God as Creator, Preserver and Destroyer or Regenerator. The scriptures of this faith are the Purans. These are eighteen in number, each being sacred to one or other of the three personages of the Triad. To popularise the religion still further legends about numerous gods and goddesses, magnificent temples, and a large number of images were introduced, probably in imitation of the Buddhists, whose beautiful shrines, numerous relics, and images and stories of their saints had always attracted the popular mind. Pilgrimage to holy places, solemn processions, pompous Pujas and *malas* and other imposing ceremonies were added to make the new faith as grand and attractive as possible.' 50-1.

'Mighty champions also sprang up to fight for the cause of the Brahmanas. Kumarila Bhatta a native of Behar, was one of the first to enter the list. He is said to have journeyed into southern India, preaching the Vedic doctrine of a personal God and combating Buddhism wherever he went. His attempts to turn the tide in favour of Brahmanism, seem to have been attended with much success. But great as his success was, that of a later preacher, named Sankaracharya, was still greater.' Sankaracharya a Brahman of Malabar in Southern India, was born in 788 A. D. .... to the mass he gave a personal God and a popular religion. To propagate this he organised the order of Hindu monks or Sannyasis. .... Before the fiery preachings of Sankar and the religious zeal of his newly organised monks Buddhism began to melt away till it all but disappeared from the country....'

'The Vaishnavas also form a very large sect. Their first great preacher was Ramanuja. He flourished in the 12th cent, and, like Sankar, was a Brahman of southern India. He admitted converts from all classes, thus recognising the principle of the spiritual equality of men which is a characteristic of the Vaishnavas, and which may probably be traced to Buddhistic influence.

'But the learned teachings of the Brahmanas could hardly reach the lower classes, from among whom the largest number of converts were gathered by the Musulmans. The task of appealing to these classes was reserved for the Sannyasi teachers, who made no distinction of caste or creed in selecting disciples, and tried to meet the proselytising spirit of Islam, by preaching the doctrine of the fundamental equality of all religions.

Of the great Sannyasi reformers of the period Ramananda was the first to take the field. He preached the Vaishnava doctrine of one God under the name of Ram... One of Ramananda's disciples was the famous Kavi, a weaver by caste. Kavi flourished in the beginning of the 15th century... Then came Nanak, the great founder of the Sikh sect in the Panjab. He lived at the end of the 15th century A.D. He preached the same doctrine of universal toleration, and counted among his followers a number of Muhammadans; 'But probably the greatest of the reformers of the age was Chaitanya, who was born of a Brahman family at Novadwip in Bengal in 1485 A.D.

It has been stated that there was no hereditary caste-system during the Vaidika period; and it is now stated that the Shaundikayakula of the Haihayas was hereditary. How could that be? Is it not contradictory, one with the other?—King Haihaya lived long before the battle of Kurukshetra and the Vaidika period lasted long after it. To be sure it was so; but it must be borne in mind that first of all there would be King Haihaya; then his descendants gradually in long course of time would grow larger and larger in number occupying the land around Mahishmati in Malawa and Khandesh; then these descendants would begin to differ in customs, mode of life, behaviour, etc. on account of difference in locality of domicile; and then of course there it would be necessary to call them distinct tribes as different Kulās or clans. At first, of course, all of them went under the one caste title, namely, the Haihayas. It is not to be understood that there was the King Haihaya, and immediately next after his demise there were the five Haihaya Kulās. It would be a fine piece of foolishness to think that way. King Haihaya died leaving him surviving a son or two; it took a very long time no doubt, perhaps many hundreds of years, for these descendants to be large enough in number to be fit to be termed the Haihayas, i. e. the descendants of Haihaya as a tribe worth the name; these Haihayas lived in Malawa and Khandesh as one tribe called the Haihayas perhaps many hundreds of years; and then they divided into Kulās or Gonas one by one. It took long time to be such in due course and change of domicile, time and person and with the change in customs and usages, principles, behaviours and trade among them. The tribal names, Bitihotra or Agni Kula, Bhoja Kula, Abanti Kula, Shaundikaya Kula, etc. gained celebrity under the title of the 'Pramaras' only when they took up the cause of the forlorn Brahmins against the levelling Buddhism about 2000 years ago. Mount Abu is in Malawa. The Brahman considered and hated as heretics and driven out from all other parts of Northern India took shelter on it. They eagerly tried to gain deliverance. They earnestly requested, entreated, prayed, instigated and tempted this or that king or tribe to undertake it. The Haihayas as separated under the five Kulās lived in Malawa all around Abu. Some of them heard the Brahmins and adopted their cause. They took time to make preparations and strengthen themselves enough, fought with the surrounding Buddhist kings and tribes, and revived, re-established and started Brahmanism again. Once they extirpated the Brahmins; and now they revived and established these. And now and now only the Haihayas and their Kulās gained renown and celebrity. They are not mentioned in the Vedas. They are not stated in any Buddhist treatises. The term Shaundika appears in the Tantras, and it and its other forms appear in the Purāṇas, Sāhitas and Upa-purāṇas. In the Vinaya-pitaka composed about 2400 years ago the term Sotapanya (*superior page 106-7*) meaning the dealer in Sota or

Suta (fermented) liquors, does appear. The term Suta was used to denote fermented liquors even in Hsien Tsiang's time, —Sun-to or fermented liquors. (Vide S. Beal's B. R. of the W. W. Vol. 1. page 89). In the Athharvaveda preference to Brahmans and their property (Brahma-Jesthā and Brahmanasya Ga etc.) was first inculcated, proposed or suggested, although it is quite uncertain whether then Brahmanattwa was hereditary or depended upon individual personal qualification or merits. However when then the idea of preference and supremacy once gained access into the mind, the desire of luxury and filial affection generated the tendency to make it hereditary; and a sort of hereditary caste system was soon afoot and was commenced; and gradually others of other professions too caught by imagination and analogy the contagion and infection until a regular hereditary caste system gained firm footing amongst the Hindus universally. Between the time described in the Athharvaveda and that in the Binayapitaka the work, I believe, was complete perhaps in a form and style quite different from the present. For in the latter mention is made of many castes in the name of professions, although there is nothing to show whether these castes were hereditary or individual or simply professional. The probability is that they were hereditary; for it distinguishes between the *Utkrista-jati* or high castes and the *Hina-jati* or low castes. But it should be marked that the castes mentioned are merely the names of professions which themselves might have been high or low even in a single individual. Haply the high or low were simply the classes of good or bad professions and the adoption and pursuit of a profession was caste; and all professions or castes were individual. But again to remove the hereditary castes inculcated in the Athharvaveda, was the object of Buddhism. The Haihayas of Malawa grown very large in number in many hundreds of years might have separated into sub-tribes, clans or *Kulas* at some time or other during the long interval between the time described in the Athharvaveda composed after Yajnavalkya's Shukla Yajurveda at earliest and the Rise of the Agnikulas, and attained to the hereditary character that way. The lineal descendants of course cannot but be hereditary; the descendants of Haihaya must be the Kshatriya Haihayas. The question is how the profession became hereditary. Some of the Haihayas sold Shoondaliquors, came to be termed Shaundika and formed the Shaundikayakula.

In the Vedas, I mean in the book-language, the terms Soma-Sura, Surama, Suta and Madya used to denote intoxicating liquors and Surakar (Madhyandini Shukla Yajuh 30-11) and Soma-sura Bikrayee of the Srauta Sutra, to denote spirit-sellers; and probably Sutang and Sutasanya were used to denote spirit and Spiritseller respectively in the popular, vulgar, oral, mass-language, during the Vaidika period, 6000—2200 years past.

During the earlier stages of the Buddhistic period, 2200—1800 years past, in the Binaya Pitaka, Surang, Sura, Suta (Pali Sota, Hsien Tsiang's Sun-to) and Mureya (Pali. Mereya) used to denote spirits, and Sutasanya (Pali Sotapanaa) used to denote spirit-seller. Probably Sutasanya was used in the verbal mass-language.

During the later stages of the Buddhistic period in its decline when the Tantrikes flourished in the Tantrika period, from the beginning of the Shakabda era (1624) upto 700 Shakabdi in all Tantras the term Shaundika was used to denote the spirit-sellers and Sura, Madya, etc. were in use. Probably Shaundika now came to be used in the vulgar mass-language and Sutasanya was perhaps also used; for

Hsuen Tsiang uses *Sua-to* to denote fermented liquors, about Shakabdi 555—58.

During the last stage of the Buddhistic period corresponding with the earliest stage of the Pauranika period, Shakabdi 700—1100, the terms Shundi, Shaundika, Shaundikeya, Dhvajaban, etc. appeared in the Purana. There were Soma, three kinds of Sura, and twelve kinds of Madya viz. Draksha द्राक्ष, Dekshava देक्ष Mairaya मैरय Kharjoor खारजूर Panasa पानस Gaurheya गौर्यैय Madhwi मध्वि Maddhwika मध्विक Nari-kelaja नारिकेलज etc. Shobudi, vulgarised Shunri, formed the mass-language to denote spirit-seller.

Similar is the story to be told in the later Pauranika period, Shakabdi 1100—1600, or the period of Sanhitas later on when Buddhism began to disappear from India.

Neither in the Rik, Sâm or Black Yajuh extant at the Kurukshetra period, nor in the White Yajuh compiled by Yajñavalkya, the preceptor of Shatanika Jaumenjaya, nor in the Atharvaveda composed short before the Rise of Buddhism, nor Oiteiya, Shatapatha and other Brahmanas, nor in the Shrouta Sûtras, nor in the Aranyaka, nor in the Triptakas, or other ancient Buddhistic treatises, nor in Hsuen Tsiang's Siyuki describing the manners, customs and usages current in Northern India about Shakabdi 500, are the terms Shoonda or Shaundika referred to. Then were current the terms Soma, Soma-grîha, Surâma, Madya, Madhu, Shudha, Suta, Amrita, and Mairya, to denote liquors of the rotting system.

The term Shoonda was never used separately to denote liquors either in the Vedas, Buddhistic books, Tantras, Purans, Sanhitas, etc. or in the vulgar mass-language. The reason is very clear. Probably the Haihayas of Malwa, used the term Shoonda, to denote alembic liquors; and some of them for chiefly and habitually selling Shoonda, went under the professional title of Shaundi, Shaundika or Shaundikeya. When the Haihayas took up the Cause of the Brahmanas, and began to wage war against the surrounding tribes and nations, and gained renown and celebrity at the beginning of the Shakabdi era and of the Tantrika period, and became specially known in other parts of Northern India, and the Shaundikeya Haihayas extended beyond Malwa, these terms gradually crept into the vulgar language of the ordinary mass and the book-language of Tantras, Purans, etc. of these parts too. For then and thenceforward the Brahman writers of the Hindu Shastras in other parts of India sat to trace their genealogy and to sing in praise of them and their ancestors.

After the proposal and suggestion of the Atharvaveda at first, in many hundreds of years perhaps, the men were divided into four Varnas in individual professional title only, but their social relations as intermarriages, feasts, religion, etc., continued as before and even in Hsuen Tsiang's time the four Varnas could intermarry; but then a man would be higher or lower in position by marriage, i. e., then intermarriages amongst the four Varnas were being abolished or prohibited under the threat of Varna-Sankar.

Next will be described how attempts and endeavours were made by the opponents in Bengal to blight the character of the Saha and the Shaundi and to slight them in saying and writing.

#### SECTION IV:

(iii) The Tantrika and Pauranika Yuga, during the Mahomedan Invasion, Conquests and Rule.—Shakabdi 500-1500.





दुर्देव—समक—इतिदीर्घ—सर्वज्ञ—अवधव—वाकवर्धनः—सुरभिस्तुतः । वाकवर्धनः (—) of Mahismati were divided into five Kulas or Gonas, that is, families or clans, namely, (1) Bhoja Kulo भोजकुल ; whereof the Kings flourished under the title of Bikromaditya (the sun in oh'valry or bravery) at Ujjain in Malwa ; (2) the Swayong Jatokulo स्वयं जातकुल ; (3) the AbontiKulo अवन्तीकुल ; (4) the Bitihotrokula वीतिहोत्रकुल ; which under the wellknown title of Agnikula अग्निकुल took the lead in emancipating and prototying the last relique of Brahmoniya while nipping in the bud in its very infancy at Kanauj from the utter extirpation and almost annihilation under the overspreading influence of Buddhism ; and (5) the Shaundikeyakula शौण्डिकेयकुल । Vide Agnipuran Chapter 274 verse 10-1.

अवधवजातावजहासाजहासतः सुताः ।

देहवानां कुजाः पञ्च भोजाश्चावन्त्यस्तथा । पादौ पुराणे २७४।१०

वीतिहोत्राः स्वयंजाताः शौण्डिकेयास्तथैव च ।

वीतिहोत्रादनन्तो भूदन्तादुर्वयो वपः । ११

Compare Bullal-charita 2-10-51,2, Brahmapuran 13-204-5 Podmopuran 5-12-14,15, Baryupuran 2-32-51,52, and Matsyanuran 44-48,49, which for the purpose of blighting and spoiling the glory and good name of the Shaundikas, try to suppress, gloze away and obscure truth by putting the terms Toundikeyah, Toundikerah, Toondikerah and Koondikerah, in the place of the term Shaundikeyah. Haply the disfiguration or distortion commenced from Bollal's time. Thus :

तेषां कुलेऽतिविमले देहवानां महात्मना ।

वीतिहोत्राः स्वयंजाता भोजाश्चावन्त्यः सुताः । पञ्चमो पुराणे २।१०।५१

शौण्डिकेयाश्च विख्याता स्वावजहासास्तथैव च ।

मरताश्च सुजाताश्च पुराणि कथिता मया । ५२

तेषां कुले सुविमले देहवानां महात्मना ।

वीतिहोत्राः सुजाताश्च भोजाश्चावन्त्यः सुताः । 'मात्रे पुराणे १५।२०४

शौण्डिकेयाश्च विख्याता स्वावजहासास्तथैव च ।

मरताश्च सुजाताश्च बहुलानामुच्चोर्षिताः । २०५

तेषां पञ्च कुलान्येव देहवानां महात्मना ।

वीतिहोत्रैश्च संजातो भोजाश्चावन्त्यस्तथा । पादौ पुराणे ५।१२।१४

शौण्डिकेयाश्च विख्याता स्वावजहासास्तथैव च । ५

वीतिहोत्रमुतवापि जनन्तो नाम दूर्ध्ववान् । १५

तेषां पञ्च नवाः ख्याता देहवानां महात्मना ।

वीतिहोत्राश्च सुजाता भोजाश्चावन्त्यस्तथा । पादौ पुराणे २।१२।५१

शौण्डिकेयाश्च विख्याता स्वावजहासास्तथैव च । ५२

तेषां पञ्च कुजाः ख्याताः देहवानां महात्मना । पादौ पुराणे ४४।४८

वीतिहोत्राश्च सुजाता भोजाश्चावन्त्यस्तथा ।

शौण्डिकेयाश्च विख्याता स्वावजहासास्तथैव च ।

This distortion of the term Shaundikeya goes to show that the condition of the Shaundikas, as in the book as well as in the practical and current usages, was good and then attempts were being made to

spoil their good social position and it was the sign or end of many persons to do so. Some time ago the books were not so abundant as they are now. There was no press then nor the principle of printing. Only in some known Tols the books of Shastras were preserved and collected and there alone the endless processes of copying and recopying would go on. These ~~for~~ could unite at a moment's call; and the books could be polluted with insertions, additions, omissions, distortion, curtailings, and interpolation without much difficulty or trouble, and thus the original character of ancient treatises would be lost and altered.

No doubt, that 'a fact is stronger than a hundred texts' can apply only when the question is whether it existed at all or not; but when its metamorphoses or various transitory states at various stages of epochs are to be considered, the maxim would be dangerous and should be applied with the greatest caution, for the contemporary texts alone are the best means for determining its transformations and the change-of circumstances taking place at long past intervals of by-gone ages. Of course the fact refers to a present or a past fact. The bare statement, that 'the condition of the Shaundis is always the same as at present', is the prating of a madman. Some fear to call them *Patita* or degraded for to admit a caste to be degraded caste, is to admit its previous glor; and high position. These men attach more value to mere argument than to the actual facts and bring about magots in living fish through argument. They try only to defeat in argument, and overlook real actual facts. Mere words cannot alter existing real facts.

The term Shaundikeya mentioned in the Agniparan is most correct, real and true; and Taundikeya, Taundikera, Toondikera, and Koondikera are the fictitious meaningless forms invented no doubt by the writers of the Antiliquer-party in the attempts to suppress liquor, during the latter Pauranika period long after the Battle of Kurukshetra and Jadubansadhasa यदुबन्सदहस by distorting the term Shaundikeya, by changing Sha ष into Ta ष or Ka ष, Ya ष into Ra ष and Au ष into U ष in these Purans simply to alter the position of the Shaundis by misleading the public by misrepresentation that they may not learn their high origin and pedigree, and also by imagining and fabricating their false fanciful origins in other Purans as if to dupe and decoy a child in a child's play. For still the Shaundikeyas are existing as a real caste, and in fact claim Kshatriya origin, and the distorted forms are meaningless Utopian nonentities found nowhere, neither in the present actual world nor in any dictionary as referable or applicable to any existing caste or man corresponding to them. In the eastern countries of the United Provinces of Agra and Oudh some Kalwars claim Kshatriya origin and call themselves Lauki Chauhan (Lauki or Lawaki लुकी being a bottle-gourd for measuring spirit and Chauhan meaning distiller चूच to coze or distil) or those Kahatriya of the Chauhan order that measured spirit with a bottle-gourd or Lawaki or Lau. They are indeed those Chauhan Kahatriyas of old one of whom flourished as the flower of the Rajput Chivalry called the celebrated ever-renowned Prithwi Raj or Rai Pithaura king of Delhi who fought twice at Terorri against Mahamed of Ghor in 1191 A.D., very like the present Kalwar Maharaja of Mappur Thala. Further they observe mourning 12 days only allowed by the Tols of Kashi, Brindaban and Kanauj the period fixed for the Kahatriya Varna.

This fact shows how the Shastras are altered and interpolated to misrepresent facts and thereby to dupe and decoy the illiterate mass and the future generation. The Brahman Pandits can do anything

and everything when a caste is to be lowered. Anything good plainly and flatly but spontaneously and inadvertently admitted and spoken of those that are being disregarded by those that intended to disregard them cannot but be true and incontrovertible even if they be most untrue, imaginary and fanciful in other facts or matters wherein they intend to be deliberate to lower them in intentional and premeditated vilifications or vituperations.

Indeed as such the Brahmins had good reasons to stand and side against the Shaundikas, for in yore the members of the Haihaya family, doubtlessly the ancestors of the present Shaundikas endearingly called Shaundikeyas, namely, Kartabirjarjoon, Taljonghe etc. brutally oppressed, nay tried to extirpate, the Brahmins in extorting wealth improperly concealed by them; and they too stood against them similarly under such leaders as Parashuram, Ourva with Sagor, etc. Again perhaps the Brahmins were oppressed by the Shaundikas and Sribarnabaniks during the prevalence of Buddhism; or perhaps they were the ring-leaders and prime movers to oppose the introduction of Brahmanya after the decline of Buddhism and were treated with malignity; because in all evil ages among the faithless castiffs the beneficiary treats the benefactor with malice and try to lower him in order to ward off and remove the burden of the sense of inferiority occasioned by the benefit received. The Brahmins recollected the past oppressions and avenged themselves by retaliating on the Shaundikas whom they knew to be the descendants of the ancient Haihayas in their weakness upon some plea or other. This shows that Shaundikeyas is the proper form and the present Saundikas are the descendants of the ancient Shaundikeyas in personal identity.

As the tyrant's plea if it be argued on the contrary that the Shaundikeyas are not the same as the Tantrika and Pauranika Shaundikas or Shaundis or the present Sunris; then it must clearly be shown that the old Shaundikeyas died away and became extinct at a particular time and place in a particular manner, or that the Shaundikeyas continuing all along live side by side with the present Shauris as a distinct and separate caste, that the present Sunris originated afterwards out of nothing, as it were, that is, as not existing before as it were, at a particular time and place and in a particular manner and became spiritsellers in a particular manner, and that the intervening gap was filled up in a particular mode in the matter of the manufacture and sale of liquor or they were contemporaneous one ending with the other's beginning at one and the same time. Then of course there would be no faith or belief in any personal identity of any thing; and it must in every case be shown that the Brahmins and Kshatriyas of the Vedas are the same as those of the Tantras, the Purans or the Sanhitas, and those of Tantras, Purans or Sanhitas are the same as those of the present time, the Shaundikeyas of the Haihayakula were the Shaundikas of the Tantras, or the Shaundikas, Shaundis, Shaundi, Shunris and Dhvajabaus of the Purans, or the Saundikas of the Sanhitas, or that all these are alike and the same as the present Shunris or Sundis or Shaundikas or, that I of yesterday am the I of to-day. The continuance of the manufacture, sale and use of liquors amongst the Hindus in Hindustan all through and all along, the origin of the terms Shaundikeya, Shaundika, Shaundi, Shundi, Shurri, etc. from the same base Shoonda, meaning the vendible article called wines, the manufacture and sale of liquors by all of them throughout, the application of these terms to them alone, the absence of any other

caste for manufacturing or selling liquors, the continuance of the caste title, Lawski Chauhan Kshatriya, amongst the spirit-selling Kalwars or Shaundis even at present time in the eastern districts of N. W. P. and Oudh, observance of mourning for 12 days only by the Kalwars in those regions, the mention of them by one or other of these terms at various times all along in Puranas, Upapuranas, Tantras, Sanhitas, etc., the performance of all the rites and Sanskar in some form or other, their character, their trade, the mode of life they lead, the customs they follow, and their postures and gestures are sufficient reasons to show that the present Shundis, Shuudis or Shaundis or Saundikas were the Shaundikeyas of Agni and some other Puranas, Shaundikas of other puranas, Tantras, &c.

It may be argued that if the Shaundis had their origin at Mahishmati in Khandesh or Rajputana as the Haihayas, how is it that not a single person may now be found domiciled at Mahishmati or Khandesh or in Rajputana bearing the caste-title Shaundi or Shaundika or even Shaundikeya ? It is no marvel. The Hindu trading classes were and now in the western countries are mostly nomadic in habit frequently changing place of shopping. Probably the love of gain and lucre induced most of the spirit selling Haihaya Kshatria traders and merchants to resort to the rich and populous plains on the banks of the Ganges and the Jamuna studded with innumerable cities, towns and villages while the rest in course of time for want of drunkards (men there using Siddhee or opium of late) shunned spirit-selling, resumed some other professions and assumed some other professional castenames. Admittedly some men in yore went under the caste title, Shaundikeya, or etc. How is it that none such can now be met with there ? How would it be accounted for ?

The very fact that the term Shaundikeya in some Purans is distorted into Toondikeya, Taundikera, Toondikera, or Koondikera in others, goes to show and prove that the term Shaundikeya used to denote spirit-sellers ; and when the spiritsellers were being denounced to be lowered in rank and slighted in attempts to abolish drinking and for other reasons and attempts were being made to blight their high pedigree, genealogy or lineage by spoiling their origin, this term occurring in unavoidable passages or verses in some important books to their advantage was distorted in some books and the verse was omitted altogether in others. Probably the editors of the Srimadbhagabat Puran in its latest compilation, being afraid, in describing the Soma-dynasty omitted the verse containing the term Shaundikeya to their solace. Still many of them lose their temper and get irritated when they hear the Shaundikas to speak of their Vaishya-hood. What do they lose if the Shaundikas are Vaishya ?

It is uncertain whether the ancient Sutapanya (Pali Sotapanna) Vaishya caste renounced spirit-selling and adopted grain-dealing and turned out Shundi or Bikarmastha Shaundika on account of the disadvantages due to the spirit-selling being monopolized by the Kshatriya Shaundikas or to the disuse of the Soma-Sura Madya called Suta (Pali Sota, and Sauto of Hsuen Tsiang) on account of the use of the new kind of spirit called Shuonda, or to spirit-selling coming into their hands for some other reasons, when the Kshatriya Shaundikeyakula of the Haihaya dynasty spread over other countries after the Rise and Preponderance of the Agnikula during Buddhist supremacy. Perhaps then or shortly after it the texts of the Manavadharma Shastra were being contemplated and introduced.

The accounts furnished in the Census Report of the United Provinces of Agra and Oudh in the Census in India 1901 are as follow :

'In some of the western districts certain persons who are called Kalwars, Kalal, Naib, or Ahluwalia by others state that their correct name is Karanwal and that they have nothing to do with the Kalwars whose ordinary profession is distilling. They say that there was a Tomar Rajput of Karnal named Karan Sing, who gave up the use of meat and wine. His followers of the same caste were dubbed Karanwala or Karnalwala, which terms gradually were contemptuously shortened, the former into Kalal, and the latter into Aluwalia or Ahluwalia. The term Naib is said to have been given as some of their forefathers received the title of Naib Hakim from the Mahamadan kings. Only one Committee considered the question and it came to the conclusion that the Karanwals should be included in group IV (castes allied to Kshatriyas, &c), though some members considered they should be placed in the seventh group. I have omitted the name from the scheme as the members have evidently recorded themselves as Rajputs and thus escaped separate tabulation. They are admittedly of smaller numbers in the provinces and the Kalwars proper will be referred to later'. <sup>188</sup><sub>224</sub>.

'Some committees have suggested that certain other castes such as Thathera, Mahajan, Banjara, Halwai, Teli, and Sonar should be grouped here, Group VI (castes allied to Vaishya or Banias) but they are not generally supported, and though a few well-to-do members of some of these castes may assume the name Bania, there is no general claim on their part to a higher place than is usually conceded to them'. <sup>170</sup><sub>235</sub>.

'The Soeri is a caste found in the Benares Division which claims to be Rajput of the Surajbansi Stock. It is even reported from Benares that some of the lower class of Rajputs have allowed intermarriages to take place so that there are some grounds for placing it in the fourth group. In Mirzapur, however it is much lower in the social scale' Art. 172 Page 228.

'The Kalwar is usually a distiller or seller of country-liquor, and in some places has been placed much higher. The fact is that the business has prospered, with the usual result that Kalwars have taken to banking and other more respectable profession, and have assumed the title of Mahajan and claim to be considered as Vaishya. It has been seen above that the so-called Karanwals, who claim to be Kshattriya are according to some accounts, merely Kalwars who have risen socially.' Art. 174 page 230.

"The classification of Banias is however defective as nearly one-third are included in "others" and a considerable portion of the increase appears to have taken place in these. There is no doubt that this is due in part to men of lower caste who have adopted the profession of grocer, &c., dropping their real caste name, and calling themselves Bania by caste as well as trade. This probably accounts for the loss of over 6 per cent in Kalwars, who as already pointed out, begin by calling themselves Mahajan, and then Bania or Vaishya". Art. 183 page 236.

These variations may be the usual corruptions which a long course of copying and recopying under diverse circumstances renders inevitable.

Heretofore liquors were not marketable as articles of sale or trade. Some members of the descendants of the said King Haihaya in their enterprises to acquire wealth invented the manufacture and trade of the liquors of the alembic system for the purpose of trade as the only means of livelihood. And in consequence for manufacturing and selling the liquors then known by the native name of Shoonda these manufacturers and sellers of Shoonda-liquors like others of other professions came to be known by their Kormaja or professional title name of Shaundi, Shaundika or Shaundikeya, and all of them began to be known as the family of the Shaundikeya or the Shaundikeya-Kula.

## SECTION V.

### *The Kshattriya Shaundis became Vaishya by profession.*

In accordance with the ancient Arya Hindu Customs and Usages men were classified into castes according to their Korma (कर्म) or calling or professions originally individual and personal or lifelong and lastly hereditary after the commencement of Brahmonya, *Super-vide* Yajurveda ; Vide Manu chap. I verse 87-91, X 75-80, etc.

At the outset the Hindus like all other men were in the condition of ordinary people, to begin with at first leaf-eaters and leaf-wearers, fruit-eaters, root-eaters, and the like in the savage barbarous condition without language, education, religion, civilisation, or anything of the kind, then gradually in due course of intervals shepherds, cowherds, horticulturists, agriculturists, traders, merchants, bankers, handicraftsmen, and the like. A thoroughly accomplished people coming into existence all at once with religion, social ranks, and, necessities and supplies, castes, etc without any defect or stint is unimaginable and Utopean. Emergency and necessity gave rise to leaders of men, rulers, kings and government and polite religion with priests and serfs, servants and service as the necessary ingredients of a civilised society without which a community of men cannot stand and exist, all, all springing out from the original ordinary people in general according to merits or qualifications, and when devoid of these merits or when the exercise of such merits was not required such men so rising from the ordinary people merged into, entered into, and formed the ordinary people again. Therefore the ordinary people were called Vaishya, from Vish meaning to enter. A king ceasing to be such began as a shepherd or merchant ; a priest without duty turned out a grocer ; a serf emancipated or servant when rich enough turned out a peasant or started a trade ; and so on.

तपःपरं कृत्युगे ज्ञेयार्था ज्ञानमुच्यते । हापरे यश्च निवाहुर्दानमेकं कलौ युगे । वायु १।८।६४

सर्वसाध्यं तु समैस्य गुणार्थं स महादुरतिः । सुखवाहकपञ्चानां पृथक् कर्मान्वकल्पयत् ।

अध्यापनमध्ययणं यजनं याजनं तथा । दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ।

प्रजानां रक्षणं दानमिव्याध्ययनमेव च । विषयेष्वप्रशक्तिय चत्तियस्य समासतः ।

पशूनां रक्षणं दानमिव्याध्ययनमेव च । वणिक् पण्यं कुसीदश्च वैश्यस्य कृषिमेव च ।

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत्

एतेषामेव वर्णानां यन्मुच्यमानस्यया । मनु १।८६-८९ ; स्कान्दे भ ख १।८५।७

अध्यापनमध्ययनं यजनं याजनं तथा । दानं प्रतियज्ञैश्चैव षट् कर्माध्ययनजननः ।  
 षष्ठां तु कर्माध्यापनस्य वीणि कर्माणि जीविका । याजनाध्यापने चैव विशुद्धाश्च प्रतियज्ञः  
 शस्त्रास्त्रभृत् चक्षुःश्रुतिपशुकृषिर्विशः । आजीवनार्थं धर्मस्तु दानमध्ययनं यजिः ।

वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम्  
 वात्ताकर्मैव वैश्यस्य विशिष्टानि कर्मसु । मनु १०।७५-८३

अशक्तुर्वस्तु शशुषां शूद्र कर्तुं हिजन्मनाम् । पुत्रदाराव्ययं प्रार्थो जीवेत् कारककर्माभिः । १०।८६  
 ये कर्माभिः प्रचरितैः शशुषान् हिजातयः ।

तानि कारककर्माणि शिल्पानि विविधानि च । १००

विद्या शिल्पं भूतिः सेवा गौरव्यं विपणिः कृषिः । धृतिर्भैक्ष्यं कुसीदश्चैव दश जीवनहृतवः । ११६

ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणम् ।

वैश्यस्य तु बभो वात्ता तपः शूद्रस्य सेवनम् । ११।२३६

वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणाञ्च मेधमः । निःश्रेयसकरं विप्रसंज्ञं निबीधत । १२।८२

तपो विद्या च विप्रस्य निःश्रेयसकरं परम् ।

तपसा किल्बिषं हन्ति विद्ययाऽमृतमश्नुते । १२।१०४

वाणिज्यं कारयेद्दृश्यं कुसीदं कृषिमेव च ।

पशूनां रक्षणश्चैव दास्यं शूद्रं हिजन्मनाम् । ८।४१० भारद्वाज उवाच ।—

आतुर्वर्ण्यं स्य वर्णेन यदि वर्णो विभज्यते । स्वर्गं दमूतं पुरिष्यानि स्त्रीषाञ्चितं संशोषितं ।

तन्नः चरति सर्वेषां कक्षाद्वर्णो विभज्यते । जङ्गमानामसंख्येया स्यावराणां च जातयः ।

तेषां विविधवर्णानां कुतो वर्णविनिश्चयः । भृगुरुवाच ।—

न विशेषोऽस्ति वर्णानां सर्व्वब्रह्मस्य जगत् । ब्रह्मणा पूर्व्वसृष्टं हि कर्माणां वर्णतरंगतं ।

कामभीगाप्रियासीक्षाः क्रोधनाः प्रियसहसाः । त्यक्त-समन्वारक्तांगास्ते हिजाः क्षत्रतां गताः ।

गोभ्यो वृत्तिं समाखायः पितः कृष्यापजीविनः । साधर्म्योपानृत्तिरिति ते हिजा वैश्यतां गताः ।

हिंसानृत्तपरात्म्यः सर्व्वकर्मापजीविनः । कृष्णं शौचपरिभ्रष्टास्ते हिजा इतरातेः ।

कुर्माभिव्याघा हिजावर्णोत्तरं गताः । ब्राह्मणा धर्मतः तस्या सपत्नेषां नुपश्यति ।

ब्रह्म धारयतां नित्यं व्रतानि नियमांस्तथा । ब्रह्म चैव परसृष्टं येन जानन्ति तद्भिदः ।

तेषां बहुविधा अन्यास्तत्र स्मृता हिजातयः । पिशाचा वातसाः प्रेता विविधा स्तेच्छजातयः ।

ब्राह्मणः केन भवति क्षत्रियो वा हिजोत्तमः । कैश्याः शूद्राश्च विप्रर्षे जातकर्मादिभिः श्वस्तु

संस्कारैः संस्तुतः शुचिः वेदाध्ययन संपन्नः । शौचाचारः स्थितः सम्यग्विद्यसासी गुरुप्रियः

नित्यः नित्यब्रवीत्यस्य परो सर्व्वे ब्राह्मणः उच्यते । सत्यां दानमथाद्रीं मन्त्राणाञ्च कृपा वना

तपसया दृश्यते यव स ब्राह्मण इति स्मृतः । क्षेवजं सेवते कर्म वेदाध्ययनजङ्गतः

दानादानरतिर्यस्तु स वै क्षत्रिय उच्यते । विंशत्यां पशुभ्यश्च कृत्वा दानं रति शुचिः ।

वेदाध्ययनसम्पन्नः स वै वैश्य इति स्मृतः । सर्व्वभक्ष्यं रतिर्नितां सर्व्वधर्म्यकरीऽशुचिः

तत्तत्तवेद स्वनाचारः स वै शूद्र इति स्मृतः । शूद्री चैतद्भवेत् यत् हिज न च न विदाते ।

न वै शूद्री भवेच्छूद्री ब्राह्मणी ब्राह्मणी न च । नारदपुराणे १।२।२।२५-६६



निर्विशेषाः क्षत्राः सर्वाः रूपायुशैलचेष्टितः । अनुष्ठिपूर्वकं व्रतं प्रजानां जायते स्वयं ।  
 अपवर्तितः क्षत्रयुगे कर्मणीः शुभपापयोः । वर्णाश्रमव्यवस्थाय न तदासन्न संस्कारः ।  
 अभिच्छाद्विषयुक्तास्ते वर्णयन्ति परस्परं । तुल्यरूपायुषः सर्वा अपर्धनीसमवर्जिताः ।  
 ये वै परिगृह्णितरा स्नासामासन्निविधात्मकाः । इतरेषां कृतवाणाः स्थापयामास चक्षियान् ।  
 उपतिष्ठन्ति ये तान् वै ब्रुवन्तो निर्भयास्तथा सतां ब्रह्म यथाभूतं ब्रुवन्तो ब्राह्मणाय ते ।  
 ये चान्येऽप्यवस्त्राक्षेपां वैश्वस्य कर्म संस्थिताः । कीनाशा नाशयन्तिस्व पृथिव्यां प्रागतन्द्रिताः ।  
 वैश्यानेव तु तानाहुः कीनाशान् वृत्तिसाधकान् । शोचन्तश्च द्रवन्तश्च परिचर्यासु ये रताः ।  
 मिक्षीज सीऽन्यवीर्यश्च शूद्रास्तानव्रवीत्तु सः । तेषां कर्माणि धर्माश्च ब्रह्मा तु व्यदधात् प्रभुः ।  
 संस्थितौ प्राकृतायां तु चातुर्वर्ण्यस्य सर्वशः । पुनः प्रजास्तु ता मोहान् तान् धर्मान्नातानपालयन् ।  
 वर्णधर्मैश्च जीकन्यो व्यरुध्यन्त परस्परम् । ब्रह्मा तमर्थं बुध्वा तु याथातथ्येन वै प्रभुः ।  
 चक्षियानां वलं दम्श् युद्धमाजीवमादिशत् । याजनाभ्यापनञ्चैव तृतीयश्च प्रतियुद्धम् ।  
 ब्राह्मणानां विभुसिषां कर्माण्येतान्यथादिशत् । पशुपाल्यं वाणिज्यञ्च कृषिञ्चैव विशान्ददौ ।  
 शिष्याजीवं धृतिञ्चैव शूद्राणां व्यदधात् प्रभुः । सामान्यानि तु कर्माणि ब्रह्मक्षत्रविशं पुनः ।  
 यजनाभ्ययनं दानं सामान्यानि तु तेषु च । वायु पु. १८।५८-६०, १५५-६४

ब्राह्मणं प्रथमं वक्रादुद्गातारं च सामगम्

होतारं च तथाध्वर्युं बाह्व्यामसृजन् प्रभुः । पाश्चे ५।३६-८३

विद्या ब्राह्मणमित्याह शिष्यसि स्मि रक्ष माम् । भविष्ये १।४।४१

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।

म जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः । १।४।१३८

न यस्य वेदो न जयो न विद्याश्च विशाप्ते । स शूद्र एव सन्तव्य इत्याह भगवान् विभुः । १३९  
 मातुरयं च जननं द्वितीयं मूर्खिष्यन्मनर् । तृतीयं यक्षद्वीचायां द्विजस्य विधिषीदितम् । १४०

Person performing the priestly duties as supplicants, sacrificers on fire, or leaders to Brahma or God or as expounders of Brahma or the Vedas or of Brahma in the Vedas, went by the professional caste-name or title of Brahman, that is, one that know's God, mouth or the power of speaking being most necessary for the purpose and mouth being the emblem of speech.

वेदीऽसि येन त्वं देव वेद देवेभ्यो वेदीऽभूत्सैन मद्भ्यं वेदो भूयाः । यजुर्वेद २।२१।१

व्रतं कणुताभिर्ब्रह्माभिर्द्विजो वनस्पति र्यज्ञियः । यजुर्वेद ४।११।१

शुतीरथर्वाङ्गिरसीः क्षुध्यादित्यविचारयन्

वाक् शस्त्रं वै ब्राह्मणस्य तेन हन्यादरीन् द्विजः । मनु १।१३३

मुह्यतोऽवर्तत ब्रह्म पुरुषस्य कुबह्वह ।

धातुमुखत्वा वर्णानां सुख्योऽभूद्ब्राह्मणो गुरुः । भागवत पुं १।६।१६६

Person employed in warfare, went by the professional caste-title of Kshattriya, meaning those that protect against enemies or injuries, and being derived from *Khat* meaning injury or enemy +

meaning protector, arms being most necessary for the purpose and being the emblem of power ;

चक्षिषी बाहुवीर्येन तरेदापदमात्मनः

धनेन वैश्यशूद्रौ तु जपहीमे विजोत्तमः । मनु ११।३४

बाहुवीर्यवत्तमं चक्षुः क्षत्रियसदनुव्रतः ।

यो जातस्त्रायते वर्णान् पौरुषः कंष्टकचतात् । भागवते ३।६।२७

Person employed in the manufacture of articles and trade or commerce and in cultivating lands and tending cattle and banking went by the professional title of Vaishya meaning one that receives and lives, on as profit, or pay to the king as taxes, one-twentieth part of profit in trades, agricultural produce or flocks and fleece or interest, being derived from *Bis* vulgarised form of *Bingso* rudely and

शुक्लस्थानेषु कुशलाः सर्वपण्यविचक्षणाः

कुर्युरर्घ्यं यथा पण्यं ततो विंशं नृपोहरेत् । मनु ८।३८८

धानेऽष्टमं विंशशुक्लं विंशं कार्यापणावरम्

कर्मापकरणाः शूद्राः कारवः शिल्पिनस्तथा । १०।१२०

विंशत्यां पशुभ्यश्च कश्चादानरति शुचिः ।

वेदाध्ययनसम्पन्नः स वैश्य इति संसितः । नारद पुं १।२।१।३७

roughly pronounced as Binsh meaning twenty or one-twentieth part, that is, one-twentieth portion of the buying price, the maximum that a tradesman, husbandman, herdsman or a shepherd or a money-lender or lender of crops in Barhi वादी was then permitted by law to receive as profit, whence its meaning, namely, विंश ( कष्टौचर्षणी सत्यं ) in the sense of one among the twenty, the common people, the subject body, *Bis* meaning 20 + *pa* meaning progeny of or living on or by ; and two thighs being specially most necessary for the most of the purposes as in milking, tilling, weighing, fleecing, etc, thigh being the emblem of such acts.

पशुपाल्यश्च वाणिज्यं कृषिश्च द्विजसत्तमाः ।

वेदसंश्रयनश्चैव वैश्यस्यपि प्रकीर्तितः । बृः नारदाय २१।२५

विंशोऽवर्त्तन्त तस्योर्वोर्लोककृत्तिकरीर्विभीः ।

वैश्यास्तदुद्धवी वार्त्तां नृणां यः समवर्त्तयत् । भागवते ३।६।२८

Person stooping low by meanly condescending to service under another, Shudra; meaning keen, harsh, rough; doing rough, harsh, rash, mean work ; feet being most necessary for the purpose to carry out master's behests, and being the emblem of walking. *Shud* शूद्र meaning harsh, stubborn + *ra* meaning specially furnished.

पद्मां भगवती जज्ञे शुशुषाधर्मसिद्धये ।

तस्यां जातः पुरा शूद्रो यद्व्या तुष्यते हरिः । भागवते ३।६।२९

ब्राह्मणोऽब्रह्मवर्त्तसी राजन्यो जगतीपतीः ।

वैश्यः पठन् विटपतिः स्यात् शूद्रः सत्तनतानियात् । भागवते ४।२।३२

विप्रसग्राध्ययनादीनि वर्षस्य सप्तात् प्रतियुजः ।

राज्ञी'वृत्तिः' प्रजागीमु रविप्राहाकरादिभिः । ७।१।१४

वैश्वस्तु वार्त्तावृत्तिः सग्रात्रित्यं ब्रह्मकुलानुगः ।

शूद्रस्य'द्विजशुश्रूषा वृत्तिश्च स्वामिनी भवेत् । भागवते १५

वृत्तिः सङ्गरजातीनां तत्तत्कुलकृता भवेत् । अर्चाराणामपापानामन्यजान्तेऽवसायीनाम् । ३०

प्रेष्यम् जनमिव शैबधिः तन्मानं' परिदधसि । अथर्ववेदे ५।२२।१४

पुष्यं पुष्यं विचिनुया न्यूलच्छेदनं कारयेत् ।

मालाकार इवोद्धाने न तथाङ्गारकारकः । पराशर सं १।५८६४

लोहकर्म तथा रत्नगवाश्च गतिपालनम् । वाणिज्यं कृषिकर्माणि वैश्ववृत्ति रुदाहता ।

शूद्राणां द्विजशुश्रूषा परोधर्मः प्रकीर्तिताः । अन्यथा कुरुते किञ्चित्तद्वेत्तस्य निष्फलम् ।

खवणं मधु तैलञ्च दधि तक्रं घृतं पयः । न दूष्यं चूड्रजातीनां कुर्यात् सर्वस्य विक्रयं ।

अविक्रीयं मद्यमांसमभक्षणस्य च भक्षणम् । अगम्यागमनञ्चैव शूट्रीऽपि नरकं वर्जयत् । ६३

कपिलाक्षीरपानेन ब्राह्मणीगमनेन च । वेदाक्षरविचारेण शूद्रस्य नरकं ध्रुवम् ।

षट्कर्मनिरतो विप्रः कृषिकर्माणि कारयेत् । २।२

तिल-रसा न विक्रिया विक्रिया धान्यं तत्समाः । २।८

विप्रसैवैविधा वृत्ति स्त्र्यकाठादिविक्रयः ।

अत उर्द्धस्तु विप्राः केवलं नाम धारकाः । ८।१२

ब्राह्मण स्वमयीथानां स्वयं स्त्री नामधारकाः ।

यथा काष्ठमयी हस्तं यथा चर्ममयी रुगः । ८।२३

यथेदं पठते स्त्रीव' नित्यं शृङ्गेन मानवः । ब्राह्मणी वेद माप्नोति क्षत्रियो विजयी भवेत् ।

वैश्वस्तु लभते लाभं शूद्र यैव शुभां गतीम् ।

अन्नाधीं लभते क्षत्र'क्षरणादेव नित्यशः । पाद्मे १।१७।१८—२०

ब्राह्मणी वेद माप्नोति क्षत्रियो विजयी भवेत् ।

वैश्वस्तु लभते धान्यं शूद्रः प्राप्नोति सङ्गतिम् । १।२१।५०

आतुर्वर्ण्यं हि लोकेऽस्मिन् प्रसिद्धं मानुषे सुते । शैवे पुराणे ३।८।१८

तै वार्त्तिकानामेवाव श्रुत्याचार समन्वयः ।

विप्रो सुखा ब्रह्म च यस्य गुह्यः राजन्य आसीद्भुजयोर्वल्लव । भागः ८।५

उर्व्वोर्व्विङ्गीकोऽङ्घ्रि रवेदशूरी प्रसीदतां नः स नृहविभृतिः । ४१ श्रीकृष्ण उवाच ।—

कर्मणा जायते जन्तुः कर्मणैव विलीयते ।

सुखं दुःखं भयं चैवं कर्मणैवाभिपद्यते । भागवत १०।२४।१३

किमिन्द्रियेनेह भूतानां स्वस्वकर्मानुवर्त्तीनाम् ।

अनीशिनान्यथा कर्तुः स्वभावविहितं नृणाम् । १५

स्वभावतन्तो हि जन्तुः स्वभाव मनुवर्त्तते । स्वभावस्थमिदं सर्व्वं सदैवासुरमानुषम् । १६

देहाणुश्चवचान् जन्तुः प्राप्नोत्युजति कर्मणा । शत्रुमित्र उदासीनः कर्मैव गुरुरीश्वरः । १५

वर्त्तत ब्रह्मणा विप्रो राजन्यो रक्षया भुवः । वैश्यस्तु वार्धया जीवे च्छुद्रस्तु हिजसेवया । २०  
 कृषि वार्णिज्यं गी-रचा कुसीदं तुर्यं सुच्यते । वार्त्ता चतुर्विधा तच्च वयं गीहजयोऽनिशम् । २१  
 मुखवाङ्मरुपादिभ्यः पुरुषस्यायमैः सह । चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः प्रथक् । २२

चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः प्रथक् । २२

सत्यान्तराख्या वापि न श्रद्धया कदाचन । मनु ४।४

चतसृश्लिङ्गे ज्ञेयं मन्त्रं स्यादयचितम् । मन्त्रं यचितं भैक्षं प्रमत्तं कर्षणं स्मृतम् । ५

सत्यान्तराख्या वापि न श्रद्धया कदाचन । मनु ४।४

सेवा श्रद्धा राख्याता तस्यात् तां परिवर्जयेत् । ४।६

So in the Early Pauranika period described in the Agni Puran these Shaundis or Shaundikeyas although Kshattriya in origin as descendants of the Kshattriya king, Haihaya, came to be classed and were recognised in then composed books of Sashttras as of Vaishya Varna on account of preparing and selling wines and as long as they do so they ought to be so denominated, recognised and classed as Vaishya in Varna. The liquors Soma, Sura and Madya were then in them described as Bitpanya or the articles sold by the Vaishyas. Vide Manu Samhita, Chapter X Slokas 81-9, and 93 ; Srimalbhagbat Mohapuran Skandha 11 chapter VI Slokas 81-21 ; etc.

अजीवन्तु यथोक्तेन ब्राह्मणः श्रीम कर्षणा । जीवेत् क्षत्रियधर्मणः स ह्यस्य प्रताननरः ।  
 उभाभ्यामप्यजीवन्तु कथं स्यादिति चेद्वेत् । कृषि गौरक्ष मास्याय जीवं द्वैशस्य जीविकाम्  
 वैश्यव्यापि जीवंस्तु ब्राह्मणः क्षत्रियोऽपि वा । हिंसाप्रायां पराधीनां कृषिं यद्येन वञ्चयेत् ।  
 कृषिः साध्विति मन्यन्ते सा हृत्तिः सद्दिगर्हिता । भूमिं भूमिशयां श्रैव हन्ति कालसयो सुखम् ।  
 इदन्तु ब्रह्मवैकल्यात् त्यजतो धर्मनपुनः । विटपण्यमुद्धृतीद्वारं विक्रीयं वित्तवहैमम् ।  
 सर्वान् रसानपीहेत कृताद्रघ तिलैः सह । अयमनी लवणश्चैव पशवो ये च मानवाः ।  
 सर्वञ्च तान्त्वं रक्तं शाण्डीमाविकानि च । अपि चेत् स रक्तानि फलमूलं तथीषधि ।  
 अपः शस्त्रं विषं मांसं सोमं गन्धं सवशः । क्षीरं क्षीरं दधि घृतं तैलं मधु गुडं कुशान् ।  
 आरण्यांश्च पशन् सर्वान् दंष्ट्रिनश्च वयांसि च । मद्यं नीलिञ्च लाक्षाञ्च सर्वान् शैकशफां स्तथा ।  
 काममुत्पाद्य कृथान् स्वयमिव कृषीवलः । विक्रीयीत तिलान् शुद्धान् धर्माय सचिरस्थितान् ।  
 भीजनाभ्यङ्गनादिकं यदन्यत् कुरुते तिलैः । क्षमिभूतः सविष्टायाम् पितृभिः सह मज्जति ।  
 सद्य पतति मांसेन लाच्या लवणेन च । लघ्नेन शूद्रीभवति ब्राह्मणः क्षीरविक्रयात् ।  
 इतरेषां पण्यानां विक्रया दिह कामतः

ब्राह्मणः सतरात्रेण वैश्यभावो नियच्छति । मनुसंहिता १०।८१ ८२

किमि पूय वद्वैको याति मिष्टान्नमुद्धृत् नरः । लाक्षासांसरसानाञ्च किलानां लवणस्य च

विक्रीता ब्राह्मणो याति तमेव तरकां द्विज । विष्णुपुराण । १।६।१८

आगारदाहो मित्रघ्नः शाकुनि धामयाजकः । रुधिरान्धः पतत्येते सोमं विक्रीयन्ति च ये । २१

क्षीदन् विप्रो वणिगश्चाप्यपणैर्नैवापदं तरेत् । खड्गेन वापदाक्रान्ति न श्रद्धया कथञ्चन ।

टीका । श्रीधरस्वामी—पण्यं विक्रयाहं न तु सुरालवणाद्यैः । श्रीमद्भागवते ११।१७।४०

(अपांक्षेया) विक्रेतारः रसानां च ये वैश्यापजीविनः ।

तस्कराः लेखकाराश्च यात्रका रङ्गकारकाः । वराह १८०८८

रसविक्रयिणश्च वस्त्रनूपुराणतविक्रयी । आङ्कालमनुग्राम राजसंते विदुर्बुधाः । ८९

तथातिकाभुक्तश्चैव तथैव रसविक्रयी ।

कूटयुक्तिरतश्चैव आङ्क वज्याः प्रयत्नतः । हः नारदीये २६।१८

कलौ युग्मं भविष्यन्ति धनाढ्या अपि याचकाः ।

रसविक्रयिणश्चैव भविष्यन्ति रिजातयः । ३८७७

Even still in the Southern half of the Peninsula, in Dravida Dakhinapothha or the Deccan, where the Shastras are observed with the utmost strictness in their primitive state and where the Edicts of Mogadha did never extend nor its spirit which influenced greatly the western half of the Northern India, had any influence beyond the Vindya Hills, to manufacture and sell the spirituous liquors form a part of the profession of the Vaishya Vunya (Benia) locally called in Tamil, Mudelyer or Vedalan nicknamed Agumurhyer, Kanatodhor Maravan or Kellan. There all Vaishyas in general alone are at liberty solely to tend cattle, till ground, deal in all vendible articles, namely, graincrops, wines, salts, cloth, etc. except cow, onion, and swine, or to lend money, which the Ayers or Brahmans, Chhettris or Kshattras, and the Nichan Shu-lrns are prohibited from doing, according to the Shastras although now-a-days the rule is being violated occasionally. Dakshinapothha like Bengal with Sylhet and Assam is quite distinct and separate from Aryavarta in many respects regarding the social matters of the Hindus. It has a separate *Tol* or school at Odontopur to guide its Sonskars and social matters; and the ordinances, of Kashi or Baranosi (Benares) promulged in Purans and Saohitas, and backed and supported by the kings of Mogodha and Bengal could not and did not extend and arrive there and had no force there. The attempts to suppress liquors or excommunicate the Shaundis or spirit-selling Vaishyas for it and for party feelings, made in Bengal and slightly influencing the Aryavarta, did not extend into, and had no influence over the Deccan or Sylhet, Assam and Tiperah; and in the Deccau the Vaishyas did and do continue to manufacture and sell wines unmolested as a sole right ordained to them by the Shastras, and are vaishya still. There is no especial caste-name for dealing in liquors besides the general term Vaishya or Mudelyer. There the Mudelyer Vaishyas observe mourning for 15 days and now-a-days like the Chhettris neglect wearing the sacred thread; and the Ayers officiate in their worship.

कल्लान साराभाण कानातोधीर आगमुड्डियान ।

मल्ल मल्ल वग्धु भेडालन आन्धान ॥

There the Mudelyers can interchange and adopt any of the professions so prescribed and ordained for the Vaishyas; and there are no subcastes among the Mudelyer Vaishyas being due to dealings in different articles; and there is no compulsory hereditary profession.

There is another broad, wellknown and current fact, and a fact is stronger than a hundred texts which goes to show and prove that the Shaundis were Vaishya. There is a caste whereof the members

are to the greatest reluctance, hesitation and mortification, termed Shaundi by others; a misnomer for Shondi confounded with Shaundi by illiterate fools; Shondi itself being their nickname; but who are never known to sell or to have sold or to have repudiated the selling of, liquors although they are so termed in title. Mistakingly getting the title Shaundi for Shondi for identity in sound, they know by traditions that they had been and are Vaishya though. They live simply by trade in articles befitting the Vaishya Varna, namely, in paddy, rice, grain-crops, salt, and the like, or by banking or lending money on interest, and in none others. In poverty they are grocers. Even when they are very poor they prefer to travel and peddle the said articles carried on bullocks, sometimes carrying a grocery on a bullock, as it were, and hence nick-named Shondi. They keep lands; but they hate to cultivate or till them themselves. They consider themselves as superior to the spiritsellers who also heartily revere and respect them as persons of superior order. The former hate and the latter dare not eat or drink together or negotiate intermarriages. These matters are well guarded and guided by social congregational meetings or Samajika Shova called Baitak very like a Panchayat of each order or class. They existed and lived thus at the time described in Manu Sanhita. Therefore Manu by mistake describes that a portion of the Shaundikas deviated from their main profession and was the Bikarmis. Perhaps before the excommunication from the adverse party the Shaundis as Vaishya in Khandesh as well as elsewhere during and after their migration and dispersion throughout Rajputana, the Doab and other parts of Northern India, after the Rise and Spread of the Agni Kulas from the beginning of the Shak era onward no doubt used to eat, drink and negotiate, contract and perform marriages with other Vaishyas cultivating lands or tending cattle or carrying on trades in articles other than the liquors, such as paddy, rice, grain crops, salt, etc. and were variously related to, and connected with, them by cognitive relations.

And at the time of the excommunication of the Shaundi Vaishyas those of the other Vaishyas of profession of articles other than the liquors, that were so connected with the Shaundi or spirit-selling Vaishya and that could not or would not and did not renounce and repudiate relationship, kindred or cognation, or discontinue other connection or contact, with the separated Shaundi Vaishyas denounced by adverse party and decried in party clique went with them as such by undertaking to share the same fate with them, being themselves so denounced, decried and separated, of course according to the principle of dispute and partyspirit, by vicinage, contact or connection or rather sympathy. [It should be borne in mind that these graincropselling Shondis were Vaishya simply. They cannot be said to have been Royal Kshatriya in origin; because the spiritselling Shaundis alone belonged to the Shaundi-keyakula, one of the five clans into which the descendants of the King Haihaya were divided. No reference specially to them by name is available in any sacred books of the Hindu Shastras, except the bare general reference to the Vaishya Varna or caste with its prescribed professions. Their particular history is one of traditions and surmise. In fact the grain-dealing Khondosahas and the spirit-selling Shaundis are quite different in origin as well as in social condition at present as in former time.

This very fact goes to show that they with the Shaundis were Vaishya and are now decried and slighted Vaishya at any rate.

Like other Hindu caste the Shaundis are not without traditionary origin mythological and incongruous, burlesque and ludicrous and poetical and figurative, of course, no doubt.

One among them runs thus:—In the Yajna or consecration to gods of some one king, (perhaps Ben), one of the many Rishis or priests engaged could undergo and endure the hardship of pouring clarified butter into the sacrificial fire heat and longer than the rest. Upon enquiry the king being informed that the drinking of the juice of a plant called Soma strengthened and hardened him, directed that the plant and its juice should be preserved. The Rishi out of his own Kaya or body (meaning perhaps supernaturally from his own person or body of flesh and blood, or possibly detaching one member from the sect or body or assemblage of persons called Sampradaya which he himself belonged to) produced a man who was ordained to preserve the Soma plant and prepare and distribute Soma-juice. He and his descendants became Shaundis and were classed Vaishya in Varna.

A second of them runs thus: After the misappropriation by the Devas or Suras, of the ambrosial nectar produced by churning the Ocean of Condensed-Milk through the joint labour of the Devas or Suras and the Asuras, Daityas or Danabas, a vigorous and prolonged war called the DevaSura or Surasura Yuddha was commenced by the latter to obtain possession of the nectar. In the war Shukracharya the Brahman priest of the Asuras could enliven or give life to the Asuras killed in the fight by Sanjibani Mantra or life-giving incantation. Koch, a spy sent by the Devas to learn it went privately and became disciple of Sukra that he might learn the incantation somehow. The Daityas had an eye of, and insight into, it, and understood the evil intention of Koch who in fact was simply a spy of the Devas; and they cut Koch into pieces, burnt and powdered them, and let Shukracharya himself devour the powders mingled with Sura or wine. Shukracharya came afterwards to know what thus transpired, and gave life to Koch and taught him the lifegiving incantation, allowed Koch to burst his belly, come out and give life to Shukra himself who died of the burst, and cursed Sura and Brahman drunkards only. And in consequence all sacrifices came to an end for want of Sura or liquors. The god Gonesh kept it first in his proboscis and then produced a man out of his own trunk or proboscis called Shoonda and appointed him to protect the liquors. Some ignore the story of Shukra and Koch and say that Gonesh of his own accord did what is stated above in order to protect the pot of nectar during the bustles, turmoils and troubles of the Devasura war. This man and his descendants continued ever to preserve, prepare and distribute nectar, and went under the title-name of Shaundi from his origin out of Shoondo or snout or proboscis of the god Gonesh, and were classified as Vaishya in Varna. The term being derived from *Shoondo* meaning proboscis + *e* meaning progeny of.

There are many such others burlesque and improbable or mythologically allegorical, invented for the merry-making of the illiterate, boorish mass, perhaps by the extemporaneous singers or reciters in performances occasionally called *Kobi* कवी *Torja* तर्जा or *Panchali* पंचाली and in fact having no foundation whatever allegorical or otherwise; and therefore to be here summarily discarded to shorten matter.

### Kalwars:

Throughout Oudh, Northwestern Provinces, Nagpur, Rajputana, the Panjab, Kashmir and Sindh in the western half of Northern India to the west of the Soane and the Gondoki, the rearers and sellers of paddy, rice, seedcrops, fried grains, silk thread, cloth, and the like are known by the name of Kalwar (some of whom migrated and dwelt throughout the eastern half of Northern India and came to be known by some such name as Shondi, Khondo Saha and the like); and the dealers in liquors are known by the name of Kalwar, Kalal or Kalar, and Shaundi (Sunrhi). If any one applies the term Kalal Kalar or Sunrhi to the former he at once thunders, foams and frowns and proceeds to thrash him. It is most probable that the term Kalwar is the vulgarised corruption of Kalindipal or Kalindipalaka, denotes the sellers of rice, seedcrops, fried grains, silk, cloth and the like, and is the real appellation of the sellers of such articles. Whereas Kalwar, Kalal or Kalar (l and r are interchanged) is the vulgarised corruption of Kollapala or Kolpopala, denotes the Shaundis or the dealers in liquors, and is the real appellation of the Shaundi or dealer in liquors. As the two sets of terms are akin in sound, ignorant people confounded them, Kalwar with Kalal or Kalar, very like Shondi or Shonrhi with Shaundi, Shoonidi or Sunrhi in Bengal; and illiterate, ignorant, stupid folks apply the term Kalwar to both the different classes of men; and consider both the two different castes as being one in caste.

Very important and bright light may be thrown to clear out the fact by the information gathered and collected by the census authorities in N. W. P. and Oudh in 1891 and 1901 (vide Crooke's Tribes and Castes of N.W.P. and Oudh 1891 Vol. 3 pages-) from the current existing customs, immemorial usages and circumstances of the Kalwars in those provinces no doubt the centres and ancient and ever-existing homes of the Kalwars along with all other Arya Hindus. The parenthetical expressions are writer's explanatory additions. Thus: To the east of the Province (N. W. P. and Oudh) they (the Kalwars) claim Kshattriya origin, and call themselves Laukiya Chouhan, a term which they explain to be derived from Lauki, the bottle-gourd, the shell of which is said to have been used in early times to measure liquor.

In Ghazipur a tradition runs thus: Raja Ven was killed by the Brahmans for his impiety and out of his cremation pyre there sprang forth seven castes of whom the Kalwar was one. In Oudh they say that Mahadev once rubbed the sweat of his body and found a man out of it to whom he gave a cup of wine. He was the ancestor of the Kalwars. (The Kalwars in N. W. P. and Oudh do possess Gotras or names of memorable noteworthy ancestors (like the Shaundis in Bengal such as Kourusi, Kasyap, Modhukulya Moudgollya), Markanda rishi, Shandillya, Garga and marriage among the members of the same Gotra is strictly prohibited among them; and the census authorities profess to be ignorant of this fact or perhaps they were misinformed or perhaps some one or two illiterate Kalwars might have forgotten their Gotra.)

There are seven endogamous subcastes in N. W. P. and Oudh, namely, Bathom taking name from the town of Sravasti, Gulahre, Jaiswar taking name from the town of Jais, Kanajia from Kanauj, Mahur, Purbia or Eastern, and Sewar. In detail there are 619 Hindu



and 12 Mahomedan subcastes. Of most local importance are Sant of Deradhun; Chobdar, Gond and Tank of Saharanpur; Chobdar and Gond of Mozafarnagor. Mahur and Sewhar of Agra; Gond and Tank of Bijnor; Dewat and Magraha of Cawnpore; the Sewar of Fatehpur, Banda, Jalaun, and Sewar of Hamirpur and the Chansaki and Rai of Jhansi and Lalitpur; the Puchhwa and Uttarah of Mirjapur; the Byahat and Charaudha of Ballia; the Byahut, Charaudha, Dakhinaha, Girdah, Jaunpuri, Karaudah and Uttarah of Gorakpur; the Gurer of Rai Bareilly, Bahraich and Lucknow; the Bil purihia and Nagarihia of Unav; and the Puchhwa of Bahraich. The lowest of all is Sunri or Sanskrit Saundika or the distiller of Saunda or spirituous liquor. Bhujpuria and Tank are local titles. Bhaiswar carry about goods on buffaloes. Gurers are the makers of spirituous liquors by distilling molasses. Bhuj-kalwars are the grain parching (Bhujawala) Kalwars. Ranki or Iraki or Kalal are mahomedan and are dealt with separately. The Kalwars are also called Banaudhia, Byahat, Bhujpuri, Deswara, Ayodhyabasi, Khalsa, Kharidaha or purchaser of Behar; Jaiswar, Kharidaha, Byahat, Sunri, Gurer, Kular and Kanchi or Ranki of Ghazipur Byahat, Jaiswar, Karaia, Gurer, Schor, Sunri, and Ranki or Raki of Allahabad; Mothuria or those of Mothura also called Mahajan or dealer in corn, Suhari or Sunri selling liquor, Gulahri selling liquor and Sungha or smelling Gunghara spirits of Agra.

Tribal council Panchayat of adult males decides caste-matter and offences against morality and tribal usages:

Exogamy and prohibition against intermarriage extend to members of their own family and that of cousin for generations in ascending line or as long as recollections of relationship exists. A man must marry in his own sub-caste and not with any ascertained relation of his father or mother. Monogamy is preferred. There is no regular bride-price. Infant-marriage prevails. Pre-nuptial immorality excommunicates the girl. Inter-tribal infidelity is not strictly reprobated. An unchaste married woman is expelled with the permission of the tribal council and cannot be remarried by the Sagai-form unless, although rarely, she agrees to amend her conduct and the tribe is satisfied with a Bhoj (or penal feast.) Excepting the Byahat sub-caste widow-marriage and levirate are allowed. The marriage ceremonies are of the orthodox type. Before marriage there is the betrothal called Barraksha or Piyala (a cup) because on this occasion the bride's father presents a cup with one or two rupees in it to the bridegroom's father. They have the usual forms of marriage. The respectable form Charauha, the Dola where the rite is done at husband's house and the lowest of all, Hakua or Paopuja (feet-worship) in which the bride's father takes water from a cup placed at bridegroom's feet and sprinkles it on his face, fixes a Tika or mark on his forehead with card and rice and tells that he is too poor to afford it the rest of the ceremony must be done at a later time at his (son-in-law's) house. (Prajaptya system of marriage prevails.)

At first there did not prevail the system of marriage among the Arya-Hindus. The female consort of a couple could be enjoyed by a foreign male; as the union of the Lunar Soma with Tara, the wife of Brihaspati, the priest and preceptor of the Devas; the wife of Uddal going astray to satisfy another man. Uddal's son Shwetaketu disgusted at the mother's conduct, preached and established the regular marriage system. It is beyond doubt that the widow marriage did prevail before and after it. Only in the case of marri-

age of a maiden the gift by the father or other venerable guardian would be necessary. But in widow-marriage the widow gave herself away in marriage. Gift by another person was not material. Both the systems were in force when Manavādharma Shastra was composed ; and therefore Manu says 'a maiden can be given away only once ; for in the case of widow-marriage a gift is not necessary. Cf. Kshettraja Dhritarashtra and Pandu by Vyasa in Ambalika, the widow of Bichitra Biryā ; Kshettraja Yudhisthir Bhimarjoon ; Vyasa, the son of a maiden ; Paunarbbaba son or the son of a mother married while enceinte ; Gurhaja conceived in private.

In widow-marriage the man goes to the widow's house, eats, drinks and remains there for the night and brings his wife home the next morning and gives a dinner. (The two explanations of सक्तृ कन्या प्रदीयते, namely, (1) a daughter can be given in marriage once, and (2) if a widow remarries she must marry herself without being given by father or venerable protector, were accepted and followed by most Vaishyas and Shudras and some Kshatriyas too) It prevails among Agarwala

सक्तृदंशो निपतति सक्तृ कन्या प्रदीयते ।

सक्तृदाह ददामीति वीन्येतानि सतां सक्तृ । मनु ६:४७

देवराज्ञा सपिण्डाज्ञा स्मिन्ना सत्यङ् नित्यकथा ।

प्रजिज्ञिताधिगन्तव्या सन्तानस्य परिचये । ६:४८

विधवायां नित्यकम्पुष्टताकी वाग्यती निशि ।

एकमुत्पादयत् पचं न द्वितीयं कथञ्चन । ६०

नित्यकी यो विधिं हित्वा वचंयातान् कामतः ।

तावभी पतितौत्थातां क्षणमगुरुकृतम्यर्गा । ६३

नान्यस्मिन् विधवा नारी नियोक्तव्या विजातिभिः ।

अन्यस्मिन् हि नित्यज्ञाना धर्मा हन्यः सनातनम् । ६४

यस्या स्मियते कन्याया वाचा सत्यं कृते पतिः ।

तामनेन विधानेन निष्ठा विन्देत देवरः । ६६

न दत्त्वा कस्यचित् कन्यां पुनर्देयमिदं विवर्ण ।

दत्त्वा पुनः प्रयच्छन् हि प्राप्नोति परावृणतम् । ७१

and other Vaishyas. Among Kalwars like other Vaishyas there are always two parties, one hating and the other accepting widow-marriage. They have been duped by the Korapari (which is simply a popular or local custom and not a Sanskar but its imitation). The census authorities are ignorant of the ceremony or modified Sanskar during the pregnancy of a Kalwar woman such as Garvadhan, Simonthonnayan or Sadhbhakshan and Panchamrita, the rites prescribed by the recognised Hindu Shastras. The fact is now-a-days even the Brahmans do not observe all the rites, and the Kalwars observe most of the rites now observed by Vaishyas there. The ears of the child are bored (in the recognised Sanskar ceremony called Kārnavedha) and his hair is first shaved at a place of pilgrimage (in Churhakaran or Keshanta ceremony prescribed by the Hindu Shastra. They are ignorant

of naming the child Namkaran Annaprasan or salting or first eating of boiled rice or bread and Diksha or Upanayan which introduces the child into caste).

The dead bodies of the Kalwars are cremated in the ordinary way (as those of other Hindu castes with the funeral ceremonies as are prescribed by the Shastras.) They perform the Sradh in the orthodox way (prescribed in the recognised Hindu Shastras.)

The Kalwars are (mostly) Vaisnab and (a few are) Nanakshahi. They worship Durga in the form of Kalka, Fulmati Devi, Chausathi, Hardaba or Hardial Lala, Athilie or Hathilie, Brahmadvita, Barapuruk or old man par excellence the personified ancestor of the tribe, Umir, and other Hindu deities. They also revere the Mahomedan Ghazemia, in Bengal Ghazishahib Panchopir, &c (like all other Hindus, for the timid Hindus fear and worship all gods they come to know). They worship Aonla tree and revere Nimtree as the ubode of the Devi and the Pipal-tree as the home of the Basudeb and other gods. They fast on sundays in honour of Surya-devata the sun god and pour wine on the ground in honour of Saiari or Sairi Devi. Each house has a family shrine where especially at child birth the household god is worshipped. The Kalwars employ Brahmans as priests who seem to be recived on an equality with those who officiate for the higher castes. They observe the standard festivals, namely, the Fagua Holi, the Navaratra of Choitra, Dashahri Kajli, Tij' Nagpanchami, Kanhaiyaki Ashtami, Anant, Bijoya Dashmi Dewali, Piyala or Kalipuja, Khichri and Basanta (Panchami). They also join the Mohamedan Mohoram Noshaun (as mere Hindu visitors of the fair no doubt). They eat Pakki (cakes, luchis, puris, sweet meats &c) cooked by Brahmans. Kshattriyas and Halvis (Haluikars); but they eat Kachchi (bread boiled rice, pulse, vegetable curry &c) only if cooked by one of their own subcaste or by their own Guru or spiritual guide. They swear on the Ganges water on the heads of their sons, on the feet of Brahmans, by touching, the idol (Shalgram?) after bathing, by placing the pipal leaf on their heads, and by standing in running water. They eat the flesh of goat sheep, & dear fowls (excepting cock and hen no doubt) & fish, and (excepting the Batham, Byahat and other Baisnav of them no doubt) drink spirit often to excess (when perhaps they are Shaiva, Shakta or Tantrika).

The occupation of the Kalwars is distilling and selling spirituous liquor (no doubt the census authorities are thinking of the spiritselling Kalwars although no attempt at classifying them suggested), and dealing in money, grain and various kind of merchandises (no doubt when spoken of the grain-dealing class of Kalwars or Khondo Saha in Bengal). As money lenders they are grasping and miserly and (in carrying on trade as) in public excise contract they are shrewd and enterprising and much given to combination. Their connection with the liquor trade tends to lower them in popular estimation. They hardly rank higher than the Teli, (which the census authorities in N. W. P. and Oudh found from their present social position and circumstances viewed superficially upon standard of high education literary merits and holding of government service all of which are adverse to the taste and qualification of the Vaishyas, although physically, professionally and in every other way such as observing social ceremonies, etc. they found the Kalwars to be nothing less than an offshoot of Buniya or other Vaishya tribes. As Vaishya Banik Baniyas the

Kalwars are by ever-attending customs, habits and constitutional tendency careful about, and value, the useful articles of trade so much so that) it is notoriously spoken of a Kalwar's wife that she strikes her breasts for ~~that~~ such a quantity of the useful, good water of the Ganges is allowed to flow away unused by any one. (Again the

गङ्गा बच्ची याइ कलवारण काती पीटी ।

Kalwars are most noted for their intelligence, cunning smartness and caution as a Vaishya Banik Baniya tradesman ought to be.) A Kalwar is notoriously spoken of as hitting and detecting what a professional cheat cannot.

उम न देखि देखि कलवार ।

The physical appearance of the Kalwar certainly approximates him more to the Buniya than to the darkskinned, broad-nosed Khairwar (aborigines.) The caste is probably of occupational origin and may be an offshoot from the Buniya or other Vaishya tribes which has lost social position through its connection with the preparation and sale of intoxicating liquors. On this account he is known as Abkar.

In the above papers for the N. W. P. and Oudh the authorities ignored or did not hit at or omitted to mention one grand fact with respect to the Kalwars, namely, that some of them as Bathom Baniyas, Jaiswars, &c at Benares, Mirzapur, Cawnpore etc. wear the sacred thread whilst others being Vaisnav wear Kanti ( कण्ठी ) the wreath of beads of *Tulsi* wood in the place of the sacred thread. Sometimes ago most of the *Thakurs* and the *Agorwalahs* and other Vaishyas went without the sacred thread also. Now too most of them like the Kalwars disregard to wear it. Besides the Byahot the most of other Kalwars do not allow widow-marriage; and the fact is that those of them that allow it are considered low in rank as degraded. Among the Kalwars as among the Agorwalahs and other Vaishyas there are always two parties, one hating, and the other adopting, widow-marriage. No Shaundi or Kalwar excepting those that adopted Shikhism can be Mahomedan, although some Mahomedans may be their assistants as servants. Of course some Kalwars became converts to Mahomedanism, and ceased to be Hindu; and their case is different. Brewer, in his 'Phrases and Fables', explains Jagarnauth to be a temple at Puri erected by king Ayeeni Akbery; and an English historian in the Life of Wellington describes the Mahrattas as a Moslem (Mahomedan) tribe. Such mistakes are not blameable; for it is very difficult for English officials of shallow internal knowledge into the Hindu Shastras, customs and usages, and unacquainted with the principles and nature of the Hindu castes and the interference with it by the Brahmans to modify it for good or bad out of selfish motives, and sojourning in India for a very short period during the tenure of service, to be thoroughly conversant with the past condition and changes of social relations of a Hindu tribe, especially under the principle of considering each other of two contending adverse parties degraded for a paltry fault, by merely glancing at, and gathering inference from, the social circumstances current at present and present superficial facts of course mostly supplied by the contending

adverse party, without piercing through, and penetrating into, the darkening and misleading veil. It is no marvel or cause for blame if by them some Sub-Castes of the Shaundi or Kalwar are by guess imagined to be Mahomedan. Of course the case of the Kalwars that are converts to the Islam is quite different. The converts are really Mohomedans like Brahmins and other converts. If in certain solitary rare instances some Musulman or other castes adopt spiritselling and are called Kalwar; because that is the term to designate and call a spiritseller in the native language, and mere transference of term is not sufficient to convert one of one caste into a different caste during the pendency of the hereditary caste-system, to introduce strangers into and incorporate with the Hindu Kalwar caste or its members. What blame if a New Zealander or a Feejee islander or a Red Indian traces the origin of the Britons to the Angles, and of the Kshattriyas to the Moghuls, and prognosticates the fall of London? In the Census Report or Crooke's Tribes and Castes of N. W. P. and Oudh there are many more unreal and inconsistent or chimerical matters due no doubt to misrepresentation, mistake or misconception. Thus: Gonds and Tonks are aboriginal tribes and are never Kalwar; Mahur is perhaps misrepresentation for Mathuria; and Sewar or Sehor for Sunri; Gulahri, Girda, Chobdar, etc. are mere titles or are unreal and Utopean. For such and other important omissions and alterations it would I think be of importance to narrate the history of one or two subcastes of the grain-dealing (non-spiritselling) Kalwars as they had been before and are at present.

It may plausibly be argued that the Jawaki Chouhan Shaundi Kshattriyas were the manufacturers of wines and the Shaundi Vaishya were the sellers thereof; but they are never known to do so. No doubt the cultivating farmers of today turn out traders the other day when there is abundance of crops, the next step and leap being merchants in commerce.

Similarly the history of the division of the grain-crop selling Khondo Saha class in Behar, Oudh and North-Western-Provinces called there Bathom Kalwar बाथम कलवार furnishes a better illustration to prove the fact. In Kanwa-Kubja or Kanauj, the capital of Panchal in Brahma-varta there lived a powerful Bonik or trading Vaishya caste called Boradhaman, the site of whose tutelary goddess, Bardhani Devi may still be traced in Kanauj in the Gobardhani Devi. In course of time when they became too numerous for want of room in the town, most of them went over to the other bank of the Kalindi, flowing by the west of Kanauj and there fixed their abodes, and as loyal and powerful subject had that bank of the Kalindi कालिन्दीपार assigned to them by the King of Kanauj for protection against hostile robbers and enemies and were by him termed as Kalindipal, very like Korattapal, Kotpal, Dhanyapal, Rajyapal etc. famous title by the addition of the suffix Pal for the non-Kshattria powerful men. When Mahmud of Gazni invaded Kanauj about 1002. A. D. he had first to fight, defeat and plunder these Bardhaman Kalindipals who fled into the jungles and whose village Kalindipar was termed Khoodaganj which still exists, at Kanauj as the Khosauadi (flattering) family and are considered highest in rank amongst the members of the Bathom Bania caste.

Those that fled into the jungles established villages (Ganbs) and Abads there and the learned, the intelligent, and the rich among them obtained renown and pedigree. One Olo or Sub-caste of these Bardhaman Bania called Chhatruri is still Chhatrapati or master or owner of these villages. These villages with these men still exist as Noyagow or Chhuturiye of Noyagong, Borholay of Barahagong Koholi, Skondariyaowale of Skohdariya, Kafsatha of Kursat, etc. During the Mahomedan supremacy and rule they became less powerful and began again to live by their original Vaishya professions, and were variously termed according to the articles they dealt in, namely, Seth for banking and receiving interests, Pitariha for working in brass Pital, Khonrha for preparing and selling Khanrh or molasses, Chobraha for selling Chowol or rice, Tilha for selling Til, etc., or according to the villages they lived in, namely, Shergorhie from Shergarh, Rohimnagorie from Rohimnagor, Rosanabadi from Rosanabad, Nasirpurie from Nasirpur, Hidayatnagarie from Hidayatnagar, etc.

During the time of Akbar one of the intelligent men among these Bania called Harnamdas flourished and served under the Moghal Government, and many of them took to service under it. The posterity of Harnamdas still exists in Ghurhcharh Olo or caste which is also called Kharh Olo. The Chaudharis of the village Bangormou at present trace descent from this Harnamdas in direct line. During the reign of Shahjehan Bahadur Khan founded Shahjehanpur and assigned Chaudharat of service to these Banias; and it thence forward became the chief seat of these Banias, and here at present they own some 1000 Dehali Abads. When Furuksiyar founded Furukhabad, these Banias went and lived there; and the Pitariha Olo still reside there as the Chaudhari Banias of Loho (iron) and Gala (Lacdye) in the bazar all along. Khushal Rai of Tilha Olo among these Banias was a very intelligent, brave, powerful and devout man well-versed in Pharsi whose glorious exploits are still alive and shine amongst the Hindus of Muradabad and will ever brighten in their breast so long as there will be a single Hindu in a single cot there. In 1773 A. D. Khushal Rai offered Madad or help to the invading English and devastated the Rohilas and obtained money and village. The Rohila Afghans used to kill cows in their festivals at Kotora now called Muradabad in order to torture and oppress the Hindus. Khushal Rai in order to remove the oppression obtained permission of the English and became ruler of Kotora for a few days and with the help of the Hindu Rais and zemindars devastated the Mohol and founded Kotora by which name the place is still noted and praised as Kotora of Khushal Rai established in three days with the personal labour and work of noble men. The children of Khushal Rai by his wife Ramjani continued rulers of Kotora upto 1825 when they retired on pension from the British Government. In course of time these Bordhaman Kalindipals became illiterate and boorish and in boorish, vulgar language distorted and corrupted their caste name into Bathom Kalwar under the necessary influence of the mode of utterance. A short time before they were in arms and engaged in warfare and were Chaudhuri Chakladars in the country of Bangormou and are worthy of praise in customs, usages, behaviour and strength. At present there are more than 15000 Bathom Banias in 2000 families in the districts of Shahjehanpur, Furukhabad, Hordoi, Unnaw, and Sitapur. They never sell wines anywhere. Had spirit-selling been

their profession at any past time then some one of them naturally in extreme distress must have resorted or fallen back to it now or any time. Spirit-selling was never the profession of the Bathom Bania Kalwar. Kalars and Kalals sell wines. The two castes recognise and consider themselves quite different and distinct so much so that a Kalwar being addressed Kalar or Kalal becomes irritated and ready to beat the addresser. The Pandits of Mothara, Ayodhya and Naimisaraniya describe them in their books in this way. The Brahmans address the Bathom Banias by the title of Saha and they are Vaishya. In performing the ceremonies of marriage or Shadhi and Sradh (funeral) they follow punctually all the precepts and rites prescribed by the Brahmans of Kanauj. The mean customs of Dharauna, Dola, &c., now prevailing among Dusar, Ayodhyabasi, Kosorbani, Soorbani, Mahajan and other Bania castes are unknown to and prohibited to Bathom Bania castes. Widow-marriage is unknown to them. If any one says that the Brahmans of Kanauj show *Parhez* or hatred to this caste, he will be undeceived and restored to peace by consulting the current customs and usages of the Brahmans of Kanauj themselves. The Brahmans of Kanauj themselves are fit to observe distinctions of Varna, when it is said '8 Brahmans of Kanauj have got 9 ovens to cook separately'. The modes of eating, drinking, marriage, customs, usages and behaviour of these Banias and observances of distinctions are good, as are described by the Brahmans of Kanauj. The Brahmans of Kanauj use to be the priests of the Bathom Banias. No such priests feel degradation for becoming their priests nor are they despised and blamed or abused amongst the Brahmans. A short time before the custom of wearing sacred thread disappeared to a great extent in these countries so much so that thousands of Thakurs went without thread. Then most men wore wreaths of wooden beads in the place of sacred thread. Then these Bathom Banias used to obtain Gurudiksha or initiation and wreaths of beads from the Baisnab Goswamis of Brindaban leading a strict life. The Chaudharis of Bangormon still wear wreaths of Rudraksha.—'Bathoma Bonion Ki Utpatti' by Babu Seeta Ram of Cawnpore, N. W. P.

Is it not likely that the Vaishya Bordhan family which reigned in Kanauj from Shakabdi 500 to Shakabdi 550 and upwards belonged to this Bordhoman Vaishya caste, Bordhon being in due course a modified form of, and identical in meaning with, Bordhoman? Did not then King Provakarbordhon, King Rajyabordhon and King Harshabordhon Siladitya Kumar Raja contemporary with Huen Tsiang, etc., belong to this Bordhoman Vaishya caste? Let us see what light is thrown on it by the records kept by the great pilgrim of Han, Huen Tsiang or Chin-Shi in his Siyuki or his travels throughout Northern India about 629 to 645 A. D. corresponding with 425-50 Shakabdi, as translated by S. Beal in his Buddhist Records of the Western World, pp. 210 Bk. VI. Vol. I.

'The reigning king (of Kiejokio-She-kwo or Kanauj) is of the Vaisya caste. His name is Harsa Bordhan (Holo-she-fatanna). A commission of officers hold the land. King's father was called Pravakar Bordhan (Polo-Kielo Fatanna); his eldest brother's name was Rajya Bordhan (Holsisha Fatanna).'

Would not then the Vaishya Bordhan royal family which long ruled at Kanauj whereof such kings as Pravakar Bordhan, Rajya Bordhan

and Harsa Bordhan Siladitya Kumar Raja reigned at Kananj for about 150 years from 400 to 545 of Shakabdi and whereof the great King Siladitya flourished when Hiuen Tsiang was sojourning in Northern India, be the same as the Bordhaman or Bathom. Vaishya. Bordhan and Bordhaman being identical in meaning.

Thus:  $\text{बुध्} + \text{भतु} = \text{बडन्}$ ;  $\text{बुध्} + \text{भानच्} = \text{बडमानः}$ . And would not the commission of officers holding the land be the same as the Bordhaman Kalindipal or Bathom Kalwar holding lands under the King of Kananj?

Such grain-crop-selling Vaishya Banias are termed Shaundi by some ignorant men no doubt through cognative or other relations or other connections with the spiritselling Shaundi Vaishyas proving thoroughly well that the Shaundis became Vaishyas for selling liquors and as such contracted cognative or other relations with other Vaishyas.

Again the Jaiswara Saha Kalwar called after their former abode at Jaisa, a Purgana in Oudh, now abandoned by them and inhabited chiefly by the Mahomedans, now migrating into Bengal, Mirzapur, Ghazipur and its neighbourhoods and elsewhere, know and make themselves known as Vaishya Bania, observe mourning 12 days only, enlightened of them wear the sacred thread though the others do not like it, live by banking or selling flour, etc., or are pawn-brokers and as such are termed Mahajan and hate the spirit-selling Shaundis so much so that they do not accept water touched by them. The poorest of them carry grains, sugar, molasses, etc. on buffaloes to sell at marts. But now like other castes they do not pass the opportunity of adopting the lucrative spirit-selling privately though. And so the Byahut Kalwars in Behar considered the highest of all Kalwars, call themselves Vaishya, never sell liquors, do not allow widow-marriage and so forth. The Kalwars of Behar and Ghazipur call themselves Vaishya Bania and, especially those that profess Sikhism, add the title of Singh to their names. Other castes also address, a Kalwar thus; 'Well, as you are a Bania act like the same'.—(Contributions by Kashi Persad Saha of Mirzapur, N. W. P.)

Such graincrop-selling Vaishya Banias are called Shaundi no doubt through their cognative or other relations with the spirit-selling Shaundi Vaishyas who though Royal Kshattra in origin as descendants of King Hailaya became Vaishya for selling liquors according to the principle of Hindu Shashtra, and might have united with other Vaishyas of professions of articles other than the liquors in cognative or other relations; and with the one class was the other class slighted in the estimation of others for kindred or other connection.

*Study of Hinduism by Guruprasad Sen.* As regards 2 (—A Hindu must not marry outside his own caste) we have a notable exception in some of the districts of Eastern Bengal where Vaidyas, Kayesthas and Shahus (Vaisyas or Sunris) intermarry. It is curious that such marriages are not Anulom (Anulom marriage is marriage of a man of superior caste with a woman of inferior caste, Pratilom marriage is its reverse) in form, as they ought to have been if they were the relics of ancient Hindu custom still subsisting in these parts of the country, but are always Pratilom and as such, must have sprung up as an innovation in later times. They are of the sort



which Akbar found it difficult to introduce in his day, between the royal family of Delhi and the chiefs. The bride came from the Rajput family into the harem of the Mughal, but a Rajput bridegroom never took a Mahomedan wife, so a Vaidya girl, bride goes to a Kayestha or Sunri house, but a girl of these latter castes is not espoused by a Vaidya: These marriages are distinctly against the rule of intermarriages permitted by the Shastras, but nevertheless, they are considered fully valid and binding, and are even looked upon with approbation, and the offsprings of such marriages have all the rights of the offspring of marriages in the same caste. The rule appears to have been reversed for the simple reason that a girl gone out of the family does not affect the family, if she no longer enter the kitchen, and her father's family have not to take food touched by her, a matter considerably easier than for a Hindu to have a wife, and children by such wife, food cooked or touched by whom he would not be permitted to take. The contrary would be the case in taking for wife a woman of a superior caste, for in this case the husband or his kinsman could have no objection to take food cooked or touched by her.'—pp. 27-8.

'We do not speak of marriages amongst the Bongoj Brahmins of East Bengal, who are allowed by their castemen in this respect an amount of latitude which introduces into their body wives from almost all castes, who by a fiction, pass as Brahmin girls, but in this connection we speak of intermarriages amongst the Vaidyas, Kayesthas and Sahus (Vaisyas or Sunris) in the district of Sylhet, and among Vaidyas and Kayesthas of the neighbouring districts of Chittagong and Tipperah, noticed above. In this case we find that while the paucity of the numbers of these particular sorts (especially the highest) in the districts in question has been made them relax the rule of caste as regards marriages, the South (touch) contamination rule, stronger than ever it was in ancient India, has intervened to prevent their introducing the ancient and orthodox custom of Anulom marriages.' p. 45.

Still in the vast region lying to the south of the Ganges and extending, from the upper part of the Bhagirathi from Kulna, Guptiparha to Murshedabad, westward to Asansole, Raniganj, Barakar, Jheria, Giridhi, Monghyr, and Lukshmiserai and perhaps further on westwards there are some ten thousands of these Shondis or Bhusha Khondo Sahas ranging from zemindar, rich merchants, tradesmen, and petty shopkeepers to day-labourers, who would not submit or resort to spirit-selling even at the stake of their life. The poorest of them would rather starve or rather goaded by chill penury and the thought of maintaining children and parents, bear loads, build hedges and thatches, excavate earth, till ground, tend kine or drive bullocks or oxen or carts carrying goods as day-labourers than submit to regular service or resort to spirit-selling. Of all the Shondis in the world, the condition of some of the poorest of these Shondis here though very small in number can be properly called mean and miserable, too low to be termed Vaishya. In spite of all that they must be Vaishya according to the hereditary caste-system; for most of the Brahmans, Kshattriyas, etc., though cooks, porters, carters, servants, clerks, day-labourers as above, etc., and as mean and miserable as they are, fare and go as Brahman, Kshattriya, etc., respectively according to the hereditary caste-system, because by

birth they are so. It cannot be otherwise in the case of the Shondis, for the Shondis are careless or negligent in maintaining their caste prestige, are not united and desirous of respect, do not try to protect the reputation of their own caste and are meek and mild. In their case alone it may be said, though twice-born the Shaundikas of Ratha are mean and those of Barendra are like Shudra.

चर्वीनो गोष्ठिको रादो वारेन्द्रः शुद्रवत् द्विजः ।

Most of them are of ordinary circumstances every one of whom keeps farms enough for his bread and butter, apparel, straw for thatched huts and oxen or kine, and keeps three or four cows and lives mainly on boiled rice and milk, and simply wastes time without doing anything useful by idling away time with sitting idle, making merry and roaming here and there. A very few among them are zemindars, rich merchants, traders, paddlers or grocers. Some of them are so poor that they make their two ends meet somehow by constructing or mending thatches and hedges, excavating earth, working as day-labourers, and the like.

Whereas it should carefully be realised by insight into the matter that the Shaundikas and the Shondika Khandasaha caste were never degraded nor were they referred or specined to be degraded in any recognised Hindu Shastras; and they are not degraded. The real fact is, that the liquors are derided and excite derision; and drinking (amongst the Hindus) of course goes on privately; and the dealers always in connection with the liquors so derided, exciting derision and secret in nature in selling them, acquire a temper or disposition to be slighted and live in obscurity, and in due course excite derision. Gradually they turn out to be the object of slight and irreverence. The customers are also mostly wicked and naughty; and constant bad company greatly tell on their character. The idle prating of the drunkards spoiling their temper and lowering their character in the estimation of others, cannot be stopped. For such and other causes the Shaundikas cannot but be slighted. In their absence others may say and do what they like, but a Shaundika or a Subarnabanik is master of the situation and has every thing in his own way while at home, and obtains plenty of substantial, real regard and attachment, and the men in general are not so much obliged to others as to him. It is against their will to wait at another's threshold; for the plenty of respect they are attended with at home breeds pride in them. They do not heed or glance whether elsewhere others pay them respect or not, nor do they mark that others slight them while abroad. They like to remain as they are, as they are well off at their own place. They do not trouble themselves with ardour to carve out a position in the public by aspiring to social rank or maintaining or adding to their respect or rank.

## Summary.

*The present condition of the Khondo Saha and the Shaundika.*

Now we observe that throughout Northern India in Chitagon,

Tiperah, Sylhet, Assam, Bengal (Bonga, Bagrhi, Rarha, Barendra, Mithila and Behar), Orissa, Nagpur, Northwestern Provinces (the Doab), Oudh, Rajputana, the Punjab, Kashmir and Sindh there is a class of men who live chiefly on and by the production and sale of paddy and rice, barley, wheat, oat, linseed, mustard and other Rabi Khonda seed-crops, fried grains, silk, threads of cater-pillar and cloth. They are called Khondo Saha or its contracted form Saha to the east of Proyaga, Kasi, the Soane and the Gondoki. Raya, Nayaka, Mondol Hazara, Halder (Haldika), Malwika, Sanbui (Shas-pabonik), Sanpui (Shaspani), Khan (Khonda bonik), Das, Poramanikya (the gem) and the like are the titles current among them. The first five are royal official titles; the last, the title of honour; and the rest denote profession. To the west of the Gondoki, the Soane, Kasi or Proyaga they are known by the name of Kalwar. Bathom (Bordhoman) Bania, Biyahot, Jaiswar and so on are the subordinate titles current among them. In the horoscopes and in the address as made by the Pandits of Kasi [Benares], Naimisa, Brindabon and Kanauj the title Saha is added to their name. Perhaps the ignorant men have forgotten it. So there would be no harm or obstacle to call and make known all these men living by these professions by the caste-title, Khondo Saha throughout the whole of Northern India.

Amongst them there are Rajahs, Zemindars, Merchants, bankers, factors, importers and exporters by water and carts, tradesmen, shop-keepers, grocers, brokers, peddlers by buffaloes, bullocks or oxes, rarely labourers, pleaders, barristers, doctors, subjudges, munsiffs, deputy-magistrates, teachers, and other government officers. His Highness the Maharaja of Korpurthala, the flower of the Kalwar chivalry, assimilating himself to the Kshattriya Varna. The Raja Bahadur of Dubolhati and the Raja of Pipli are the glory of the Khondo Sahas of Bengal. There are many celebrated Zemindars, wealthy merchants and famous bankers.

Both the Kalwar and the Khondo-saha know and make themselves known to be Vaishya; at any rate feel themselves aggrieved and dwindle to be termed Shudra.

The Khondosahas are Vaisnob. Most of Kalwars are Vaisnob; and some are Shaiva, Shakti or Shikh. Both are idolatrous, revere the Hindu pantheon, worship all the Hindu gods and goddesses, observe and celebrate all the Hindu Bratas, feasts and fasts, and have respects for the Mahomedan influence upon Hinduism. For guidance in social matters the Khondosahas look to the Tols of Kasi, Navedwipa, Bikrampura Bhatparha and Hatibagan of Calcutta; and the Kalwars, to those of Kasi, Kanauj and Brindabon.

Both of them have respects for the Vedas, Tantras, Purans and Sanhitas. A Khondosaha's succession, penance, partition of property and other family matters such as customs, usages, observances, funerals, expiation or appeasing the gods and stars, fasts and festivals are regulated by such books of the Hindu Shastras as Dayabhaga, Dayatattwa, Dayakrama Sangraha, Srikrisna and Dattaka Chandrika. Such matters of a kalwar are regulated by Mitakshara, Subodhini, Bṛonitrodaya, Kalpotart, Dattaka Mimansa, Chintamani and Bibad Ratnakar.

Both of them are initiated by *Diksha*, and wear wooden wreaths. But some of the *Kalwars* wear wreaths of *Rudraksha* or the sacred thread by observing *Upanayana*. Most of the *Kshatras*, *Chhetris*, *Thakurs* and other *Vaishyas* go without the sacred thread and do not care for it. Both burn the dead-body by cremation on funeral pyre.

The Brahman priest of a *Khondosaha* is separate from that of the other castes, but that of a *Kalwar* is held on an equality with those of the Brahman, the *Kshatriya* and others. Water, fried bread and confections of a *Kalwar* are accepted by Brahmins and others. All taste the fried bread and confections prepared by a *Kalwar Halwi* (confectioner). The *Panchogotri Brahmins*, *Vaidyas*, *Kayasths* and the *Naboshaks* as adverse party in Bengal do not, accept the water of a *Khondasaha*. But the *Khondosaha Halwikers* of *Foridpur*, *Dacca*, etc. find customers of nearly all castes.

Both of them observe almost all the *Sanskars* or compulsory sacred acts of life, cutting of the navel, boring the ear, shaving the hair, salting, etc., in some form or other. The ceremony of marriage, *Sradh* (funeral) and the like of both are almost alike. A *Khondosaha* observes navel-cutting, salting, ear-boring, first hair-shaving, initiation by *Diksha*, marriage, second-marriage, hair-parting in pregnancy, eating milk, curd, condensed milk, cream, clarified butter and honey (*Panchamrita*) in pregnancy and so on. A *Khondosaha* does not allow widow-marriage; but a *Kalwar* does; and whoso does it, becomes lowered in social rank. They do it simply by imitating other castes who allow it in those regions. About *Patna* and westwards there are extant the two meanings of the text, 'A daughter can be given away in gift once only; namely, (1) The father or the venerable guardian protector can once only give away a daughter in gift; therefore a woman can marry once only and no more; and (2) this version applies only to the first marriage of a maiden daughter; but if a widow is to be married after the first marriage, she must marry or give herself away without requiring the gift or any other interference of the father or other relation. After the gift in the first marriage the father or other relations lose their right, title and interest in the daughter, and she becomes the bride-groom's property and after his demise and defunct the widow becomes without an owner; therefore a second gift becomes impossible,—for who will make a gift of her and whose property is she? It is advisable that an orphan, helpless, meansless, widow be remarried. It will undoubtedly be a safe and undeviating course against flirtation and prostitution. Both possess *Gotra* or agnatic famous name; and marriage within the same *Gotra* is strictly prohibited. Marriage again is restricted to the same caste. But about *Tiprah*, *Sylhet*, *Chitagong* and east *Dacca* some *Khondo-sahas* allow nuptial union with the *Baidyas* and the *Kayasthas*. The time during which a *Kalwar* mourns is 12 days. Perhaps through the oppression, zeal and urging of the Brahmins of *Barha* the time for a *Khondosaha's* mourning has become 30 days.

Most of both of them learn somewhat how to read and write the vernacular.

A *Kalwar* has no objection to eat *Pakki* (or fried bread, confections and the like) prepared by a Brahman, a *Kshatriya* or a *Halwi*. But he can eat *Kachchi* (or boiled rice, baked bread, curry and the

like if prepared by a caste-fellow or his own spiritual leader only. A Khondosaha eats boiled rice and the like prepared by a caste-fellow or a Brahman, and is outcasted if he eats rice boiled or touched by any other caste. He eats Pokkanna (Pakki) or confections prepared by a Halwi Moirā. There hardly becomes any necessity or occasion for a Khondosaha to eat the Pakki prepared or touched by a Boidya or a Kayastha and therefore it cannot be ascertained whether a Khondosaha would taste it; for generally upon invitation by a Boidya or a Kayastha, a Khondosaha guest is served with fried bread (chabā'i) and curry by a Brahman and the sweetmeats are served generally by him and rarely by the host.

A Kalwar never in any way comes in contact with a Shaundi, and slights the Khondosahas of Bengal by imputing their mixing with the Shaundis. In Behar, Mithila, North Rarha to the north of the Ajoya, Barendra, Dacca, or Banga, Faridpur, Sylhet, Tiperah, and Chitagong no Khondosaha mixes with a Shaundi, there becomes no nuptial union, the same hubble-bubble is not used for smoking, the same priest does not officiate, neither eats Pakki or Kachchi of the other, and so on. But those on the banks of the Bhagirathi in the western half of Bagrih and South-Rarha to the south of the Ajoya in some places smoke the same hubble-bubble and allow the same priest to officiate probably for the Rarhi-Brahmans' and others' calling them Sunrhi Sunrhi and trying to make the two identical; but in the matter of marriage, boiled rice, Pakki and the like the Khondosaha and the Shaundi are quite different and separate.

Both of them have got Baithak, Panchayat or local social mass meeting to guide and direct that the Sanskars are punctually observed, that on the occasion of a Sradh the representative of the deceased to be admitted into the fellowship as a member of the Boithak is a fit person, that is, is not to be blamed for eating another caste's rice or marrying a woman of different caste, is honest and devout, and observes the Sanskars, that on the occasion of a marriage no foreigner of other castes is introduced into the caste or community and the like. It also decides all matters and questions connected with the caste.

We also observe that throughout Northern India there is another class of men who live on and by the manufacture and sale of liquors. To the east of Proyaga (Allahabad), Kasi or Benares, the Soane and the Gondoki they are called Shaundikeya, Shaundika, Shaundi or Shoonrhi (Sunri). Saha, Shaw, Sana, Sahaya, Torofdar, Biswas, Sarkar, Mondol and the like are the titles current among them. To the west of the Gondoki, the Soane, Kasi and Proyaga they are known by the name of Kalal, Kalar or Shoonrhi and also Kalwar. Kalwar is the vulgarised corruption of Kalindi-palaka; and Kalwar, Kalal or Kalar is the vulgarised corruptions of Kollopala or Kalpopala. These two are confounded by being akin and identical in sound or pronunciation very like Shondi and Shaundi or Shoonrhi and Shoonrhi; and the consequence is that ignorant people consider these two distinct castes as identical and wish to make them so. That is not the case: these two castes are really quite distinct.

Many of the Kalals of Northwestern Provinces know and make themselves known as Kshattriya or Lawokiya Chauhan Kshatriya

that ignorant people consider these two distinct castes as identical and wish to make them so. That is not the case: these two castes are really quite distinct.

Many of the Kalals of Northwestern Provinces know and make themselves known as Kshatriya or Lawokiya Chauhan Kshatriya or Soter (सु सवने चरचे to distil + तृच signifying doer in the plural) Kshatriya. Other Kalals, Kalars or Shunrhis call themselves Vaishya. 12 days are the time fixed for a Kalal's mourning period.

In the matter of religion, Tol, succession, partition of property, immemorial customs and usages, penance, Diksha, wearing wooden wreaths, cooking and service of foods, observance of Sanskars, worship of gods and goddesses, gifts, Brata, fasts, feasts and the like the procedure followed by the Kalals or Kalars and Shunrhi is nearly the same as that of the Kalwars and the Khondosahas, excepting that they according to Kshatriya custom observe Adhibas in marriage. Widow-marriage prevails among the Kalals, but not among the Shaundis of Bengal except Behar.

The very Hoihoys who were termed 'the inexorable and inhuman' for annihilating the Brahmans and piercing the womb of their pregnant wives to kill the would-be-Brahman fetus, were termed 'the high-souled' for protecting, establishing and nourishing the Brahmans almost succumbed under the fatal grasp of the fierce Buddhists. They too were the mighty worshipful Shaundikeya-kula, the itinerant wine-merchants roaming, rambling and migrating through Malwa, the Doab, the Punjab, Oudh, Madhyadesha, Behar, Mithila, Barendra, Banga, Sylhet, Tiperah, Bagrhi and Barha under the local names of (Kalwar,) Kalal or Kalar and Shaundi (Shunrhi). They again turned out Buddhists abhorring the Brahmans, and at turn in establishing Brahmonya in Bengal in party-clique turned at the object of slight and derision, being slighted and hated under the plea and colour of stopping drinking, in the society of the Pongotri Brahmans, the Boidyas, the Kayosthas and the Nobodaks, the castes espousing the cause of Brahmonya. The course of time and circumstances is so fickle.

The attempts to suppress liquors were partially crowned with success in Rajputana where at present no spiritselling Shaundi or Kalwar may be found permanently domiciled, the Europeans and British soldiers there being supplied with wines by Kayosthas and Shaundis or Kalwars who are residents of the surrounding countries and who receive contracts or licenses to do so. The reason being that men there strictly abstained from drinking liquors and for that of drunkards there was no necessity for selling wines and much more for the existence of the Shaundis or Kalwars there: similar is the story in Kashmir and Sindh. The account of them in Nagpur, the Punjab and Behar up to Nepal is that in North West Provinces and Oudh retold. Their description in the Deccan and Malabar has been fully given. Those of them in Pragyotish or Assam, Mowla (Kowilla or Sylhet) and Chittagong are nearly the same in Bengal except that they allow intermarriages with the Kayosthas and the Boidyas. Their number is very small in Orissa; and they almost resemble those in Bengal.

The Parais of Orissa and Nagpur and the Vandaris of Nagpur, Parashtra and southwards in the Deccan are quite different from Shaundi-caste, it is believed; and as such they have nothing to do with the scope of the present treatise. They live by selling orange-juice, date-juice and the cocoanut-juice called Toddy in Malabar. But the Vandaris wear the sacred thread and are

personal knowledge of the existence and condition of the Shaundis in these parts of India. All that is recorded has been gathered from informations from the natives of little knowledge about Vellore, Madras, Hyderabad, Bangalore, Madras, Tichinopoly, Tanjore, Combaconum, Maeverum, etc., that the Vaishya or Vunia locally called in Tamil Kallan (poor roguish vagabonds), Maravan (poor cultivator), Kanatodhor (cultivating farmers), Agunishier (rich tradesman) and Vellalon or Mudeliyer (merchant in prosperity) in order from one in the lowest position to that of the highest rank all dealing in liquors; but some say that a Kshatrya (Chhetri) will not drink Vunia's liquors if a Ohhetri's liquors be available. Now-a-days all Varnas, Ayer, Chhetri and Shoodran, adopt the lucrative spirit-selling profession. No special castename for spiritselling Vaishya Vunia being in vogue.

For basis or authority the following treatises of the recognised Hindu Shastras have been resorted to.

The Vedas—Rigveda, Samveda, the Black Yajuh, the white Yajuh and the Atharva; Shatapatha Brahman; Katyayona Shrnuta-Sutra; Buddhist Books—Binaya Pitaka and Bojro Suchi; Chinese Books—Samuel Beal's Fokpuki, Fahian and Siyuki; the Tontras—Kaulaboli, Niruttar, Chinachar, Nirvana, Kromodwipika, Gupta Sadhon, Uddamoreshwara, Fetkarini, Montrokosh, Yugini, Kularnova, Bishwosar, Bienu-Sahosbranama, Ram-Sohosbranama, Kamakhya, Konkak Malini, Gautamia, Matrikaveda, Mohanirwana Saroda, Tipura Sar Samuechoya, Mohachinachar, Montro-mohododhi, Radha, Brihonnala, Tara-Robosya, Shaktanonda Torongini, Nila, Torhol, Shyama-Robosya, Rudrjamol and Gayotri; Mohapurans—Matsya, Markondeya, Bhagobota, Bhubisya, Brohmanda, Brahma, Brohma-Baibortta, Bamona, Shoiva, Bayova, Baraha, Boisnova, Agneya, Narada, Padma, Linga, Garurha, Kanrma and Skanda; Upapurans—Narasinha, Brihoddhorma, Devi, Devi-Bhagobota, Brihon-Naroda, Atma Puran, Kalika, Adi, Vyasa and Kalki; Sanhitas—Manu, Attri, Likhita, Bisnu, Yajnaval-kya, Ushonoh, Yama, Apostombo, Somborta, Katyayona, Porashor, Vyasa, Shonkha, Gautoma, Shatatopa, Basistha, Harita, Angiros and Gorga; Mohabharota, Ramayara, Ponchodogi, Moniratna, Shonkora Bijoya, Yoga Basistha Ramayana and Bolla-charita; Darshana—rankhya, Baishesika, Vedanta; Upanisat—Eesha, Kotha, Proshna, Moondoka and Mandookya.

Often at the close of nights while it was profoundly dark or a short before the Sunrise when the closed eyes made it still darker, during the process of waking when the drowsiness was subsiding on the one hand and the sparks of consciousness were rising on the other, at the time intervening at which the mind was enjoying undisturbed composure and purity of thought many of the principal facts, the final topics and abstruse matters depicted in this book, spontaneously appeared and revealed themselves as inspirations or revelations, in the clear and good language, which were rendered into black and white the next morning. Occasionally as the memory failed the language altered here and there by bits. Afterwards while searching through the Shastras when most of them corresponded with the accounts given in the current books of the sacred Hindu Shastras the pleasure knew no bound.

Here ends this big chapter wherein have been described caste-system, the Soma-Sura and the Vaishya Khandya Sahas during the time described in the Vedas, Shranta Sutras, Purans and the like, and the Shoonda distilled liquor and the Shaundikas during the time described in the Purans, Tantras, Sanhitas and the like—the

Tantrika and Early Pauranika period, namely, the Shaundikas were Kshatriya in origin and became Vaishya for selling liquors. Now it remains to be described how they came to be slighted by one portion of the Hindus in Bengal and to be considered low and despised in its society and in its books, namely, a few Upapurans and Sanhitas, patronised by it during the last four or five hundred years.

### CHAPTER III.

THE AUPAPURANIK AND SANHITAIIKA YUGA; SHAK 1500-1825.

*The causes of the neglect to-wards the Shaundis—Their condition slighted and despised by a portion of the Hindus turning out to be hostile to them out of party spirit in its society.*

The Shaundis began, by a portion of the Hindus having interests, adverse to them and bearing malice against them, to be slighted and considered low and base upon some such plea as the connection with liquors in manufacture and sale of them when attempts to suppress liquors began.

At about the beginning of the Shakabda era there sprang into germs the Tantrika Faith based upon the Noigrontha, Maheswor, Bhoirob, Shoiva, Shakta and other forms of religion and observed with wine, flesh, fish, females and foods; and there-after did germinate the faith inculcated in the Purans in the next five or seven centuries, and there began to be composed a treatise or two on the subject. But that cannot be said to have been the commencement of the Tantrika or the Pauranika Yuga or epoch; for then those faiths were espoused by very few men who bore a very insignificant proportion, and Buddhism like an ocean prevailed throughout the land up to the eleventh century of the Shaka era at any rate, Bhottpada Kaumarila, Shonkoracharya and so forth being so many volcanic eruptions and the lava sent out then formed the foundations on the bed of the ocean far below the surface-water and it would take a very long time for them to rise up to the surface and form happy land, pleasant fields and delightful groves; and these faiths proceeded afloat like so many catamarans or canoes. Therefore it would not be wrong to hold that Buddhistic epoch extended up to the eleventh century of the Shaka era. Noigronthha, Maheshwor, Bhoirob, Shoiva and Shakta Sects grappled long with Buddhism with the weapons in hand; but being narrow-minded and blind with selfishness it could not conciliate the mind of the general public. So it could not attain to success. Subsequent to the eleventh century of the Shaka era the flags of the liberal Boismovism and the pennons of its charming Song-kirton or hymns to God flapped;—then the old ancient Buddhism somewhat wore out and slackened for long standing, then the mind of men became preavish and sad with Mahomedan invasions and the loss of independence of the Hindus, and then men got oppressed and agitated with the atrocities of the Tantriks;—the fresh Boismovism was liberal like Buddhism and it did not wound the popular feelings any way. So the liberal Boismovism pleased and won over the mind of the public and was crowned with success; and Buddhism began to disappear. From this time commenced the attempts to suppress the oppressions of the Tantrikas, the wines and drinking;—and most of the Purans, especially the chiefest of them, were composed by the Boismova teachers. It would not be wrong to hold this period as the Pauranika Yuga or epoch. The hereditary castesystem did not become so much regular and fixed now, Thus passed away four or five



hundred years. Gradually and slowly there extended the worship and system of gods and goddesses; and men got divided into Brahmans and Shudras in the world (Bengal). Men would not so much trouble their head about Brohma (God), Upanisat (the researches about God), the creation, the system of the world, the Royal dynasties, the transition of epochs, the annals of kings and so forth and the investigation, researches, instruction and learning on those subjects disappeared. Now men cared for the instruction about the rules and principles to guide a Brahman and a Shudra in leading daily-life, about the customs and penances, about purification, ablution, impure rice, cleanliness of contact and unclean rows in feasts, and about Sradh (funerals), fasts, feasts and gifts, and in distinguishing real and corrupt Brahmans; and for this purpose concise books were compiled under such titles as Sanhita, Poddhoti, Niti and the like. Now men in Bengal in one sense divided into Brahmans and Shudras, groaned, withered and were at a loss being put into extremities at the height of the Mahomedan tyranny, and became solicitous and anxious at the battles and turmoils of the foreigners. Then was being said and written much to prohibit and stop the use of liquors. After the eleventh century of the Shaka era gradually in slow progress disappeared Buddhism and there extended the Tantrika and the Pouraṇik faith throughout the country and there began to be compiled these small treatises as so many synopses of the voluminous Purans under the name of Sanhita at various times and places for the advantage of the local sectarian communities in observing and celebrating customs and usages and penances, and these Sanhitas alone became the sole means for guidance in observing customs, manners, usages, penances and the like when after the seventeenth century Shaka era the mass became illiterate and ignorant and the teachers of Tols acquired very little knowledge and thus gave rise to the Sanhitaika Yuga or epoch.

The idolatry of the Noigronthha, Bhoirob, Maheshwor, Kapalika, Dondi, Behari, Shoiba, Shakta or other sects grappled long, and could not produce a single impression on the body of Buddhism. Tantras abound with Nirban, Mukti, Moksha and other terms of Buddhism. In the seventh century of the Shaka era the idolatry of Adinath Poresnath Mohabir Jin pierced through the Meditative worship of the atheistical Buddhist monks aiming at the salvation by annihilation. Nirvan, Nironjon, Mukti, Moksha and the like, Ason (modes of sitting in meditative posture), Achomon (washing of the mouth), Yoga (mortification of the mind), Dhyana (meditation), Top (meditation with torture), Breta (fasting with strict rites), and the like, Korma (acts), their consequences and the like, purification, cleanliness, custom, penance and the like; poverty, asceticism by abandoning the worldly life, Maitri (charity), mercy, devoutness, pardon, peace, abstinence from worldly pleasures, check to senses, and the like, and such other Buddhistic practices, doctrines, principles and the like continued extant without stints. The worship of the idol, Jin, alone was the introduction and innovation and in that too all men were equally capable without any distinction and impediment with perfect liberty. The praises to the Kshatriya personages as demi-gods or heroes, found currency and approbation among the Buddhists who maintained the pre-eminence of the Kshatriyas. If idols were to be worshipped at all, it would be better to worship Kshatriya heroes or demi-gods. Gradually in slow progress the Ramayana and the accounts of Ram together with the worship of gods and goddesses connected with them began to gather and coil round this worship in spirit and mind; but those Buddhistic practices, tenets and

principles were visible on the interluding spaces. All could worship Ram and Sita without any impediment with perfect liberty. Now Shonkoracharya once made an attempt upon the dodge and plea of one universal soul to penetrate & sting into this meditative worship; but the allegation was not really liberal and cordial and free from selfishness; and it was transient. Still Buddhism had five or seven centuries of its life to enjoy. In the eleventh century of the Shaka era the idolatry of Moha Bharat and the enterprises of Krisna engrossed this mental worship. In Krisna's worship all men are on one and the same level,—even the women, the Shudras and the Mlechchhas, all, can worship Krisna, without any hitch and with perfect liberty. The Non-Hindus can augment the bulk of the liberal Boishnobs. In it too there are the same allurements of Nirvana, Mukti, Moksha, and the like, those very practices of Ason, Achomon, Yoga, Dhyana, Tap, Brota and the like, those very acts of Indigence, wearing of rags, forsaking of the worldly ties, begging, preaching and the like, those very anecdotes of Korma, Kormofol and the like, those very categories about purification, cleansing, customary observances, penances and the like, and those very moral doctrines on pity, mercy, devoutness, forgiveness, peace, abstinence, refrainment from appetites, and the like,—only dressed under new garb and newly coloured,—only the stories about them being of the new type. Buddhism decayed; but its liberal practices, doctrines, principles and the like were fresh. The present Ratha Jatra, Rash-Jatra, Snan-Jatra, Doljatra and some other Boishnob processional festivals are but the survivals and imitations of the grand Buddhistic processions, and introduction of the popular Buddhist festivities into the Boishnob religion, only the form of the idols differing—the idol of Ram and Sita, or of Radha and Krisna or Jogonnath or Shalgram, Domodor and the like taking the place of Buddhadeva. All being the Buddhist practices. Bollovaswami introduced luxury into the Boishnob religion. Now the Brahmans began to play tricks and held out their predominance upon some pretence or other and sometimes by chicane. Now as the king of the land became Mlechchha, they had no royal patronage, rather the Musulman kings and emperors were adverse to them especially. They went to the enemy's camp and mixed with the Boishnobs and began to introduce changes in the liberal Boishnob religion and gradually removed its liberality and introduced narrow-mindedness and selfishness. As the public mass were in the darkness of ignorance, were ever doubting and impure in mind, they encompassed their object and interests by gradually monopolising the worship of gods and preparation of foods, that is, by confounding them and creating such superstitious beliefs and raising such doubts and dodges, as, 'can any and every one well utter incantations in the worship of gods or perform worships'? Or, 'Is it right to allow any and every one to worship gods or to cook or touch the offerings to gods. It would be well if these things were got performed by learned Brahmans.'—'Oh! it is a god, it is the worship of gods, these are the offerings in worship, it is a dish of offerings, take care, go aside, don't touch, it is prohibited to touch';—and thus ever frightening or ever confounding the boorish, peevish, ever-evil-thinking and very godfearing, public mass, especially the sorrowful and mournful men ever oscillating—'what leads to what, what led to what, what resulted in doing what'—and by putting the divine service or worships of themselves and of others and the cooking of foods, at their disposal and by rendering and announcing the last three acts to be superior and praiseworthy and by raising distinctions in rice boiled, bread fried, or curry prepared by various

professional men hereafter called various castes. The idolatry inculcated in the Ramayan, the Mohabbharot, the Tontras, the Purans, the Sanhitas, etc., accompanied with the distinctions in rice, bread and curry of distinct castes, marriages within one and the same caste, the hereditary caste-distinctions, the worship of gods and goddesses, customary observances, penances, and the like, having the worship by proxy and holding the supremacy of the Brahmins, is called the Brahmoniya religion. Ram is the ever-existent absolute Being; Krisna is the one soul, ultimate Essence or the Highest Being. Now the Buddhistic practices, tenets and principles were all digested or worn away and on life wane;—the terms Nirvan, Moksha, Mukti, Moitri and the like are audible no more. The Brahmins alone obtain salvation, and none else. If the distinction in rice boiled or touched by, and the prohibition of marriage among, different castes, that is, the caste distinction, and the worship by proxy die away and disappear there will be no necessity for Brahmins and the supremacy of the Brahmins will disappear.

As in time past the Brahmins of the Shaktā sect turned out Boishnava and introduced Brahmoniya into the Purans and other Boishnava books, and caste system among the Boishnavas, and as now a Ponchogotri Brahmin of Faridpur by name Haricharan Gongo-padhaya turned out a Muslim under the name of Din Mahmud composed a treatise against cow-slaughter and preached the doctrines against cow-slaughter amongst the Muslims, so during the last few centuries the Ponchogotri Brahmins as Gosains, preceptors, priests, and the like, played tricks to introduce and enforce Brahmoniya among the Sahas, the Shunrhis and the Sonarbenias and to render the Saha and the Shaundi considered as one caste.

It should be borne in mind that although during Shak 1100 Buddhism began to disappear giving its place to Brahmoniya, that is, almost all the Hindus Buddhist before gradually repudiated Buddhism and embraced Brahmoniya, yet 1700 Shaka era passed away before the work was completed; and still was the last spark of Buddhism visible. Even the Montras or incantations to celebrate and perform the worship of gods and goddesses, to observe fasts, feasts, Sraddh, expiations and the like inculcated by Brahmoniya, were not organised and regulated. About Shaka 1450 Raghunandan Shorma framed and extended the Montras. Therefore it may be said that at any rate after the fifteenth Shaka century the party of the Brahmins began in substance to be well off and the distress, misery, hardship and difficulty of the party of the Khondo Saha, the Shaundika and the Subornabanik began to be really possible. The difference in religion and the rivalry, for acquiring livelihood and self-interests were its causes.

When the priests were dividing and weakening the people by preaching and extending it in the Athharvaveda with the intention of establishing Brohmo-Jyestha or the supremacy of the Brahmins, inviolability of Brahmin's property in lands or kine, and in its support the hereditary character of the professional titles, Buddhism without abolishing hereditary caste-system or being unable to do so, simply rendered their object ineffectual to the continuance of the unity and general intercourse of men in general to some extent by continuing intermarriages among the castes, the cooking and drolling of boiled rice, bread and the like among them by all, and priesthood available to all castes if properly qualified; of course at last the principle merged into Kshatriya supremacy. Now, therefore, the Brahmins took care to prohibit intermarriages amongst the castes by the principle of Varna Sonkor to monopolise the cooking of boiled rice,

bread and the like by prohibiting eating one-another's rice, and to restrict priesthood to the Brahmans. But the caste-distinction prevailed so much that it became rampant; and eight Brahmans of Kanauj required nine separate kitchens *बाट इनीजीया नव बुल्ही* and twelve Rajputs required thirteen cooking pots *बार बुल्हीत तेर ईडि केह ना धीर काहार बाडि*.

In Malwa in the south of Rajputana and to the east of Gujarat there lived the descendants of king Hoihoya on the banks of the Normoda. Some of them invented the distilled liquor long called Shoonda there-about and the Hoyhoyas dealing in it went by the professional name of Shaundi, Shaundika or Shaundikeya. At the beginning of the Shaka era the Bitihotra or Agvi, Swoyongjata, Bhoja, Shaundikeya and other Kulas or divisions of the Hoyhoyas adopted the cause of the idolatrous Brahmans then called the 'heretics' under the sects of Noigronthba (naked), Maheshwora, Bhoiroba, etc., and spread over Northern India in checking Buddhism; and along with it the Shaundikeya Hoyhoyas advertised and established the currency and use of the distilled liquor, Shoonda. It was never called Shoonda elsewhere beyond Malwa; and it went by some such names as Suta, Sura, Shudha, Modhu, Amrita, Modya and the like, the names of the fermented liquor called Soma-Sura. So this term is not available in the Vedas, Brahmanas, Sutrās, Tripitoka or other Buddhistic books, Tontras, Purans, Sanhitas and the like. The fermented liquor is called Sun-to in the Sijiki of Hien Tsiang. Probably then both the sorts of distilled and fermented liquor were called Suta; and afterwards in the Tontras, Purans, Sanhitas and other books both the Kshatriya afterwards Vaishya Hoyhoya Shaundikas, the dealers in the distilled liquor, Shoonda, and the Sutapanya Vaishyas, the sellers of the fermented liquor called Soma-Sura, Shaspa, Tokma, Laj, Noguohu, Urna, Sutra, Bostro, etc., went by the name of Shoondi (Shunrhi or Sunri), Shaundi, Shaundika or Shaundikeya. When on account of the non-demand of the fermented Suta Soma-Sura due to the extensive use and currency of the distilled Shoonda liquor the latter Vaishya traders abolished the sale of the Soma-Sura and lived by the sale of grain-crops, thread, cloths and the like, then at about the fifth century of the Shaka era at KanyaKubja (Kanauj) during the reign of the Bordon dynasty of this Vaishya caste they got the title of the Kalindipaloka whereof Kalwar is the corruption. Another name of the spiritsellers Shaundika is Kollopala or Kolpopala whereof Kalwar, Kolar and Kalar are the corrupt forms. Shondi, Shondika or Shonrhi again is the nickname of the said Vaishya traders in grain-crops, which forms again being almost identical in sound, confounded with Shoondi, Shaundi, Shaundika and Shunrhi, and for this reason and the Kalwar becoming the caste-title of both of them, both the Khondo Saha dealing in grain-crops, threads, cloth and other articles of trade and the Shaundika dealing in liquors went by the title of Shunrhi, Shoondi, Shaundi or Shaundika. The Robi-crops, namely, barley, wheat, oat, linseed, mustard, lentiles, pulses and the like, are also called Khonda grains; and for dealing mostly in these seed-crops they got the professional title, Khondo Saha. Now the terms Kalwar and Shaundika are restricted to, and signify, the dealers in liquors; and therefore these cannot be the caste-title of the Khondosaha living on the sale of rice, barley, wheat, oat, linseed, mustard, lentiles, pulses, cotton and silk thread, cloth and the like only and never dealing in liquors long since.

Some grudging Pondits of shallow knowledge of the adverse Ponchogotri Brahmans say that the Khonda Saha as a distinct caste cannot be proved. They are not well-versed in the full history of the

Hindu caste, and so betray their ignorance or stupidity. They are simply Pondits without knowing and learning. They are milkmen without good milk, very like a tank without water in it. Is not a fact stronger than a hundred texts. Even if the present Saha or Khondo Saha be regarded as the ancient seller of Soma-Sura, paddy, seeded grain-crops, fried grain, spices, thread, silk-thread, etc., yet the Soma-Sura liquor of the rotting system is not identical with the alembic distilled Shoonda liquor, nor is the Vaishya Soma-Sura-Bikrayee identical with the Kshatriya Hoihoya Shaundikeya; nor are the Saha or Khondo-Saha and the Shaundika identical if five, seven, ten, twenty or more generations past be examined. At present the Shaundikas alone sell liquors; and the Sahas or Khondo Sahas sell paddy, rice, (Shospa), barley, wheat, oat, pulses (Tokma), cloths, fried grains, confections and grocer's articles. The latter live mostly on the trade in rice and the seeded grain-crops, pulses, wheat, oat, linseed, mustard-seed, and the like, and are fitly termed the Khondo-Saha or the seeded-grain-crop-dealer by their proper professional title. All the caste-names are but professional. Are Shaundika and Khondo-Saha identical; because some of the former have the title Saha? The Suborna Banik, the Gondho Bonik; the Tili, etc. have the title Saha; should they for that be Saha or Shaundika? The Brahman, the Khondo Saha, the Gondhobene and the Suborna Banik all alike possess the titles, Mallik, Haldar and Ray are they for that identical in caste? Therefore the caste name, Khondo Saha, is not meaningless, inconsistent, unreal, or Utopian. The fact is that these Pondits do not know it.

Moheschandra Vidyaratna of Mallikpur in Jessore while confounding Shondi with Shaundi (pages 13-4) in saying that there are two kinds of Shunrhi, namely, Modo or spiritselling and Chelti or rice-selling, could not but admit their distinction.

গদ্যপুত্র যুগী শুভী জানিহ নিশ্চয়। শুভী দুইয়ত যদো চেলতী নির্ণয়।

Whether Vidyanidhi, Vidyaratna, Nayaratna, Smarta-Shiromonir or Vidya-Sagor, all became Pondits by reading simply; and, as mere book-worms, their knowledge and prudence are restricted to the books only they read. Man's reason dawns at 15, when he begins to acquire real knowledge of the external world. A Brahmin passes away 20, 25, or 30 years even in reading a book or two; and then he starts life or enters the world, and wishes to be conspicuous by imagining some idea in fancy by mistaking and confounding this with that. Especially it is very difficult to arrive at a full, real information of a Hindu caste. One who cannot give a correct description or even idea of one's own caste, cannot be expected to form a right estimate of another's caste. He learns when a boy like a parrot from hear-say that this caste is high and should be respected and this caste is low and untouchable. When and why high, why low, whether high or low for some selfinterest or malice, he does not learn, comprehend or understand; and yet he does not refrain from calling this or that caste low by notes and comments, having some reason or other in view no doubt. Upon enquiry it appears flatly that there is some thing at the bottom, some selfinterest, party-spirit or ill-feelings in rivalry wherefor he makes such false pretence, misleads and teaches false things. The author bears such grudge and malice against the Sunris that he associates Sunri with a Yugi and a person who helps in the burning of the dead, and collects materials from those two books of Shastra only which deliberately intend to vilify the Shunrhi, by utterly turning back to those that speak highly of the Shunri, and uses the contemptuous form Shunrhi and not Shaundi. This is misleading and pretending.

The Shunrhis, the Sonarbenees, the Saha or this their writer does not intend that the object of revealing these hidden facts gathered with difficulties and ascertained with scrutiny and researches, is to create or continue the ill party-feelings and rivalry between the two factious parties, the Shunrhi, the Sonarbene and the Saha on the one hand, and the Ponchogotri Brahman, the Boidya, the Kayostha, and the Noboshak on the other, or to widen the gap. It is altogether repugnant to their taste and far from their object that the mean dissension showing the mean nature of the members be fostered or continued. Rather it is their sole intention, chief aim and cause of glory that the happy and lucky union by dispelling the gloominess of feelings standing long and spreading far of the two parties the Shunrhi, the Sonarbene and the Saha, and the Poncho Gotri Brahman and others, would be the first preliminary stepping stone to the happy prosperous union of all the Hindu castes. It is in easy matter; the act does not involve hardship or difficulty; let the Ponchogotri Brahmans and others acknowledge the Shunrhi, the Sonarbene and the Saha Vaishya and allow their usual position, rank and regard due to the Vaishya as ordained in the Shastras and let the Shunrhi, the Sonarbene and the Saha pay due reverence and respect to them. Then of course their party feelings or bad terms will come to an end, malice or the ill feelings will be expulged, and the rivalry will disappear. Disagreement arises for a matter of straw or a trifle; and it so arose. A word of 'forget and forgive,' and 'let by-gone be by-gone,' may mend matters dispel the mental gloominess or aberration or peevishness. Really there is nothing and there can be had nothing, on grasping or clinging. Everything is a mere mistake or fancy. Now there is no difference in rule nor the former position of the Hindu castes. All of them are now on one and the same level. Whatever may be the result, the Vaishya caste should be termed Vaishya. There may be no change in actual matters, yet what hinderance, objection or harm may there be to call and treat a Vaishya caste as Vaishya? Honesty is the best policy; and unless what is due to others be given to others, there can be no honesty, no goodness and no devoutness; and no hope of any prospect.

Men are the creatures of circumstances and of the public opinion and feelings; a clique of ten men can render Bhagaban (God) into Bhut (demon); and morality rules the society and men. Even the mightiest princes obey its dictates and mould their character and principles according to it. The various changes in the circumstances of the Shaundis furnish illustrations proving the irresistible and unavoidable force of the public opinion and feelings, and showing how men of high position and order are reduced to ignoble and base condition, and those of low, mean, base origin become aggrandised and are made to occupy advantageous position, if the public opinion especially with the royal favor shining on it, chooses so to do.

भूदत्तुल्या भविष्यन्ति सर्वे वर्णाः कर्त्ता युगे । नारद पुराण १।१४।१३

ऊचन्मा नीचतां यानि नीचा श्रीरत्नतां तथा । बृहद्भारत पुराण- ।

No doubt liquors are the main stay of the soldiers, sailors and labourers as invigorating and strengthening stimulants, and they cannot do without them especially in cold climes; and no doubt Soma, Sura, Madya, etc. were held most sacred in ancient time amongst the Hindus; and no sacrifice or adoration could be performed without them.

But in course of time men became frivolously addicted to liquors; and the serious vices and ruinous evils of the excesses in liquors pretailed, and gradually there commenced the attempts, fashions and duty of abhorring and suppressing the liquors once considered most sacred, at various times and places until they culminated into climax and zenith when men recollected or were reminded of the horrors, real or feigned and fabricated for the purpose of inducement, of sudden destruction and ruin, nay, annihilation of the vast Jaduvansa of Dwarka or Bombay numbering some laks even at a time when Krishna was their leader at Pravasa Tirthha at noon after bath and before dinner in a moment as the immediate result of drinking liquors turning out into altercations and then fatal fight, a short time after the Great Battle of Kurukshetra wherein Northern India was drained of men. *Vide* Bishnupuran Part V Ch. 37 verse 29, 37-9, 44-5, and 49-50; Srimodbhagabata XI. 31. Mahabharat, etc. The mishap was considered so shocking that it was in the mouth of every person ever since and most of the authors could not but fall back to it as a shocking reference.

Jaduvansadhansha resorted to by the Antiliquor clique and cited as cogent reason and potent plea for proving the imminent dangers of frivolous drinking and for establishing its cause, is mentioned thrice in Srimadvagabat Puran alone.

राजं स्यानुष्टुष्टानां सुहृदां न मुह्यन्पदे । विप्रशपविमृदाणां निवृत्तां सुष्टिभिर्मिथः । १।१५।२१२  
 वारुणीं सदिरां पीत्ता मदोन्मथितचेतसाम् । अज्ञानता निवान्यान् चतुःपञ्चावर्णयिताः । २३  
 अथ ते तदनुज्ञाता भुक्ता पीत्वा च वारुणीम् । तया विभंशितज्ञान दुरुक्तैर्मर्त्यपसृगुः । ३।४।  
 तेषां भैरयदोषेण विषमौकृतचेतसां । निम्नोचत्तिरवावासीद्विग्नान्निवमर्द्धनम् । २  
 ततस्तस्मिन् ( प्रभासे ) महापानं पपु नैरेयकं मधु ।

दिष्टविभंशितधियो यद्वै र्भक्ष्यते मतिः । भागः १।१३०।१२

महापानाभिमत्तानां वीराणां दृप्तचेतसाम् । कृष्णमायविमृदाणां सङ्घर्षः सुमहा नभत् । १३  
 युयुधुः क्रीधमरंखा त्रिलायामाततायिनः । १४ एवं नष्टेषु सन्नेषु कुलेषु स्वेषु केशवः । २५

The Hindu common folks surpassingly superstitious bigoted and timid are notoriously credulous and wanting in common sense in believing any sort of allegations and statements relating to a fact of special nature particularly when lowering a caste or in any caste-question, and are unskilled to question or investigate into their groundlessness or unfounded character of such facts alleged out of selfish motives.

Indeed after BauddhaYuga or Buddhistic period vigorous attempts were made to suppress liquors; but all were in vain. The fact is that sane, sober, men and writers in books of Shastra, all Sanhitas and some Purans, described and treated liquors as an object of extreme hatred and suggested rules and laws to punish the drunkards and threatened them with extreme sufferings in hell in the world to come by putting drinking in the category of Mohapataka or the most heinous transgressions or offences; whilst others, all Tantras and a few of the Purans, were in favour of liquors, provided they be made holy and sanctified by immolation; some writers only, Manu, etc., remaining neutral. The character of these books was that they represented in fact the opinion of the Sampradaya or public communities at various times and places.

न मांसमद्यश्चे दीषी न मद्ये न च मैथुने

प्रवृत्ति रेषा भूतानां निवृत्ति स्तु महाफलम् । मनु ५।५६

In spite of all these obstacles the reign of liquors became unbounded; and drinking went on smoothly, calmly and quietly, undisturbed, and drunkards flourished unpunished, unmolested and even untouched. And the whole brunt of the rage was at last directed towards the Shaundis, the dealers in liquors; in the vain attempts to nip liquors in the bud, to forestal or meet liquors half way, as it were, to stop the use of liquors by suppressing the sale thereof by punishing the sellers thereof by excommunication from society, the greatest and most severe punishment possible amongst the Hindus of that age, if they continued the sale of liquors, although there is no text in any recognised Hindu Shastras directly and expressly degrading or out-casting any Shaundi whose boiled rice no doubt is prohibited to Dwija merely in attempts to suppress liquors considered as dregs of rice an act quite impossible as long as there were drunkards to drink liquors; others of other professions would, as they do now in private, come forward and sell liquors to meet the demands of the public as the Kayosthas about Delli, Rajputana, Sylhet, Tiperah, etc.

In this connection compare Shankar's anger and curse to his agnates for their refusal to accompany him in his mother's funeral on the ground that an Abodhuta has no right in the rite. He even influenced a king to degrade them. *Supra* page 153.

The Shaundis were never degraded. They are not a degraded caste. They are not so much careful and mindful of the respect for the caste and do not wish to retain or regain it. They love to remain as they are. All along they have been sticking to their own profession without interruption, and punctiliously observe all the ceremonies and rites ordained in the holy books. Their Vaishya status is uninterrupted and unalterable, undifferible, indefeasible and unavoidable; for the Hindu castesystem knows no transformation. The Brahmans of the castes, Kaivarta, Dhivar, Kolu, Shaundi, Subornabanik, Saba and others are mostly Vaidika and are hated, abused, and considered degraded and low and cannot find place in the social community of other Brahmans, but still they are Brahmans by caste and were never considered other than Brahman and can never be other than Brahman. Many Brahmans, (Kshatriyas or Vaishyas) live by service considered as a dog's profession, do not know even a letter of the Vedas or other holy books, are illiterate and never officiate as priests or preceptors or live on alms, (or perform kingly functions or tend cattle, cultivate land and carry on any recommended trade); but they are never considered Shudras, and continue as Brahman (, Kshatriya or Vaishya). Many Kayosthas and Boidyas are well-versed in all the holy books and are so famous; but they are never considered Brahmans;—are kings or zemindars, but they are not Kshatriyas;—carry on trade or commerce, but they are never considered as Vaishya. Many Shaundis, Subornabaniks, Sahas, Kaivartas, Sodgopes and others are masters of many holy books, are kings and zemindars; but they are never considered Brahman or Kshatriya. If it be held that the Shaundis had been Vaishya but they were degraded and considered as Shudra. Supposing for argument's sake that they were degraded or considered as Shudra or might be abused, slighted or low in the present society; but still how can their Vaishya-hood be severed from them. After all they must remain Vaishya. They never were, and can never be, other



than Vaishya. Many holy books make mention of them and they are nowhere referred to as degraded. As they are excessively niggardly in bestowing gifts and giving alms, sages were prohibited from receiving alms from them as a plea in the attempts to stop drinking, saying that wines are dregs of boiled rice and whatever is dregs is sin; for these books prescribe hard and severe penances to drunkards and none to the Shaundis. Wine is a commodity fit to be sold by the Vaishya; and in the case of the Shaundis adopting the profession of other castes, the capsular crops are also such; and they have all along been carrying on trade in wine or capsular crops, and they live by no other means as support; therefore they alone are fit to be purely Vaishya. In Northern India only the Vaishyas are divided into distinct castes according to the different articles of sale. In the Dravida or Deccan all the Vaishyas without any distinction sell wine and other articles vendible by the Vaishyas. Supposing spirits to be abject, and supposing the Shaundis to be slighted for their connection with that abject object; then too why should they be bereft of their Vaishya status? If it be argued that the fact of their having been degraded, is not disputed, and the Hindu would never think of revising a decision arrived at many centuries ago. During the sixteen centuries of Buddhist predominance the Brahmins were abused, slighted and lowered as heretics, and other castes lived as one caste without observing any castial distinction;—how then after so great length of time the opinion of the Indian public changed by degrees and the Brahmins became the chiefs of the Varnas, and the distinction of castes gradually crept into the society. Others may slight or consider as low, if the Shaundis had originally been Vaishya then according to the principle of the caste system they must remain as such and they cannot be other than Vaishya. Being degraded at the native village of Kanauj in the king's service the Ponchogotri Bengal Brahmins became the pet of the king and were patronized by him to such an extent that they gained greater regard and advantages even than the Vaidik Brahmins who came from the country where Bolla and his ancestors lived; and the liberal and honest Vaidikas well-versed in the Shastras, being the liberal, recusant and proud Shaundis, Subornabaniks, Soudas and other high castes unjustly oppressed; adopted their cause by being their priests when the latter were being punished by the king goaded by the Ponchogotri Brahmins, with low social position by way of retaliation, namely, as the Shaundis, the Subornabaniks and others abhorred to touch some of the castes, hated them, avoided to eat with them or deal with them and slighted them, so they would in return be dealt with by others in the like manner; and the Vaidikas opposed the Ponchogotris in many other respects; therefore the Ponchogotri Brahmins declared the Vaidikas low, slighted them and declared their rice forbidden to them, monopolised all the offices under the king and got the Vaidikas removed from all concerns with the king. Did the Vaidikas care a fig for it? what did they suffer for it? They continued Brahmins as before, maintained their Brahmanical character purely, and ultimately in due course became their priests on account of their proficiency in the knowledge in the Shastras and the Vedas and other sciences. In course of time the Ponchogotri Brahmins were divided into two classes, the Rarhi and the Barendra. The Rarhis claimed to be superior and declared the Barendras low and slighted and their rice forbidden, and refused

intermarriages with them. For all that the Barendras did not suffer any loss: they continued Brahman as ever and made themselves known as Brahman, and considered the Rarhis low and slighted them. Who ever became low at the mere saying of another. If I say you are low, what does it matter? If you say you are not low, you must remain as you ever are. The fact is that those that are larger in number prevail, triumph and achieve prominence. But the stumplike senseless, boorish, excessively stupid, shameless and rascally foolish so-called Shudras benighted with the darkness of ignorance, strike the axe on their own foot; therefore they are duped by the mere words of others and as impenetrable booby being borne in hand by the sere words, and charmed with the tricks of the Brahmins blind with selfishness, lower one-another, distinguish one-another as high and low, and divide themselves. Those degraded at Kananj continued Brahman in Bengal.

Most probably the idea to carve out a high social position by falsely lowering and vilifying others originated and started at or after the reign of the Sen Kings of Bengal when many base-born low men began to be esteemed as high in society. Then every caste by following the spurious, pernicious and obnoxious practice of ennobling itself by attacking and lowering, in mere terms though, other castes mostly noble in origin and considered before as such, fabricated false base origin of others; as if the high social position of every caste rested and depended on lowering and vilifying the origin of all other castes:—a practice most opprobrious; for if every caste impugns and alleges that all other castes are base-born as mixed castes, no one of them would escape from being base-born if all the alleged calumnies be considered true, and what would an impartial judge decide if all be viewed together? can any one point out the exact time, place and person wherein one may mark their origin out? It is very like the irresponsible prating of a madman at random glozing away and disfiguring existing facts by stating obscure uncertain facts which they say occurred at some long unknown past time to dupe and lead astray the ignorant public, especially the over-credulous and foolish Hindu public. Then the ever-exalted Shaundis and the Suborna-Boniks thus began to be vilified with such base origins.

To consider a person or a caste high or low, respectable or dis-respectable, and the like, is a social act which depends simply upon the individual whim or fancy. At first there were extant among the Hindus the worship in spirit and mind, the worship of the powers of Nature, the use of the fermented liquor by the rotting system, Non-idolatry, female liberty, intermarriages among the four Varnas, widow-marriage, the use of rice boiled by any Varna, the use of beef, casting of babes at the mouth of the Bhagirathi also called the Ganges (Ganga) and the Bay of Bengal (Sagor), the burning of the widow with the husband's dead-body on his funeral pile, and the like. In due course of social evolution under royal edicts and sway patronising the ordinance of the Shastras there appeared Idolatry, Attempts to stop the use of liquor, Zenana-system, Widow-hood betraying man's selfishness on the highest scale, Marriage among the same castefellows showing the greatest selfishness of the followers of the easy-go-lucky professions, Distinction in rice boiled by diverse castes, Caste-distinction, Abhorrence towards beef, and the like. Popular propensity rises and turns, and the ordinances of the Shashtra, (unless depicting current customs as usual,) derive and acquire force, when enforced by royal edicts and directions and when backed by

the king ; else germs of desires and ideas die away in the mind, and the ordinances of the Shastras turn out to be but waste-papers. The burning of Sati or chaste widow, and the casting of the babes at the confluence of Gonga-Sagor, were set aside by royal edicts. The social intercourse of the Khondasahas, the Shaundikas and the Suborn-aboniks with some other castes and their social position changed very like the changes of these circumstances. Thus on the happening of these two rival parties in Bengal and on the king's favouring and patronising the hostile party, these three Vaishya castes began to lose their due respects and ranks and to be slighted in the society of the adverse party. Nevertheless it should be borne in mind that they themselves in their own society or community and in observing the customs, usages and the like among themselves, never consider themselves unequal, never think themselves as falling shorter, or never find themselves in wants in the least. No other Hindu castes did and do maintain and observe the Hindu practices and principles so much so as they have all along been doing.

The Khondasahas say that the Khondasaha and the Shunrhi (Sunri) are not identical but different in caste. Now, what good do the Bamuns, the Boddhis and the Kayeths derive by making them identical ? Do they suffer any loss or privation if the Sahas and the Shunrhis be identical or different ? Why do they get hurt on the breast or in the mind when the Sau (Sou), the Shunrhi and the Sonarbene call them Vaishya ? They do it ; because they work under malice. Such malice seems to have been of the nature of party-clique and to have had its origin in that party clique created by Bollal Sen. They grudge to allow to the Arya-Hindu Sau, Shunrhi and Sonarbene even such intercourse as they allow to the Mlechchhas ; as it were, the Sau, the Shunrhi and the Sonarbene were worse or meaner than the Mlechchhas. This sort of feelings can arise only in party-clique and from nothing else. It is rather a determination based on the disposition and movement of party-feelings.

If it be argued that the Saha and the Sunri are identical ; because on the banks of the Bhagirathi the same Brahman priests officiate in the ceremony of both of them, no matter for want or not, and some at least of them smoke the same hubble-bubble.—The same Brahman priest officiates in the ceremony of the Brahman, Boidya, Kayostha, Noboshaka, Sodgope and the Baniks, the Gondho, the Shonkho and the Karsya ;—therefore are the Brahman, the Boidya, the Kayostha, the Noboshak, the Sodgope, the Gondho Banik, the Shankhari and the Kansari identical in caste ? Are the nine Noboshaka castes, the Sodgope and the Gondha, the Karsya and the Shonkho Baniks identical in caste ; because all of them smoke the same hubble-bubble ? The Baisnava Saha and the Baisnava Shaundika may observe no caste-distinction at all, and the water of the Ganges purifies everything there. What matters ? The same hubble-bubble may be allowed. All castes eat one-another's boiled rice at Puri, eat rice boiled in new earthen pots on the north of the Podma, drink water carried in leathern vessels in the Punjab, Kashmir, Kumaon and Ghur-wal, and smoke the waterless hubble-bubble to the east of the Megna. What matters ?

If it be argued, 'there were many other castes besides the Sunri the Sonarbene and the Khonda-Saha, who did not at first embrace Brahminism ; they had not to suffer any social hardships ; so the allegation that attempts were and are being made to put

the Sunri, the Sonarbene and the Saha into difficulties, troubles and disrepute simply out of party-spirit in the matter of religion is not a true premiss; and that their condition has always been so.' Such argument is easy to be uttered in mere words; but who knows what it is in actuality?—It is not easy, but very difficult, to make out at any subsequent time what was whose real plight and how events took place and transpired at past time. Then the Poncho-gotri Brahmans and the Vaidika Brahmans were contending and competing for procuring the Yojmans or lay worshippers. Then Brahminism was being preached and established in the Shaiva, Shakta and other forms. Then the caste-distinction of the present type was being fostered, organised and devised; and for the purpose there were being fabricated numberless enterprises, devices, stratagems, tricks, seducing, and inducing—endless rules, regulations and oppressions, and the minds of men were being directed, nay, rivetted, to the caste-distinction. Then were there the Visnuvite, the Tantrik, the Bouddha, the Jaina, the Sikh, the Mahomedan and other religions placed adversely to Brahmonya religion. Then throughout the land the Shunrhi, the Sonarbene and the Saha were richer than the rest,—high in rank, noble, neat and clean, decent, pure, proud, respectable and notable or worth attention, and still who but lead and attract prominent attention wherever they happen to reside with nobler attitude in social acts;—on their yielding others would yield themselves. All these circumstances should be looked into and marked. According to the principle of social direction and punishment in the social matters such as the party-clique amongst the Hindus, attempts were made by the adverse party to stop all social communications with the Shunrhi, the Sonarbene and the Saha perhaps by prohibiting all priests, washermen, barbers and others from serving them, by prohibiting its Brahmans from accepting their alms in kinds, and by repudiating all social connections and concerns with them. The Brahmans of the five Gottras of Bengal originated in the partyclique at Kanauj; so that haply they are so much attached, addicted and prone to party-clique, and create and raise it in some one or other matter wherever they flock together. Were some one or other of their adverse parties in such party-clique to be excommunicated from the Hindu community, then in every house in every village in Bengal most families of Brahmans and other castes should have been isolated, excommunicated from the Hindu society and lowered. Is then any importance to be attached to it? This sort of attempt was tried in mere saying and writing although it did not produce so much effect in practice. Indeed they had to suffer from nothing except that the Brahmans, the Baidyas, the Kayasthas, and the Noboshaks fretted and turned against them. Indeed the god of oppression was directed against the five classes of the merchants of Bengal and other recusant castes. The merchants of spices (Gondhobene), brass (Kansari) and conchshells (Shankari), and other castes gradually came to terms. They could not maintain their zeal like the Shunrhis, the Sonarbenes and the Sahas, the other two merchants; or they felt themselves restless and troubled out of the fear for curse; they are not so much cunning, smart and well up; and they are mostly ignorant, meek and god-fearing. The goddess of Mammon

वाणिज्ये वसते लज्जी तदुर्द्ध्वं क्षणिकमेणि। तदुर्द्ध्वं राजसीयायां नैव नैव च भिक्षायास।

smiles on the Shunrhis, the Sonarbenes and the Sahas; and so men not

only ardently desire but hanker after and solicit to be their priests, washermen, barbers and other assistants ; and so they had very little to suffer in that respect. The washermen and barbers serve the Mlechchhas, the Europeans, the Musulmans and the Yobons; and, the Shunrhis, the Sonarbènes and the Sahas who are all Hindu cannot be socially lower than they, nor can the mere saying of the opponents make them so. Where the Shunrhis or the Khondo Sahas reside, their presents alone form the means of subsistence of the Poncho-gotri Brahmans and save them from starving when they cannot find any other way to make their two ends meet. Many such Brahmans make their two ends meet and support their family with the private gifts of the Sahas, but as soon as their circumstances ameliorate a little they avoid contact with their shadow; —so faithless and heedless of past benefit are they. The fact is that the Shunrhis, the Sonarbènes and the Sahas in order to create disadvantages to the hostile party monopolised as theirs own certain priests, washermen, barbers and menials ; and this generated grudge and jealousy, and wish of avoidance and repudiation of contact with them, and the desire, attempt and effort of shunning those priests, washerman, barbers, menials and the like; and that too gradually resulted in the Doladoli or isolation into party-clique as the ultimate out-come. The Shunrhi, the Sonarbène and the Saha are liberal in view, frank and free in disposition and straightforward in customs and principles, and have very little respect for the caste-distinction as they are all Paisnob. The Boidyas, the Kayosthhos and the Noboshaks are very busy and careful about caste-distinction ; the reason perhaps is that from Bolal's time these castes began to prosper and attained to prosperity a century ago only in Bengal and they would be safe in caste-matter if they could lower the opposing castes such as the ever ascendant Shunrhi, the Sonarbène and the Saha.

The real state of the Shaundikas is not so much known and cannot be stated ; but the conduct of the Khandya Sahas and the Suborna Boriks in this respect is not fair : their natural tendency is towards monopolising the priest, the barber, the washerman, the servant, artisans and handicraftsmen, or endowments for works for the benefit of the public. Be it for insolence for affluence, be it for luxury or ease, be it for jealousy or be it for purity in actions or cleanliness, such small-hearted, narrow-minded and mean selfishness of the illiberal, narrow-minded and mean Asiatic type usual to the Hindus is extremely unsocial, reproachable and punishable. Excommunication from community, or discontinuance of communion, fellowship or social intercourse, is the fit punishment. No matter whether they are of such disposition or excommunicated, they are Vaishya and should be Vaishya, and to be otherwise is impossible and opposed to the constitution of Hinduism. Now-a-days such disposition and conduct are found in some of the Brahmans and one or two other castes.

Some fear that the Khonda Sahas, the Shaundikas and the Subornabaniks being Vaishya must put on the sacred thread, and then the distinction of the Brahman and other men will disappear ; it should not be suffered,—Tush ! see, that they cannot retain the rank of Vaishya. If they think so, men will think them illiterate, ignorant and insane ;—they would say they are ignorant, foolish and barbarous. The Kshatriyas, the Astrologers' caste and the Agarwalas of north-western regions wear the thread ; but they did not turn out Brahmans. Still there is distinction. The Boidyas, the Khondayit

Kayasthas in Orissa, the Yogis or Yugis and many of the Kalwars in the north-western regions wear the sacred thread; how many men call them Brahmans and invite them to worship gods, pour clarified butter into the sacrificial fire and to perform long ceremony; and the Brahmans suffer no loss in the feasts of the Brahmans. Were the framers of the Manu-Samhita stupid, that they observed and prescribed woollen thread for the twice-born Kshatriyas and jute-thread or golden thread for the twice-born Vaishyas. Pshaw! did they not comprehend that in that all men will be confounded with the Brahmans? The Brahmans wish to monopolise the term, Dwija or twice-born, like the sacred thread. The title, 'Deva,' shares the same fate.

Probably from this time the Brahmans began to divide all the Hindus into Brahman and Shudra principally, and to monopolise the status, Dwija, the sacred thread, the title Deva and the custody of the Shastras. But it must be understood and borne in mind that the Brahmans, the Kshatriyas and the Vaishyas alike are Dwija, can wear the thread, can take the title of Deva and can be government officer and member of the committee in dealing in the Shastras, in framing laws, and in government as helps;—and this has been ordained and recommended in the recent Samhitas and Purans.

As there is nothing but duping and deception in the religion, profession or calling, customs, tenets, usages, principles, practices, conduct and the like of the Hindus, namely as the hereditary caste-system took the place of the individual professional title, but the hereditary castes exist in name only, for all acquire livelihood by any calling whatever; originally the sacred thread used to denote the knowledge of God and that the wearer knew God and as afterwards whoever wore the thread was Brahman,—Brahman-hood rested on it; the respectability in lineage (Kulinism) originated in good mode of life (custom), humility, erudition, endowments for public benefit, pilgrimage, strict observance of rites, strictness in following profession, meditation after God and almsgiving, but afterwards the sons of such men would be as high in pedigree, no matter whether they were caiff, harsh, illiterate, confined to kitchen as thievish cooks or servile; originally men would pay respect to such men by marrying their daughters to them, but at last such pedigree rested on marriage only; and as originally learned and wise sages would be Bipra, reciters of divine orations would be Brahmans and performers of rites, ceremonies and sacrifices would be Odhwarju, Hota, Brahma, Ritwik and so on, but ultimately as their descendants called themselves Bipra, or Brahman no matter whether they were servants, waiters, porters, bearers, cooks, carters, labourers and the like all devoid of learning, reciting orations and sacrifice; so the liquors once held in much respect and sacred in the worship of gods and goddesses, turned out to be repudiated, and the Shaundika or wine-merchants once held in respect and adoration began to be slighted. As the Boidika and the Ponchogotri Brahmans have all along been vilifying and imperiling each other, as the Rarhiya and the Barendriya Brahmans have ever been abusing and putting each other into troubles and extremities, as the Boidya and the Kayastha, and the Kayastha and the Sodgope abuse, vilify and imperil each other, and as all other castes consider one-another as isolated and different to despise one-another, so during the last two or four centuries the Shunrhi, the Sonarbene and the Saha on the one hand, and the Brahman, the Boidya, the Kayastha and the Noboshak on the other, have all along been attempting

to vilify, occasion troubles and imperil each other. The Hindus are the sort of men that are ready to suffer any privation in order to injure others such as to cut down their own nose such that others may not start abroad at the unlucky sight of a flatnose. Especially in the caste-matter they are awfully cruel, inhuman, malicious and grim. They are ever ready and froward to lower and render their own men hostile, A-hindu (degraded from Hindunism) and A-jat (degraded from caste).

Another latent and more cogent motive for feigning them lower in society is, that the Sahas, the Shaundikas and the Subornabaniks liked very much to love and follow the liberal religions, such as Buddhism, Vaishnavism, etc., religions evidently opposed to Brahmanism started and established by the five Kanaujia Brahmins under the especial royal indulgence, franchise and patronage of the Sen Kings of Bengal, and were slow to follow it, and were indifferent towards them.

Another grand cause, the true, real and latent reason, for slighting, neglecting and disregarding the Khonda-Sahas, the Shaundikas and the Subornabaniks in the rival's society is that when, after 1,000 Shakabda era, the Ponchogotri Brahmins of Bengal descended from the five different sages, were establishing and encouraging and extending the Brahmonya religion having many intricate and crooked principles to be observed by abolishing the liberal Buddhism, these castes strenuously opposed it, and were very slow in following it, while others especially the ever-attendant Kayosthhas, the Boidyas and the Noboshaks embraced it; and at length in following it, they embraced only the liberal aspect of Brahmonya, namely, Baishnavism; but they nowhere and never accepted the real forms of Brahmonya, namely, Shakta, Shaiva, and the like. This created in the Brahmins and some other castes following Brahmonya, the sense of separation, distinction and division from them, and malice, rage and the endeavour, procedure and attempts to occasion and bring about difficulties, impediments, troubles and pains on them.

The foregoing causes gave birth to another everlasting grand cause for misunderstanding and prejudice against them. From Bollal's time in Bengal there arose two hostile parties, namely, (1) that of the Buddhist afterwards Baisnava Khonda Saha, the Shaundika and the Subornabanik, rich and strong at first, but lately weak through paucity in number; and (2) that of the Ponchogotri Kanaujia Brahmin, the Boidya, the Kayosthha and the Noboshak, weak at first for lowliness and miserable circumstances mostly, but very strong afterwards through overwhelming number and other causes. And there became the interests of each of such parties to vilify and abuse the other; and when the influence of the followers of Brahmonya prevailed, the condition of the other party became miserable; and they began to be slighted by every grade of men previously high or low, very like an elephant when entrapped kicked even by a frog, —very like the Bengalis slighted by every class of men, the Feringis, the Eurasians, the Khontas, the Madrasis and the Dhangors when the British Government felt and signified displeasure against them. The strong expression, Dasi-Bansaja or the offsprings of Shudrani with reference to the five Brahmins degraded at, and driven out of, Kanauj and taking Shudranis to wives in Bengal, cut the adverse party most to the quick.

The intelligent British government knowing full well how to

divide and conquer had a keen eye into this state of the society in Bengal and came to know that the Hindus were divided by caste-distinction and the party of the Brahman, the Boidya, the Kayostha and the Noboshak stood against, and bore grudge to, other castes, and to apply the art of division to gain its own purposes at first patronised it as favourites on the allurements of lucrative services under it.

Is it very miserable and ignoble to sell paddy, rice, barley, wheat, oat, fried grains, threads of caterpillar, silk, shellac and the like, or to sell wines, or to sell gold, silver, pearls, jewels, precious stones and the like?—Is it very respectable and noble to be menial servant, to sell beetle-leaves, to rear and sell flowers, to hammer at the anvil, to work at the plough, to mould and sell earthen plates and pots, to shave and prune nails, and the like? It may be said, it is so desired, and what is good is called bad, and what is bad is called good; because it is the wish. One can do what one likes with one's own idol. But there must be something at the bottom, the real reason.

Afterwards in course of time men forgot about the party clique. Now only the *ভীতি* (zeal) of looking as different or strange and of slighting remains. Whenever Saha, Shumrhi or Sonarbene reaches the ear, disaffection is to be expressed, without seeking sufficient reason, why. The reason is malice and party-spirit.

Another grand cause, the true real latent reason, for slighting, disregarding, not taking care for, and looking down upon, the Kondo Saha, the Snaundikas and the Subornabaniks in rival society, is that when these castes forsook Buddhism, embraced Baishnavism and commenced the worship of gods and goddesses, Krisna and other forms of Bisnu such as Shalgram, Damodar, Govinda and Gopinath, Yagayajna or sacrifices and ceremonies, Brata or penances, Dan or almsgiving and other religious acts, they did not honour the Ponchogotri Brahmans of Bengal that were not Baishnava by accepting them as their priests and got such acts performed by the Vaidika Brahmans that embraced Baishnavism. Indeed, a few of the Ponchogotri Brahmans of Bengal wore wreaths of wooden beads, and embraced Baishnavism and became their priests. Still they do not make obeisance to Brahmans unless they be Baishnav. Then there were dissensions going on between the Boidika Brahmans and the Brahmans of Bengal for becoming priests and procuring and collecting Yajmans (or lay persons getting worships, sacrifices and ceremonies performed). Then these castes were the Yajmans, rich in wealth in metals and in kind; and the wealthy Yajmans are worth having. Thus these castes stood in the way of earning livelihood, sided with the enemies, and turned out the object of malice, anger and rage of the Brahmans of Bengal; and it became their fashion and aim somehow to put them into troubles, difficulties, dangers or miseries and to oppress them out of party-feelings.

The Khondo Saha and the Shaundika are not so much liberal and free in bestowing alms and gifts to Brahmans and Pandits, and are very parsimonious and polluted with niggardliness; so that the begging Brahmans and Pandits are not well-treated in the matter of gifts; and as they turn their back without satisfying them, they feel annoyance towards them, are dissatisfied with them, and out of mental disgust repudiated begging alms from the Khondosaha, Shaundika and Subornabanik. No doubt these men are generally rich with wealth and grain-crops and can easily afford to give alms; but they are vitiated



with parsimony and fear to spend. It is true. This is the characteristic of every Benik or tradesman.<sup>6</sup> Without it trade cannot prosper and there can be no accumulation of wealth. How can there be hoarding up of wealth in metal and in kind if whatever be earned or more be expended. Tradesmen alone can understand this better. A Brahman who remains a beggar no matter he gets a lac of rupees, or one that always begs alms, always requires a donor to give away; and such a person will be angry without it. Such men cannot understand it at all. They always wish that the Yajman or one who gets his worship performed by a priest, will only spend or squander away money; but wealth can be stored up with great difficulty. These castes never renounce their own priests and reward them alone sumptuously and often, and give nothing to other Brahmans. So that their priests pass happily and are not compelled to follow other professions;—this begets jealousy and grudge in them. Their grudge for such reason is well illustrated by their burning down Silāditya's pavillion to kill him for his negligence to bestow alms to them. If, for such reason, begging alms from a Shaundika was forbidden, there is nothing to divest Vaishya-hood from a Shaundika or to put his Vaishya-hood in danger. Getting ceremony performed, reading (of the Vedas and other books), giving gifts, tending cattle, agriculture, trade and banking characterize and form the means of livelihood of the Vaishyas, no doubt; but for all that a Vaishya will not lose his Vaishya hood, if he does not bestow gifts. It is not necessary for a Vaishya to perform all the above acts. A Vaishya must follow any one of them to acquire his livelihood. Performing one's own ceremony, reading and giving alms and performing other's ceremony, teaching and accepting gifts form the character and livelihood of a Brahman; but for all that how many of the Brahmans officiate as priest of the Yajman, read the Vedas and other books and liberally bestow gifts; and how many of them have lost Brahmanhood for noncompliance? Getting ceremony performed, reading, alms-giving, warfare, maintaining peace and carrying on government form the character and livelihood of a Kshatriya; but for all that how many of them are givers of alms and soldiers; and how many of them are deprived of Kshatriya-hood for noncompliance? The Khondosahas and the Shaundikas spend enormous wealth for luxury and in marriages and other ceremonies no doubt, and feel pain and fear and do not pay heed to rewarding the Brahmans and Pandits; but for all that their Vaishya-hood cannot be snatched away from them.

Further there is one remarkable fact to be considered, namely, at first the Khonda Saha, the Shaundika and the Subornabanik castes did not forsake the liberal Buddhist religion and consent to embrace some other religion such as Brahmonya. When afterwards they forsook Buddhism and wished to adopt Baishnavism, the best and most liberal form of Brahmonya, they did not appoint the Ponchogotri Shaiva Shakta or other Brahmans of Bengal to be their priests. They embraced the idolatry of Brahmonya with the Vishnuvite Baidika Brahmans chiefly as their priests and rarely with some Ponchogotri Brahmans that adopted Baishnavism. Then the Ponchogotri Brahmans and the Baidika Brahmans were contending and contesting for the priestly office or profession in order to procure Yajman. Still they duly adore, regard and revere the Baishnava Brahmans having wreaths of wooden beads hung round their neck. Why should not

they thus standing in the way of livelihood be the object of grudge and disgust of these Ponchogotri Brahmins of Bengal? And why should not the latter carefully see that the former be put into troubles and difficulties and miserable plight? Then of course these castes alone were rich; and it would be the aim and eager wish of all to have for Yajmans men rich in metals and in kinds. And the fact of being baffled or frustrated in it, generates malice, rage and wish to oppress and put into troubles. If these castes turned out the object of grudge and abhorrence simply by espousing the cause in the quarrels of others—in the rivalry and contention between the Baidika and the Bengal Brahmins, then the ally and enemy by connection should not be put to troubles, seeing that now the antagonistic rivals themselves have made peace and come to a reconciliation by forgiving and waiving,—forgiving and forgetting past deviation, and that there became friendship with him for whom there was the animosity. It is no doubt a sin to conduct inimically. There is no virtue other than union, mixing together and reconciliation. There should not be procrastination or delay in doing what is beneficial, lucky and good. It is dangerous to put obstacles to it. It should be borne in mind that it is ever desirable that there should amongst all the Hindus be the sublime peace, the beneficial and happy peace and the peace bestowing universal happiness.

If for a trifling matter, misunderstanding or disaffection the Khondo-Sahas, Shaundikas and Subarnabaniks incurred the displeasure, can there be no reconciliation on the plausible principle of 'Forgive and forget,' seeing that they are not so much adverse now? It is not an impossibility if they make up their mind and mend the matter among themselves, one regarding the other as Vaishya and that other revering the former as Brahman.

Indeed the party of the Sunri, the Sonarbene and the Saha has suffered defeat. A few of the Brahmins have embraced Baisnavism no doubt; but in fact many castes of their party already followed Brahmoniya; and they too are Baisnava in name only but not in fact, —for they admit the supremacy of the Brahmins, do not so much care about the Konthi or wooden beads, observe caste-distinction, and respect and worship the pantheology of Brahmoniya, all of which are opposed to Baisnavism and inculcated by Brahmoniya. Therefore it may be said that they are defeated, have yielded to a great extent and submitted, and are candidate for reconciliation, the way to the step to happy, auspicious and lucky union of all Hindus.

The reasons for the constant concomitancy of the three caste titles, the Shunrhi, the Sonerbene and the Saha, are :—(1) these three castes are all Vaishya in Varna, differing only in names for difference in occupation and forming only three offshoots or subdivisions of the Vaishya Varna after the distinction of castes, (2) these three castes have been rich in coin and kinds, punctilious in the celebration of ceremonies, observing customs, devout, good-natured, liberal, respectable, neat and clean, and haughty, and so exciting jealousy and grudge in the adversaries from a time very ancient,\* (3) from a very ancient time all along these three castes embraced and followed the liberal religions spreading universal brotherhood, namely, the Vaidika, the Boudha, the Boishnaba and such like religions and resisting such narrow-minded religions as Maheshwar, Bhoirob, Tantrika, Shaiva, Shakta and the like, (4) these three castes took the lead in resisting the attempts to force all other

castes besides the Brahmins to Shudra-ism for the purpose of establishing the distinction of Brahman and Shudra only among men in the world during the organisation of the Brahmoniya religion on the bases of its Shaiba, Shakta and other aspects from and during the reign of Adisur, Bollal and others in Bengal and thereby becoming hostile to the kings and their pets, the Brahmins, (5) gradually and slowly other resisting castes yielded; but these three castes did never yield and wish to be low; (6) thereafter after the extinction of the partial narrow-minded foolish Hindu kings the Brahmins, the Boidyas, the Kayosthhas and the Noboshaks went on to consider these three castes as detached and separate, and in result generated a party-clique and these three castes chose to be the adverse party; and (7) during the peaceful reign of the British government it offered special encouragement and indulgence to the Brahmins, the Boidyas the ever-attendant Kayosthhas (through their intercession.) and the Noboshaks and they took advantage to lord it over, and to conduct with high-handedness against, them. At length by adopting the last of the four tactics, namely, neutrality, alliance, surrender of property and division or discord among the enemies, the adverse party succeeded in making these three castes stand one against the other and consider one-another as detached, distinct, and lower. It is not that this state has not been introduced amongst the other castes. India is a vast country and is the abode of many nations. It can enjoy independence only under the representative or republican form of government neither of which is possible for the Hindus on account of the impediment of the spurious caste-distinction under which no one cares the other, or depends upon or sympathises with the other. The results of the works of this party of the Brahmins are fatal:—no sooner they were started there began disunion, party-clique and loss of independence. Power, gallantry, independence, prosperity, peace and happiness rest on liberal religion, social liberality, public unity, respect for merits and the levelling system.

It is a fashion to cry after the tradesmen on some such grounds as they give less in measure or weight, they adulterate goods, they make enormous profits, they make demands for credits and refuse to sell goods if the balance due be not paid, argue and use high words. There is probability of the Brahman Pandits' being angry with the Shaundika or wine-merchant' especially;—The Tantrika Shaiva and Shakta Brahmins must have concern with them daily, and the poorest Brahman now and then suffer mental pangs,—liquors are refused for nonpayment of arrears and they have to return without them—it is miserable indeed; they mix water with liquor; they measure less; they return words to the face; they are very insolent and use very high and pinching terms; they are very naughty;—let us chastise and punish them. The books of the Shastra are the weapons of the Brahman Pandits. If they are writers themselves they pen a line or two in their books so as to lower them as mixed in origin. If they were not writers they got a line or two written by those that were so. Most of the texts of the Shastras were due to such personal malice.

A Brahman frightened by a mad elephant ran to take shelter in the house of a Shaundika. The Shaundika without knowing this shut the doors lest the elephant enter into it. The Brahman without considering that the Shaundika unaware of his approach did it in self-de-

fence made this groundless, meaningless and unjust statement, namely,

‘इतिना पिबमानोऽपि न गच्छेत् शौण्डिकालयम् ।’

‘none should enter a grogshop even in the danger of being crushed by an elephant,’ nowhere found in any recognised Hindu Shastra and existing in the mere word of mouth of this or that man. What is done in ignorance cannot be a fault in impartial, good and conscientious reasoning. No such statements are ever made in such matters in the case of other caste-fellows. In the mere grudge in party-clique originated this unfounded wanton statement. It is a fashion to find fault with one unpopular. If it be argued that the story of the real elephant is false and it is merely an instruction against drinking, namely, rather to be crushed under an elephant than to enter a grog-shop. That too cannot take away a Shaundika's Vaishya-hood.

After careful, deliberate and impartial investigation into the 19 Mohapurans (some holding Bayupuran to be Mohapuram and Shiba-puran, Upapuram, whilst others holding the *Vice-versa* opinion), the recognised 8 or 10 Upapurans, 32 Tantras, the principal 20 and other Sanhitas, and other books of the Hindu Shastra, and the social history of the period following the thousandth century of the Shaka era and after liberal, plain and just consideration by reconciling with the tenor of the Vedas, Brahmanas, Shrouta-Sutras, the six philosophies, the Ethics and the like, it is evident that in Bengal the five Baniks or merchants, namely, the Khonda (seed-crop selling) Banik, the Gondha (spiceselling) Banik, the Sworna (gold) Banik, the Kansva (brass) Banik and the Shonkha (couch-shell) Banik, the Sura (wine) Banik, the Boidya, the Tanti (weaver), the Gope (Milkman), the (cultivating Gope called) Sod-gope (who call themselves not Gope but Chasi or agricultural Vaishya), the Moira Modok (confectioner), the Toili (oilman), the Tili (dealer in Til), the Tambuli (dealer in betle), and the Barui (grower of betle) as so many offshoots of the Vaishya Varna, are Vaishya of the Aryan stock; and the handicraftsmen, namely, the Swornakar (goldsmith), the Kamar (Blacksmith), the Lbhayit (ironsmith), the Komor (potter), the Mali (gardener), the Muchi and the Sutradhor (carpenter), and the servile castes, namely, the Kayastha, the Dhoba (washerman), the Napit (barber), the Koiborta (domestic servant), the Dash (water man), the Dhibor (fisherman), the Dom (basketmakers), the Harhi (winekeeper), the Kabra, etc. are the Shudras of the Aryan stock; and the Santals, the Kols, the Bhils, the Dhangorhs and the like, the aborigenes, are the Shudras of the Non-Aryan stock. The Brahman Teachers have misrepresented and declared them all alike as Shudras in the Purans, Sanhitas and other books of morality mostly composed in Bengal under the plea or dodge of, and by means and device of, the mixed origin (Sonkor) and by applying the term Das to them all in the daily action, practice and conduct and in uttering the Montras (incantations or sermons) in order to create and mark the only distinction among men into the Brahman and the Shudra during the last 2 or 5 centuries. The Brahmins divided the Hindus in such a way that it will take a long time for them to re-unite, re-organise and achieve enterprises or prosper.

Out of 29 Sanhitas Manu alone is neutral by ordaining that ‘the appetite of creatures tends towards flesh or meat, wines and the sexual intercourse; so there may be no harm in them; but it would be a piece of virtue in abstinence’; *Supervide* chap. V verse 56: and the ‘Soma and Madya are to be sold by the Vaishya’, *Supervide* chap.

X verse 84-9 and 93 ; whilst other Sanhitas written in bitter antagonism to the Tantras which adore liquors stand seriously against the liquors and speak slightingly of the Shaundis as an object of ridicule.

The Hindus are not clever enough in being systematic, accurate and precise in analysing, distinguishing and arranging facts to be dealt with. In their inability to suppress liquors in the attempts to suppress liquors, they jumbled facts together, *mis-took* the idea of hating, despising and suppressing the Shaundis, the vendors of the liquors, for the idea of hating, despising and suppressing the liquors, the vendible abject article of their trade and commerce, and hurriedly jumped upon the idea and fashion of slighting and oppressing the Shaundis without any other sufficient reason, by punishing one for another's fault. The Brahmans can manage to have a thing they wish in their own way by instigating and alluring the lay Hindus.

Let us now see what light is thrown on the point by the contemporary writers, Gopal Votta in his *Bollal Charita* and Shorona Dotta as followed by Anonda Votta in his *Bollal Charita*.

Bollal Charita written by Anonda Votta from traditions current in his family, following Shorona Dotta, a contemporary of Bollal's, in three chapters, was uttered by Anonda before Buddhimanta Khan

नववीपपतेः श्रीमद्बुद्धिमन्तस्य भूभुजः । सभासीनस्य सङ्घेरेथे पठनपूर्वकं ।

आके चतुर्दशशते मनुष्यरदनायुते । पीय-शुक्त-दितीयायां तज्जन्मतिथिवासरे ।

आनन्दभट्ट-विदुषा विदग्धकुलवधसा ।

बल्लालचरितं तस्मै सया दत्तं महाश्रिया । बल्लालचरितं २१७१२४—६

(a Kayosthha Raja of Bengal called Navadwipadhipati) in Pans of Shākabda 1432 (1510 A.C.), some 404 years after the defunct of शरण राजन् व्यासप्रोक्तं वंशसुसम-पौरुषं । २१२११।

तदंशं सामन्तसीनी भूत्वा पालयति बली । आविस्थादामेतुवम्साद्धरिणी सागरान्वरा ५१ ।

तस्माद्भूमन्तसीनीऽभूद्राजन्तव प्रितामहः । तस्य पुत्रस्तु विजय श्रीङ्गङ्गसखो नृपः । ५२

तस्य पुत्रीऽसि बल्लाल सार्वभौम-महीक्षितः । प्रत्यर्थि-पृथिवीपाला यस्य ते शरणागतः । ५४

ब्रह्मचरवस्य यी यीनिर्व्यशः क्षत्रिय पूर्वजः । सेनवंशस्ततो जातो यस्मिन्नातोऽसि पाण्डवः । ५५

वङ्गवाग्ङ्गिवारिन्द्ररादा भू मिथिलापि च । तस्यासीद्विपुलं राष्ट्रमेतद्विषयपञ्चकं । २११८

राज्याभिषेकमारभ्य चत्वारिंशत् सर्भा यदा । मासद्वयं व्यतीतञ्च स पञ्चषष्टिद्वयणः । २१२७४

सङ्घस्येष्टविंशयुते शकाब्दे पृथिवीपतिः । स्त्रीभिः सार्द्धं महाभाग उत्पपात दिवंप्रति । ५

Bollāsen the Kshatriya king of Bengal of the Lunar Paurava dynasty in Shākabdi 1028, the Brahmans say, of Brahmaslap or a Brahman's curse.

मिथिलायां स्थित सार्व कश्चिद्योगी धृतव्रतः । बल्लालो युद्धयात्रायां तरसा तमलंघयत् । २१७७

अथपादेनाभिहतो बल्लालमशपन्न निः । सकैलवो वङ्गकुण्डे पतित्वा लं मरिष्यसि । ८

Such books are no doubt considered spurious and unreliable. Its manuscripts appear to have been copied in the year of Aurangzeb's death in 1707 A.C. (another manuscript appears to have been copied in 1198 B. S. It appears that the work had some circulation a century or two ago.—Mohamohopadhyaya Pandit Haraprasad Sastri.

About shakabda 1432 Chaitanya was preaching Vaisnavism; and Nityananda advantageously incorporated the wealthy but persecuted Subarnabankhs (and others?). This created an agitation; and Ananda Votta's book was an outcome of this agitation. It discloses (or suggests or fabricates) a history of caste-system in Bengal as in vogue about Shakabdi 1028 or 14032 at least. He was supported by the most influential Bengal Raja, Buddhimanta Khan. It professes to follow the Vyasa Pāran by Vattapada (Vatta Sinha Giri) who converted Bollal, the Kshatriya king of the Lunar Paurava Sen dynasty, (from Buddhism) to Shaivism both coming from the Deccan.—Mohamohopadhaya Pandit Haraprasad Shastri.

It is a sort of Manu Samhita of Bengal. Both profess to aggrandise ब्राह्मण्येभ्यो नमस्कृत्य नवद्वीपमृपाजया । ब्राह्मणानां समुत्पत्ति-तर्कदादि-समन्वितं । राक्षसीयानां वरेन्द्रानां गीवगात्रि समन्वितं । बल्लालचरित-ख्यं तदाजचरितमुच्यते । १।४ वभुव ब्राह्मणो बल्लादन्था ब्राह्मण-जातयः । ताः स्थितादेशभेदेन गीवशून्यादभूयते । १० ब्रह्मणो वाग्देशाच्चैवाभ्याः क्षत्रियाः स्मृताः । चक्रदेशाच्च वैश्याश्च पादतः शूद्रजातयः । १२ दुपेन्द्रेणादिशूरेण चानीतं विप्रपञ्चकं । पञ्चगौडान्वितं तेषां नाम गीवञ्च कथ्यते । २२ श्रीहर्षसा भरद्वाजो दक्षसा काश्यपः स्मृतः । वेदगर्भसा सावर्णी वात्सराय ऋन्द्वासा च । २३ शाखिल्यगीवः कथितो भद्रनारायणसा च । गुरुप्रदिग्जिजातीयानां वर्णानां ब्राह्मणो गुरुः । २४ परिकीर्तो गुरुः स्त्रीणां सर्ववाभ्यागती गुरुः । २।१६।११ ब्राह्मणं प्रणमेद्यस्तु विष्णुबुद्ध्या नरोत्तमः । आयुः पुत्रश्च कीर्तिश्च सम्पत्तिस्तथा वडैते । १३ दुःशीलोऽपि द्विजः पूज्यो न शूद्रो विजितेन्द्रियः । विप्राहि क्षत्रियात्मानि नावञ्चये कदाचन । १४ चर्मशाल रथारुढा वेदखड्गधारो द्विजाः । क्रोडार्थमपि यद्गुः स धर्मं पपमः स्मृतः । १५

the Brahmins and to lower other castes somehow or other after the decline of Buddhism in the processes of establishing Brahman Supremacy, one about Magadha at about Shakabda 200 and the other in Bengal at Shakabda 1432. Both profess to abuse and vitiate almost all the castes except the Brahmins, composing nearly all the Hindus of the country, leaving none to be really pure Vaishya or Shudra as if the mixed castes formed out of the main castes absorbed, volatilised or extinguished the main parent castes of Vaishya and Shudra, there being no room left as there were, for them to exist, as if there were none of them at the time, Ballalcharita alone allowing some latitude in the case of the Subornabaniks and that too was simply to degrade them to Shudra status for assigned reasons, and hinting at the fact that some Brahmins (perhaps the descendants of the five Kanaujia Brahmins) were offsprings of Dasis or maidservants, a fact which Purans and Samhitas dare not reveal although these are headlong and rash in vitiating all other castes composing nearly all the people of Bengal and it too is not clear and full enough on this point.

तस्मिन्मन्त्रे केचिन्मन्त्रिणा परस्परं ।

अभ्येत्य काश्यपिकान् ब्राह्मणा वाक्यमब्रवीत् । २।२३२६ ब्राह्मणा ऊचुः ।—

वयं श्रेष्ठाहि वर्णानां जात्या चैव कुलेन च । सुवर्णायिषिजी दपोदिवं बदलि सर्वदा । २७

दासी-वंशज इत्येवं वदन्तो मनुजैश्च । ब्राह्मणान् सदा भजाता नद्या उपपत्तिना ते । २८

Probably this principle of lowering other castes by vitiating their origin under the name of mixed castes, originated at the time of Bollal who himself reputed as of mixed origin gave up Buddhism and embraced Brahmonya which in consequence became the state religion in Bengal and whose Brahmans too were considered mixed as Dasi-Bonsoja, and extended westwards when its kings conquered the western countries; and this principle was imitated in subsequent Purans and Sanhitas with certain modifications and the grand diverging discrepancies in the assumption and citation of the intermarrying parent castes for devising the origin of almost, all the castes betraying thereby the fanciful, false and burlesque nature of the principle. The enumeration of castes under the title of mixed castes almost exhausted all the Hindu castes available in Bengal and Northern India corresponding to all the Hindu people. The rice and water of Bengal could beget such crafty idea which cannot enter into the head of the upcountry folks. Was then there no caste worthy to be termed purely Vaishya or Shudra? Are not the alluded castenames named after the professions? The cunning device of some of the crafty castes thought then that this principle would aggrandise themselves and lower the castes so vilified and thus got the list up. It enumerates Vaishyas by locality of domicile Kaushambi, Mahismati, Vaisali, Sravasti, Ayodhya, Gujrat, etc., as if they had no professional names assigned to them like other castes; thus:

उपकेशश्च प्राग्वाटा रोहिताश्च महोत्सवाः । माहिषमत्याश्च वैशालाः कौशाभ्याः श्रावकास्तथा ।

आयोधिकाश्च वणिजी गूर्जरा सुवि विश्रुताः ।

उज्जानिकाश्च धनिनः सुवर्णावणिजाधमाः । २।१८।११-२

∴ If is important to note here that Mahishmati was the original abode, and Vaisali, Kaushambi, Sravasti, Ayodhya, etc. became the chief seats of trade, of the Hoihoya Shaundikas.

It borrowed many passages from the Purans, or rather the Purans quoted them from it. At its time all men were Shudra by birth, became Dwija (twice-born) by ceremonies, became Bipra (sage) by reading the Vedas, and became Brahman (God-knowing) by the insight into God.

जन्मना जायते शूद्रः संस्कारैर्द्भिर्ज उच्यते । वेदपाठाद्भवेद्भिर्ब्राह्मणी ब्रह्मविद्याया । १।१४

In Bengal at least during a century or two last castes were considered high or low, or clean or unclean, according as they were loyal or attached to the cause of the Brahman Pandits of Tols, or flattered them with mean servile acts; for they by backbites could influence the king and procure royal favour or rage; and they in the absence of Hindu Rulers really governed the Hindus who used to obey their requests, importunities and persuasions in all social matters during the Mahomedan rule following, wherein their own condition became miserable and pitiable though; and caste-precedence was formed by freaks and frenzy according to the extent in which the castes were attached to the Brahmans in opposition to the cause of other religions as the Brahman's cause prospered, which would have been otherwise had the cause of any other religion prevailed.

चतुर्वर्ण-समुत्पत्तिं गोवर्णशादिकं ध्रुम । वर्णानां सङ्करीत्पत्तिं कूटयस्त्र च मे सुते । २।१७।२८  
ब्रह्मचरस्य यो योनिर्व्यंशः अविद्यपूर्वजः ।

सेनवंशसती जाती ब्रह्मिजातीऽसि पाण्डवः । २।१२।५५

वैदिका ब्राह्मणां आसन् वणिजां पक्षपातिनः ।

ततः सान् सदसि क्रोधान्नालुङ्गाव महीपतिः । १।७१

माकाङ्क्षन्निहारन्ते राजदत्तः क्षपीधनाः । ब्राह्मणा ब्रह्मविद्वांसो वैदिका इति केचन । २६

आश्रये गीत्रे सजाती दक्षिणामा भिन्नामतिः । तस्य दासी गौतमस्य गीत्रे दशरथो वसुः । १।६४

शास्त्रिण्ये गीत्रे सम्भूतो भट्ट नारदः कृती । तस्य सीकालीनो दासी घोषजी मकरन्दकः । २६

भरद्वाजेषु विख्यातः श्रीहर्षो मुनिसत्तमः । दासस्तस्य विराटाख्यो गृहकः काश्यपः स्मृतः । २६

सावर्ण्य-गीत-निर्दिष्टो वेदगर्भः क्षपीधनः । तस्य दासो मित्र-वंशो विश्वामित्रस्य गोचकः ।

कालिदास इति ख्यातः शूद्रवंश-समुद्भवः । २७

वात्स्या गीत्रेषु सम्भूतः स्कान्दः इति संज्ञितः । मीढल्य गोवकी दत्तः पुरुषीत्तम-संज्ञकः । २८

ये घोष-वसु-मित्रास्तु कुक्षीनाः सर्वे एव ते । १०० अथ गुणवत्-कायस्थ-प्रशंसा ।

शूद्रास्तु ये दानपरा भवन्ति ब्रतान्विता विप्रपरायणाश्च ।

अत्र हि तेषां सततं सुमील्य भवेद्विज्ञैर्हृष्टं मिदं पुरातनैः । १०१

सत्शूद्रश्चैव शूद्रश्च शूद्रः स्तु द्विविधो मतः ।

आद्या विप्र-विशोः शूद्रां द्वितीयः पादजः स्मृतः । २।१२।१

• चवविट्-शूद्रास्तु विप्रान्मौलिकास्त्वष्ट वंशजाः । ब्राह्मणात् चवकन्यायां मौली नाम प्रजायते । १

ब्राह्मणा वैश्यकन्याया मन्वष्ट स्तनयः स्मृतः । अस्वष्टा वैश्यकन्यायां वैद्यो नाम प्रजायते । १

• शूद्रायां करणी वैश्वात् करणश्च ततः पुनः । स्थितः करणकायेषु ततः कायस्थ उच्यते । ४

पादजाः सन्ति कायस्था सत्यैवास्त्वष्टजा अपि । करणश्च किरातश्च कायस्थो द्विविधः स्मृतः ।

प्रथमः शूद्रकन्यायां द्वितीयः शूद्रवंशजा । ये तु किरात-कायस्था स्ते सर्वे निम्दिता स्मृताः । ५

निगमस्य गान्धिकाश्च वैश्यवंशसमुद्भवौ । शनैः शूद्रत्वं मापन्नौ क्रियालीपादिहेतुना । ६

रत्नकाराः खणकाराः रूप्यकार-लिपिकरौ । ताम्रकारा लोहकारा शङ्ककाराश्च तन्निष्ठाः ।

तस्त्रुलिनी व्यञ्जनिनः सत्पुत्राश्च प्रकीर्तिताः ।

वैश्याद्रामक-वेदेर्दौ ब्राह्मणौ धाविया सुतौ । रामकात् चवकन्याया मुयो-नाम प्रजायते । ८

ब्राह्मणा दुयकन्याया मावतो नाम जायते । आभैः शूद्रः शूद्रायां वात्यचवविशो रपि । ९

वैश्या वैदेहकन्यायां कांसकारः प्रजायते । वैश्या दम्बकन्यायां गोप-गोपालकौ सुतौ । १०

जज्ञे वैदेहकन्यायां लषकारः स्तु रामकात् । वैश्यायां जायते शूद्रा तेलकार इति स्मृतः । ११

अस्वष्टायां खणकारात् शौचिकी नाम जायते । विशः कुविन्दकन्यायां कृषिकी नाम जायते । १२

कृषिकात् गोपकन्यायां तास्मिलि रिति नः युतं । वणिजः शूद्रकन्यायां कन्दुकी नाम जायते । १३

कन्दुकात् विप्रकन्यायां कल्लपाली व्यजायत । शूद्रा दायीगवी वैष्णु आखाला अभधनी दृष्टा । १४

वैश्वराज्यविप्रासु जायन्ते वर्णशङ्कराः । कदाचिद्वीजमाहात्म्यात् चैवमाहात्म्यतः क्वचित् । १५

जीवोऽजस्रं भवति श्रेष्ठं चैव वीजतः । कदाचिदानुलोमिन जाति माहिसमा स्मृताः । १६

कर्माणीत्तमगीचलं कलतः च भवेदगुणैः । जाती मायां सनाय्यां मायां दाय्यां भवेदगुणैः । १७

अनायाजात् आयाया मनुष्य इति निश्चयः । अस्वष्टायान् कृषिकायाजयन् कुटुम्बिनः ।



কুটুম্বিনস্তু গোপাখ্যা কুম্ভকারী ব্যজায়ত । করখ্যা লীড়কারাস্তু বর্হকি নাম জায়তে ।  
 বর্হকি সামকীরিখ্যা বারকি নাম জায়তে । কুম্ভকারেণ শূদ্রায়াং জনিতঃ পল্লগঙ্ঘকঃ ।  
 শূদ্রাত্ কুম্ভকারগ্যাখ্যা মালাকার প্রজায়তে । ক্রয়ক্রীতাসু কন্যাসু ভবন্তি দাসজাতয়ঃ ।  
 ব্রাহ্মণাত্ শূদ্রকন্যায়াং নাপিতী নাম জায়তে । অজায়ন্ত চ চৈত্রেণ ইতানাং মুখজন্মনাং ।  
 শূদ্রবিদ্যুচবৈ শাঙ্খালাঃ কীরাতা ভরজাতয় । কীরাতাক্লীর্হকারিখ্যা কস্মারঃ শস্ববিক্রয়ী ।  
 তাম্বলুখ্যাঃ তনুবায়াত্ পট্কারঃ প্রজায়তে । শূদ্রাদাযীগকং ঐশ্বা জনয়ামাস বৈ সূতং ।  
 কল্লপালাত্ কুবিন্দায়াং শীর্ষিকী নাম জায়তে । রজ্জাজীবস্তু শীর্ষিক্যাং সূতী বর্হকিসম্ভবঃ ।  
 সহরাণ্যাস্তু সাঙ্ঘায়া সাঙ্ঘায়াশ্চ পুনঃ পুনঃ । জাভ্যাণনন্ত স্তু সম্মানং সর্ব্বং বক্তুং ন শক্যতে ।  
 গোপী মালী চ তাম্বুলী কাঁসারতন্বীসাংখিকাঃ ।

কুলালঃ কর্ম্মকারস্ব নাপিতী নবশায়কাঃ । ১২৩৭২০

তৈলিকী গান্ধিকী বৈয়ঃ সত্শূদ্রাশ্চ প্রকৌন্তিতা । সচ্ছূদ্রাণ্যাস্তু সর্ব্বেষাং কাযস্ব উত্তমঃ স্মৃতঃ । ১২৪

To speak the truth the Hindu caste system is artificial and man-made and was never divine or natural. During the native Rule a caste could be made or preferred in society or its status could be altered by native Rulers under the influence of some man bearing grudge, and flattery purchased pedigree. In Bengal all Brahmans, Vaidyas and Kayasthas had been socially equal among themselves, and Ballalsen established Kulinism or pedigree among them. The Ghoshas, the Basus and the Mittras said that they came to Bengal as the adherent servants or Dasas of the five Kanaujiad, Brahmans; and they were made *Kulin* or high in social caste precedence among the Kayasthas. The Dattas said that they were not the Dasas of the Brahmans; but they simply accompanied them while they came into Bengal; and the Dattas were made *Maulika* or very low in social position among the Kayasthas. The Guhas of Eastern Bengal are *Kulin*; but not those of other parts haply for some such mischance or transgression. The Brahmans are glad to hear others to be Das.

দত্ত কাঁহার ভৃত্য নহে সঙ্গে এসেছিল ।

তাঁটে,

ষোঁষ বস্তু মিত্র হলেন কুলের অধিকারী । অভিমানে বালিদত্ত যার গড়াগড়ি ॥

Such tyranny of the native Rulers occasionally amounted to fierceness. The Subornoboniks did not lend money to Bollal to wage war against his enemies, the king of Udantapur near Fanipur, abused some of the Brahmans by saying that they were the descendants of Dasas, monopolised village-menials to the disadvantage of the king and the people and refused to dine with the Saishudras at the Royal residence; and simply to degrade them at the instigation of the grudging and grumbling Brahmans they were made low in society; and were ordered to renounce the sacred thread at once which they wore as Vaishya, on pain of punishment. This was due to the sere grudge and jealousy towards the rich, neat and clean, devout and ceremonious Subarnabaniks leading a life strictly according to the dictates of the Shastras. Its language is Sanskrit as can be written by recent Bengali Pandits whose mothers tongue is Bengali.

Then in fact there became two factious parties; (1) the Khondosahas, the Shaundikas and the Subornabaniks with the Gnndho, Kanso and Shonkho Boniks and a few others embracing then Bud-

dhism afterwards Baishnavism; and (2) the Brahmans, Kayasthas, the Boidyas and the Nabashakas following Brahmonya. The latter became numerous and therefore acquired the upper hand and command and influence; the former were thin in number and seduced and dis-united; and therefore were obliged to stoop their head. The Tibor, the Sutradhan, the Kaivarta, etc remained neutral. Both the parties abused each other in books and saying.

बल्लाल उवाच ।—यतोऽस्माभि हि कर्त्तव्यं संयानं प्रति कीकटं । १।२।५

ततो बल्लभ चन्द्रः स गृह्यन् प्राणित्य लेखनं ।

प्रेषयतु साईकोटिं सुवर्णमिति माऽधिर' । बल्लभ उवाच ।

यदिस्या ब्रूपति हं द्यात् करादानसमन्वितं ।

आधिले हरिकेलीय मृणं दातुं तदोत्सहं । १४ बल्लाल उवाच ।

सुवर्णा वणिजी राट्रे दुःशीला धनगर्विताः ।

ब्राह्मणान् ते तुलयन्ति ब्रह्मचरियजञ मा । १।२।२४

बल्लभानन्द चन्द्रः स वणिग्गण मङ्गतरः । अशिष्ट कुलजन्मनो दाम्भिकश्च विशेषतः । १५

इत्यादीन् सुवहन्दीषाणारीय पण-जीविषु । बल्लभाय सङ्कोटे राजा दूतं व्यवर्जयत् । १६

आसेधं विपुल चक्रो भयं मैवञ्च दर्शयन् । येन केन प्रकारेण तं वशीकरेच्छया । १७

तदाऽजङ्ग हिङ्गुनित मन्यायेन कर म्भरं । घटादावाहरन् गुल्कं रात्रौ मङ्गलिका कृत्वात् । १८

सत्शुद्राणां कृणा स्तापरा भोजनशक्तिकाः । \*

अर्द्धया विविश भोक्तुं विशां न दृश्यते स्थली । १।२।२।३

तस्मिन् प्रवसरे वैश्या मन्थन्तः परस्परं । उत्तस्यु निर्यातूकामा सदानां राजसङ्गनः । ४ :

यदा केचिद्विद्याताः केचिदा गमनीयताः । तदा ताननुगम्याह भीमसेनी विनीतवत् । ५

अनाहाराः किमर्थं भो निर्गच्छथ मङ्गाजनाः । अस्मासु वो यदाकृतं सर्वथाऽर्थं भाषितुं । ६

तच्छ्रुत्वा वणिजः प्राहुः श्रुयतां भो मङ्गाश्रय । सृष्टासृष्टिः समभवत्तदर्थं भोक्तुं मन्थमाः । ७

अनादृत्य वचस्तेषां भीमसेनो ऽतिकोपनः । शूद्राणां मीदृशी स्वर्षा इतुङ्गा तानवाचिपत् । ८

ततो वादातिवादाश्च वभुवुः कुपित सदा । भीमसेनोऽब्रवीद्वाक्यं परुषं राजबल्लभः । ९

ततस्ते वणिजः सर्वे निर्ययूः राजसङ्गनः । आक्रोशन्तो विक्रमन्तो वर्षान्ते वारिदा इव ।

अथान्येयुः सभासीन सभ्येऽप्यथिवीश्वरं । उच्ये भूमिन्यस्तजानु भीमी वृपतिवल्लभः १।२।१ ।

देव सर्वे शूद्रगणा भोजनैः परितोषिताः । सुवर्णावणिजी दपां दभुक्तैव विनिर्गताः । २

वणिजी ऽतिदुरात्मानो ऽविनीताः कूलगर्विताः । ब्रह्मचरपंक्तिभिर्यं ते काङ्क्षन्ति दुराशयाः । ३

भोज्यभूमिं विलीक्यापि विहीनं हृषलैर्जनैः । श्रीमन्त सवजानन्तो गतवन्तो यथागतम् । ४

स्वर्षाणां वणिजां नेता बल्लभः स दुराश्रयः । पालैर्हृती मङ्गराज तया सह विह्वल्यते । ५

वर्षमानो ऽस्य भवति जामाता भगवेश्वरः । धरां स मन्यते तेन शरावमिव गर्वितः । ६

एतद्वाक्यं वृपति भीमसेन-वच सदा । ज्वलनीहवनेनेव प्रजज्वाल समग्नया । ७

तदानीं राजबल्लालः क्रोधपूर्णं हिलीचनः । वणिजां दपेचूर्णार्थं श्रपयं कृतवान् मृगं । १०

राजोवाच ।—यदि दाभिकान् सुवर्णान् वणिजः शूद्रत्वे न पातयिष्यामि बल्लभ चन्द्र

सौदामिनस्य दूरात्मनो दण्डं न विधास्यामि, तदा गीर्वाणपुत्रातेन यानि पातकानि भवि-  
तव्याणि, तांति मे भविष्यन्तीति । धार्तराष्ट्राणां विनाशाय भीमसेनेन ग्राह्यः शपथः  
कृतः, एतेषां पातनाय शपथो मे तादृशी ज्ञातव्यः, अद्यावधि एते सर्वे शूद्रवद याज्ञाः ।  
वयं मेषां यज्ञसूत्रधारण मतः पर मेषां याजनाध्यापने प्रतियुद्ध ये ब्राह्मणाः करिष्यन्ति ते  
ज्वलन्तीऽपि पतिष्यन्ति, नान्यथा । ११

Thus King Bollal made high castes to become low and low castes to become high.

अचिरेणाय मर्दिशेऽभवेद्वाट्टे प्रचारितः । तच्छ्रुत्वा मन्त्रयामास वशिजी मिलिता सदा । १२  
अविचारा ततो राज्ञः क्रोधकम्पत्कनिवराः । रुद्रधूर्गगरा झीडा हासानां व्यवसायिनः । १३  
दिगुणं त्रिगुणं मूल्यं दासानां प्रददुर्विशः । दासाभावात् महाकष्टं बभूव सर्वजातिषु । १४  
एवमुक्ते महाकष्टे प्रजावर्गे निर्वदितः । कर्त्तव्यं चिन्तयामास तदानीं भुवनेश्वरः । १५  
नाम्योपायं तदा दृष्ट्वा ब्राह्मणा नन्वशा दिदं ? कार्या लोकादिताथैव कैवर्त्ता दासकर्मसु । १६  
दास्यकामासु कैवर्त्ताः श्रुत्वा नृपतिश्रासनं । १७

आजगमुस्ते राजकुलं शतशीऽथ सङ्घस्रशः । ताद्यात्रवी ततो राजा गलेवस्त्रकृताञ्जलीन् । १८  
हन्ति वीं दीयते सेवा गच्छन्त्यं व्यवहारतां । कैवर्त्तानां प्रधानं यं पुरा चक्रे महत्तरं ।  
महामान्डलिकं चक्रे तमिदानीं महीपतिः । १९

ततस्तं हतं स्वगणैर्नानाप्रहरणायुतं । मद्देशं दक्षिणाघाटे प्रेरयामास भूपतिः । २०  
मालाकाराः कुम्भकाराः कर्मारा य ततोऽन्यदा । युक्तहस्ता गलेवस्त्राः पुरा स्तस्य मंहिषीतः । २१  
सन्तिष्ठः सेवया तेषां व्याजहार वचो नृपः । यूयं सत्शूद्रवद याज्ञा भवेत् वचना नमः । २२  
अयुचि वचनाद्यस्य शुचि भवति मानवः । शुचि चैवायुचिः सम्यक् कथं राजा न देवतं । २३  
कालिन् गच्छता राजा दासानां व्यवसायिनः । ब्रह्मत्वाद्यावयामास ब्रह्मजन्तुं सुदुर्कृतीन् । २४  
स्वसेवायां नियुक्तश्च धारञ्जके महत्तरं । ठक्करश्च चकारासी प्रसन्नी राजनापितं । २५  
तस्मिन् नवसरे केचिन्मन्त्रयित्वा परस्परं ।

अभ्यैता काश्यपीकान् ब्राह्मणा वाक्पुत्रवोत् । २६ ब्राह्मणा उचुः—

वयं श्रेष्ठा हि वर्णाणां ज्ञात्याचैव कुलिनः । सुवर्णावशिजी दपां देव वदन्ति सर्वदा । २७  
दासी-वंशज इत्येवं वदन्ती मनुजेश्वरः । ब्राह्मणान् सर्वशजाता नम्रानुपऽसन्ति ते । २८  
यज्ञीपवीतिनो देव सुवर्णाः सौम्यदर्शनाः । ब्राह्मणास्तान् भ्रान्तबुद्ध्या नमस्तुर्वन्ति सर्वदा । २९  
तेषां हि धर्महन्तं कर्त्तव्यं पृथिवीपते । स्मर्त्तव्यं न यथास्माभि र्विप्रैः मत्कुलजैः सह । ३०  
ब्रह्मचरकुले जात मायुषस्तं जनेश्वरः । अवमत्त यद्वदन्ति वक्तं तन्नेह साम्प्रतं । ३१

सर्वान् यज्ञीपवीतेभ्यस्तान् व्यावय महीपते । सर्वे ते धर्महन्तात् पतिसन्ति न संशयः । ३२  
devoutसुजा महीपालं विरेसु स्ते हिजीसमाः । नृपतिं स्मृताविष्टः क्रोधिनासी जगज्ज्वल । ३३  
ing to  
written  
हत स्वर्मान् स विलोक्य वशिज सदा । आदिशत्तान् नृपः सर्वान् यज्ञान् विवर्ज्युम् । ३४

Then जज्ञसूत्राणि वशिजी राष्ट्रशानः ।  
sahas, the  
Kanso and न स दण्डः स्यात् सेवका नृप इत्यशात् । ३५

आहता डिम्बिमान् सता नगरे नगरे विशां । राजाज्ञा घोषयामास् स्वरिषु च वीथिषु । २६  
 राजाज्ञा मवजानन्ती धर्मभीता महाजनः । त्वरमाना दिशो जम्मुः सदाहादि-परिच्छदाः । २७  
 अयोध्यां प्रययूः केचित् केचिद्गङ्गिरिं विशां । चन्द्रमायुतं पाटलीञ्च तामलितोच्च केचनः । २८  
 तथोदयपुरं केचित् केचिन्मानगढं ययूः । विनीतञ्च पुरं केचिच्छिङ्गला मपि केचन । २९  
 अचमा ये तु यातुं ते राजदम्भमयुर्दिताः । तत्पुत्रं यञ्जस्वाप्ति हैमाणि तान्नवानि च । ३०  
 तत्ताण्डसि वल्लाली विलीक्य व्याकुलं कुलं । बाह्मणानां चवियाणां मन्त्रयामास वैदिकैः । ३१  
 विविच्य वीजमाहात्म्यं ततः संस्कारयं च तान् । ब्रह्मत्वं चवियवच्छ कल्पयामास स प्रभुः । ३२

Probably this Bollal charita was composed at the instance and patronage of the Suborna baniks ; therefore the cases of others are not mentioned in it. In the stanzas quoted above the term Bonijah वणिजः (2-22-7, 23-3), Bonijo वणिजी मिलिता सदा (22-12, 23-34,5), Bonijang वणिजां (22-5, 10), Vaishyali वैश्याः Bishang विशां (3, 23-36) and Mahayonah महाजनाः (22-6, 23-37) are used in the generic sense to denote the Vaishyas generally,—all classes of Vaishyas haply followed Bollovananda as their head and ... सर्वेषां वणिजां नेता वल्लभः । २३५  
 The Brahman's grudge, jealousy and rage at other castes' wearing the sacred thread and their consequent wish and endeavour to get the people in the world divided into the Brahman and the Shudra, have been forecast in the verse 2-22-8, 23-29 and 32 quoted above. This attempt to create the distinction of Brahman and Shudra among all men, was started from Bollal's time. The Vaishyas of all classes including some Brahmans and Kshatriyas were deprived of the sacred thread ; and the latter got it back on entreaty and requests. Cf verse 2-23-41,2.

- \* पुरोहितः स्थितपुत्र द्रव्याणामंशकाङ्क्षया । स महान्तं धर्मगिरिं वलदेव उवाच ह । २३१०
- भदन् देहि मे भागं मत्प्राप्य सचिरेण भोः । अट्टदाम न कश्चैचिद्भागमेव कदाचन । ३८
- वलदेवस्तः कुञ्जो देवलोचं शशाप ह । १० वलदेवं गण्डदेशं चाम्पटेन व्यतीतइत् । ११
- वलदेवस्तो ऽगच्छ द्रुतवृषपतिसन्निधिं । आयोपालं यथावत्तं नृपे सर्वं सचौकयत् । १२
- पार्षद्या ब्राह्मणाश्चापि चक्रुः सत्य समर्थनं । वलदेवस्य वाकस्य प्रोचुः स दण्ड्यतां गिरिः । १४
- निर्यास्यतां धर्मगरीं राष्ट्राग्ने स्वगनैः सह । इति राजा केद्वनाग मन्त्रशा इण्डनायकः । १५

Indeed then there ensued two rival parties or factions in Bengal, namely, that of the Khondo Saha, the Shaundika and the Suborna-Bonik and the fickle changelings, the Gondhobene, the Kansari, the Shankhari and the like who afterwards changed sides, who were Buddhists afterwards Boishnava ; and that of the Poncho-gotri Brahmans, the Boidyas, the Kayostha and the Noboshaka the Tili, the Tambuli, the Maira, the Mali, the Karmar the Komor, the Napit, the Barui and the Sodgope. The latter was backed by the Hindu kings and became numerous and so powerful and influential at last. Pancity and disunion made the former stoop low. They began to vilify each-other in saying and in writing. The Tiwor, the Sutradhor, the Koiborta, the Kolu, the Swornokar, the Tanti, the Dhoba, the Gihacharya, the Dule, the Bagdi, the Harhi, the Muchi, the Dom, the Kawora and the like and also some of the Noboshaks as the Napit, the Mali etc., the Tanti, the Komar, remained neutral.

A pretext was soon devised for 'degrading them : Two golden cows inside of red loquor were presented by Bollal to two Brahmans procured for the purpose, one of whom had one of them cut by a Subornobonik and the other deposited the other with another Subornobonik ; and both of them were accused for cow-slaughter and theft of gold. And for the concocted offences of two only the whole Subornobouik caste was degraded.

धेनुं स्वर्णमयीं यज्ञे ददौ विप्राय भूपतिः । सा च स्वर्णमयीं धेनुं स्वेदने पतिता संतः ।

हिंसा बहिष्कृता राजा स्वर्णानां वणिजः क्वचित् । धेनुं स्वर्णमयीं यज्ञे विप्रेभ्यो प्रददौ नृपः ।

धेन्वी सस्याः स्वर्णमय्या स्वेदने पतिती ऽभवत् ।

सती निर्व्वसितो राजा कथन स्वर्णकारकः । १।३२-३

Similar is the story of oppression to be told and understood of the Shaundikas and some other castes although not cared for and specifically mentioned anywhere. Doubtlessly in Bengal the exuberant influence of the Brahmans became rampant to an extent unknown to other countries. About shak 850 the Sen dynasty succeeded the Pal-dynasty. The Pal and the Sen kings of Bengal were Buddhists ; and there the Brahmans as such had not knowledge of performing rites and ceremonies. The first famous Sen-king Adisur's tendency inclined away from Buddhism in as much as his inclination tended towards the performance of Yagyajnas or ceremonies for which he about Shak 886 invited five Kanaujia Brahmans whom circumstance converted into Brahmanical missionaries in Bengal to uphold the cause of Brahmanya. The tendency of the Sen-kings seems to have been disgust towards Buddhism and favour towards Buddhism and favour towards Brahmanya. The degradation of these five Brahmans at Kanauj for coming into Bengal which is beyond Aryavarta to officiate in the performance of ceremonies of the Buddhists who now turned out to be termed heretics, their return into Bengal and their pitiable condition brought on for the king's sake soon procured Royal patronage wherein they could acquire and retain paramount influence over kings and others all over the land ever afterwards so much so that king Lakshmansan Lakshmanawati or Su-sen depended upon their mere words, namely, 'now was the turn of Mlechhas' preponderance, and nothing else would prevail against the Mlechhas', and slipped into a backdoor and fled to Sonargaon about shak 1125 leaving behind his kingdom to be occupied by Baktyar Khilji with the aid of 17 horse-soldiers without any opposition ; what to speak of other *minor* social changes they pleased to introduce and of alteration in the status of castes they were pleased to make under the sway of flattery or grudge.

Their degradation at Kanauj and permanent abode in Bengal under the circumstances, as fortune smiled on Brahmanya and time hung heavily on Buddhism, turned out to be but sending and settling Brahminical missionaries to preach and establish Brahmanya in Bengal by removing Buddhism ; which under the circumstances they did more effectually than they could have done had they come otherwise for the purpose. So that the establishment of Brahmanya and the method of caste system of the present type in Bengal after the decline of Buddhism under which there were none, dates from the reign of the Sen kings under the influences of the Kanaujia Brahmans. The descendants of the Kanaujia Brahmans as the pets of the kings became superior to the Baidaka mostly Dravidian on some such-

pretexts as they were partial towards the Banikas; the Kayasthas the ever-adherents of the Kanaujia Brahmans became the most forward to adopt it as they did at Kanauj and obtained the first rank amongst the Shudras immediately under the Brahmans. The ocean-like nine principal castes in Bengal (which was then the country of Nabashaks who formed the greatest bulk of its population) soon followed it and as pine arrows of Bhrigu pierced through others who hesitated, and became Navasaga or Nava-shayaka (Navshak) in rank next below the Kayasthas and Baidyas and superior to others. The Kaivartas hesitated and could not choose between for some time but lastly conved and pleased the king with servility and were reckoned as Sat-shudras. And so were the Malakaras, Kumbhakaras and the Karmakaras. The Shundikas and the Subarnabaniks, the then two richest, (no doubt Brahmans, Kayasthas and others flourishing recently as big Chakres or servants in government and merchant offices), generally happy-go-lucky, neatest and cleanest, proudest and noblest of all the king's subjects, most ceremonious, punctilious and exact in performing rites according to the Shastra, most conscientious and honest in believing what they themselves delineately, took in honest belief to be right and true, seemed still to stick to the liberal religious Buddhism or Vaishnavism, to the utter disregard to the king's mandate and thus incurred the Royal displeasure. This was the real, latent and cogent reason; and others were invented as pretexts to lower, check and oppress or suppress them every way. And in consequence they began to diminish in number. For a people, especially one originally noble and luxurious, if lowered and kept in misery for a length of time, pines, groans and gradually dwindles and moulders away; whilst one originally servile and ignoble, if treated and dealt with as noble and high in social position prospers and becomes noble in nature as if in due nurture and training in the course of time. The oppression towards the Shaundikas and the Subornobonikas dates from this period.

Shortly afterwards the kings of Bengal invaded and conquered Magadha and some of the western countries of Northern Hindustan, cut the Bodhi-tree down at Gaya, and did much towards the replacing of Buddhism by Brahmanya; and many usages and customs were extended beyond, although Buddhism lingered some 800 years afterwards in Bengal and its traces and last sparks were visible in Shakabdi 1700.

The stone rejected by the bricklayers turned out the corner stone of a mighty house. The Brahman degraded at Kanauj occupied the highest position in Bengal possessing special influence over kings and others in all social and practical matters. Upon such whimsical pretences invented are ennobled many castes as, the twice-born chew the betel leaf, therefore the growers of betel-creepers would be clean, no matter whether they had been tanners or others originally; the twice-born eat the sweetmeats therefore the confectioners are clean; and so are the sellers of spices much more than would the Shaundis and the Subornoboniks be so, who are twice-born themselves and more-over the liquors sold by the former and gold sold by the latter would be drunk and put on by the twice-born and gods.

Within so short a time the descendants of these five Kanaujia Brahmans under royal bounty, affluence and luxury became devoid of Brahmanical deserts and qualifications, and necessitated the framing and establishment of a standard or rule of *Kulinism* or Brah-

mans proper, proving thoroughly well the dangers of the hereditary caste or profession in as much as under it the caste, profession cannot prosper for want of emulation, and nature makes its members make digression, no doubt they being unable to befit themselves with the necessary and proper qualifications.

आचारी विनयी विद्या पतिष्ठा तीर्थ दर्शनः

निद्रावृत्तिसुपीदानी नवधा कलकलम् । व, च, १२८

Ballal charita alludes to the Purusa Sukt in its 2-8-1,6. It contains the verse wherewith some Purans and Upapurans begin, viz.

नारायणं नमस्कृत्य नरकैव नरात्तमम् । देवीं सरस्वतीं व्यामं ततो जयन्तीरयेव । २७१७

Perhaps the Ballal Charita is a false fictitious production and might have been got up by, or under the patronage of the Subarnabaniaks to uphold their good status by obscuring and lowering other castes in vieing with the Kayasthas, Kaivartas and some other castes who in their turn did the same by attacking other castes. Perhaps Buddhimanta Khan Novadwipedhipati is a fictitious name introduced as a Kayastha to give colour and stress to the matter. During a century or two last the kings of Nudia at Krishnagore maintained the cause of the Brahmins at the head of the castes. As amongst kings, emperors or nations political independence or supremacy is maintained by coping or vieing with other nations in improvements in military operations and tactics or manœuvres, so amongst the classes of the subject-body precedence or high position is maintained by coping or vieing with other classes in social improvements and maintenance of high position.

Ballal charita shows that none of the present Hindus are pure. It hints at the extirpation of the Brahmins by the Hoilories perhaps in 2-27-16. It mentions the extermination of the Kshatriyas by Bhargava.

निवृत्तिशून्यं पृथिवीं सूर्मासनं कुरुत यत ।

उक्तं तत्तु दृष्टादेशा ( राजभाषा ) दिति सन्यासहे वयम् । २७२१६

तत्तु कौडार्थमथवाभट्टपादे क्वाङ्गतं । सन्ध्यं व्यास पुराणस्य भवेद्वातद्विरथकम् । १७

निःकविश्रेयं वसुधा भार्ययेण कृता पुरा ।

एवं हि भारते प्राह स्वयं श्रीसो महासुनिः । २७२१८

सवायां ब्राह्मणाच्छेदी राजपुत्रो य उच्यते । स्वर्णा नोपनयनाद्विजो द्राव्यतां गताः । १८ and the origin of Bastards Chhatri क्षत्री or Rajput राजपुत्र to represent them in 2-27-18,9. It makes all other Hindus to be mixed castes leaving none to be Vaishya or Sunda.

It also meant that it should not be left unmentioned that the Brahmins, perhaps the descendants, descended from the Dasis or maid servants, that is, they too are mixed castes.

If thus the Hindus would be split up and the number of their castes be increased so as to stand one against the other and the interests of every caste would be adverse to those of the others, their independence would soon come to an end and they would be subject to foreign rule which could be carried on with iron hands if the rulers would be clever enough to set every one of the castes against the others to employ the Moslim officials, officers and servants to beat down the Hindus and *vice versa*, to set the upcountrymen, the Panjabis, the Madrasis and so on as such to tease and oppress the

Bengalis, to appoint Santals and Bhils as such to crush the Panjabis, the Rajputs, the Mahrattas and the Madrasis, and so forth.

No doubt with other parts of India Bengal embraced Buddhism in very ancient time. At Hiuen Tsiang's time Buddhism prevailed there. Its Pal-kings were Buddhists. Its Sen kings were Buddhists in origin; but they one by one embraced Brahmanya; and their inclinations tended towards it. Ballalsen ascended the throne in Shakabdi 989 and reigned till Shakabdi 1028. His spiritual preceptor Bhattapada Singhagiri converted him from Buddhism into Brahmanya; and for his consolation and conviction composed a treatise and called it Vyasa-Puran and read it to him; and to establish ranks among castes introduced into it many unconstitutional, unfounded and groundless principles to create false beliefs. Ballal's another preceptor, Gopal Batta, composed a treatise called Ballal Charita and inserted all these things into it. Ananda Bhatta composed another Ballalcharit in Shakabdi 1132. The chief aim and end of all these books are to establish unreal and erroneous caste precedence. However most probably about the ninth and the tenth century of the Shakabdi era there arose the fashion of composing writings of the nature of Puran in fables and stories to mislead and misguide the attached over-credulous and exceedingly foolish and simple Hindu kings and the Hindu public. The current of such writings glided on; and within 500 or 700 years next following while such writings flourished there arose Srimad Bhagabat Puran and others the masterpieces of the kind.

In truth the story of the lowered condition of the Shaundis and the Khondasaha Shondis, some other Vaishya Vaniks, (yes even during Hiuen Tsiang's time the Vaniks or tradesmen alone were called Vaishyas and the cultivators were called the Shudras (*v. s.* page 140) is but the story of the Subarnbanik in every particular retold although it is nowhere mentioned in terms express. Who ever asks for or protects the rival's fame or book containing it. Better it be lost or distorted. They too are heedless or unskilled to protect it.

(A) The very existence of the term or phrase, Sunri-Sonarbene, (meaning the Sunri caste and the Sonarbene caste,) as if it were a single word, and inseparable concomitant, one being unavoidably associated with, and giving rise to the idea of, the other, even stronger even than the terms, Bamun-Kayen, Bamun-Bostom, Hari-Har, Hara-Parvati; or Shivadurga, in the reference to either of the castes in abusing or praising their Achara-Byabhar, that is, neatliness and ceremonious observation of rites and usages goes to show and prove that once the two castes held the same position or they had certain things in common or that they at one time and place and for the same reason or cause met with common danger and were severed and kept apart together from the rest by someone act or for the same purpose. In abusing either of the two castes the whole term Sunri-Sonarbene generally occurs or is used and uttered.

(B) A very faint cry of tradition runs amongst the Shaundis

বল্লালসেনই ত মাতা (খা) খেয়েছে, মেরেছে, ইত্যাদি।

that it was Bollalsen who ate their head, killed them, etc.

This dumblike cry of their ruin although does not expressly mentions the story or reason why, how and when they are slighted and give the whereabouts of their being slighted, yet it hints at something done by Bollal in connection with their slighted condition.



(C) . A fainter tradition almost lost is still audible that Bollal's Dewan came and invited the Shaundis and the Sonarbenes, and others from the Howda of an elephant to a feast, they felt themselves disregarded and did not attend to the feast and the king punished them with lowered social position. Now it is the same story of the royal malice rising from matters connected with the Bollal's feast as is mentioned expressly in the Bollal charita of Pandu Hara prasada Sastri. These fragmentary traditions almost forgotten are not found in any book. No matter no Hindu writer ever minded to side with the Shaundis and to record them, or such books are lost or wormeete. All these facts are not less essential in showing that the Shaundis and the Sonarbenes had a common danger of being slighted. Doubtlessly can a king make a man of Vaishyavarna or Brahmanvarna to be otherwise?

Annanda Bhatta in his Bollal Charita assuming it to be in the Vyasapurāṇa imagined such origin of the Shaundikas based entirely on inference no doubt. But such are not Gopal Bhatta's inference and imaginary idea. Gopal Bhatta in his Bollal charita depended upon Parashurāṇa Sanhita, that is, assumed that it existed in it, and imagined an altogether distinct origin for the Shaundikas. Thus :

तर्ती रात्रि ककवायां कौवर्त्तादेव शाण्डिकः ।

i. e., there became the Shaundika from a Kavyata in the daughter of a Gandhika. The lexicon Shabda Kalpadhara says that the text is in Parashar Padhati. Neither the Vyasapurāṇa, nor the Parashurāṇa Sanhita nor the Parashor Padhati is extant and available; nor were they current and respected in the country; nor do the people know and respect them as an authority, Manu alone occupying prominent place among all. If such treatises existed at all, any matter expressed in them is simply individual opinion in idea or mere proposal, and may hardly be real and practicable.

Such story is not in the Vedas or the Purāṇas; it is unknown to the Hindu public; it cannot be found in any other book; it is opposed to the texts of many other works of the Hindu Shāstra; it exists in this book alone as some Pandits say; it is only the whimsical fancy coined by the brain of the author of this work—the cunning device full of grudge and based on jealousy.

This system of the Brahmans of Rarha did not extend and prevail to the west of the country where the power and influence of the king of Bengal predominated, that is, to the west of the Shoaue in the regions of Agra, Cawnpur, Delhi, Brindaban and so forth, may be proved by the current customs and usages. Thus: The Kalyans or Shaundis of those regions make themselves known as Kshatriya or Vaishya observe mourning for 12 days only in accordance with the customs of the Kshatriyas, observe Upanayana and wear the sacred thread if they like, get worships and other observances performed by the priests who are also the priests of the Brahmans, Chhetris and other clean castes and having no separate Brahmans for officiating as their priests, there the Kayasthas do not occupy the highest rank among the Sudhas, rather they are untouchable as abominable and water touched by them cannot be used by any clean caste; there is no such class as Nabashak, Nabasagar or Noba Shayaka there; the Baidika Brahmans alone prevail and receive due respect and the Brahmans of Rarha or Bengal are not so much cared for or respected there. What better proof is needed

more ? As Bengal is beyond Aryabartta, its law cannot be so much pure, sacred and worthy of example. Beyond the Brahmaputra and Megna in the east in Pragyoish or Assam, Srihatta or Sylhet, Comilla, and so on, and Tripura or Tipperah the system did not extend and prevail ; therefore in the latter two provinces intermarriages prevail among the Khondos-Sabas, the Baidyas and the Kayasthas ;—no matter whether it is due to the want of brides in the charlands and jungles and hilly tracts where the villages are situated as so many interludes.

When the Shaundikas turned out the object of Bollalsen's angry look and grudge at first Gopal Bhatta (followed by Ananda Bhatta) intending to spoil the good character of the Shaundikas quoted in his own Bollal Charita the well known verse mentioned in some Purans and distorted the term Shaundikeyah contained in it into Taundikeyah ; and henceforth in Purans and other works composed or compiled or edited afterwards it became the fashion to distort it somehow into Taundikerah, Toondikerah, Koondikerah and the like.

तेषां कर्त्तुं विविक्तं हेतुना महात्मना । वीतिहीनाः स्वजाता भीत्यावन्वयः स्मृताः ।  
तीक्ष्णैश्च विवृतास्मान्मज्जा स्तब्ध च । भरताश्च सुजाताश्च पुराणं कथिता मया । १०५३

And the Sankar or mixed origin ascribed to the Kallapala and the Shaundika, written 400 years after Bollal's death and about Shakabda 1432 when the fashion of ascribing false mixed origin to every caste as in an extempore composition Kola Torja or Pachali was most in vogue and when the Shaundis were being reduced to obscurity, is a dream-fugue and imaginary poetic invention.

कन्दुकात् विप्रकन्याया कल्पपात्री अजायत ।

कल्पपालात् कविन्द्यां शौण्डिकं नाम जायते । १६१५, २६

(D) Both are Vaishnavas opposed to Brahmanya and leave by Vaishya profession. It is needless to say that.

Even at Bollal's, Gopal Vatta's and Shorona Dotta's time about Shakabda 1000 or at Ananda Votta's time about Shakabda 1500 the Paundra, the Suhma, the Pulba, the Pulinda, the Kinari, the Kol, the Tushara, the Borota, the Turkis, the Shobora, the Shaka (scythians), the Paroda, the Doroda, the Byadha, the Nisada, and the Pukwasha were considered as barbarous castes, and the Rojoka (washerman), the Chormakar (tanner), the Nota (dancer), the Borumba, the Korvarta the Meda and the Bhil were considered low castes, whose water could not be drunk on pain of penance. Were the Shaundika caste low it would have been placed among them.

पौण्ड्राः सङ्गाश्च पन्थाश्च पल्लिन्दाश्च किनारवः । कोला तुषारा वरटा लुकाणाः श्वराः शकाः ।

पारदा दरदा व्याधा निपादा, पुक्कशा असोः । स्त्री च वाच यात्राची दस्यवा धोडशः स्मृताः । १५

रजक यमकारश्च नटो वक्त्र एव च । कैवर्त्त-मद-भिक्षाश्च सप्ते चान्यजाः स्मृताः ।

अन्यजानां गृहे तात्र भाण्डं पर्यायितं न युतं । पायश्चित्तं यदा पीतं तद्वैवाहिक समाचरत ।

बङ्गालचरिते । २११६२७—३०

Hence it would not be wrong to conclude that the term वणिजः २/२२/३\*८, १०, २३/३, १२, ५४-७ meaning traders in many of the places in the Bollal Charita comprises of the Subarnabaniks or gold-merchants, Surabaniks or wine-merchants and other tradesmen. In the act of forcibly snatching away thread some Brahmins and Kshatryas

suffered and were restored. The most arbitrary and opprobrious conduct of the most despotic and pernicious ruler of the heinous, non Christian, narrowminded, Asiatic type called 'Bollal' could not recognise the due respect of high castes and rendered himself and his successors along with the five Kanaujia Brahmans and their descendants into bitter foes of them for ever simply because they wished to maintain selfrespects. Therefore for many succeeding years the rulers of Bengal had four things in view which they gradually achieved ; namely,

(1) To establish Brahmaniya or Brahmanism started by these Kanaujia Brahmans.

(2) To avenge the wrath of these Kanaujia Brahmans by putting Kanauj and its Brahmans who excommunicated them under their direct influence and doctrinal sway by overcoming the king of Mogodh.

(3) To subvert Buddhism prevailing in Behar, Oudh, the Doab and westward, And to extend and establish the Braminism of Bengal there ; and

(4) To crush and oppress the Subornabniks, Shaundis and some other resisting then high castes, and the Baidika Brahmans regardless of royal bounty, and to favour, encourage and patronise the castes that pleased the kings and the Brahmans with servile acts.

The Kanaujia Brahmans who were generally consulted directed the attention of the kings to these things. And when the kings were no more they maintained it in spiritual and social government.

Now tradesmen cannot carry on transactions without receiving at least some rudimentary sort of education. Therefore the Subornoboniks and Shaundis could not do without it and were a little intelligent, and might in altercation with the descendants of the five Kanaujia Brahmans have rashly used the term, Dasibanshaja दसौवंशी or offsprings of Shudrani to them, which no doubt cut them to the quick and exasperated them. Perhaps the fair lasses of the Saba, the Samri and the Sonarbene then alone very well-off and noble in manners and appearance were asked for in marriage and were refused, and the daughters of Nobashaks were received as Dasi.

The Sahas even at present although slighted are very punctilious in the matter of invitation. Two betle-knuds and some eighty's of sea-shells (couries) or price in pice must first be presented by, or in the presence of, some attending member of the host and then the words of invitation would be uttered. The dining hall must also be neat and clean and proper. Else none would attend to the invitation. If there be anything amiss in stating the ceremony, its date, feasts or name of the host's family or if there be no repeated requests to attend or no fit reception and marks of civility while attending, or if a miserable place be allotted for dinner or supper, they will consider themselves slighted and disregarded and will not attend in future. This is still the peculiarity of the caste, be it good or bad.

Although disregarded and slighted so long, yet as far as is known no Sahas, Shaundika or Sonarbene ever likes to eat or sleep together with a Kaivarta (plowman or fisherman), a Sodgope (ploughman or thatcher), a Gope (milkman), a Barui (rearer of betel-creeper or seller of betel-leaves), a Toili or Kolu (oil presser), a Mali (rearer and seller of flowers, herbs, etc.), Sonar or Swornakar (goldsmith), Kamar, Karmar or Karmakar (blacksmith working at the anvil), a Kumbhokar (potter), a Sankhari (manufacturer of conch-shell bangle), or a Napit (barber) as such, unless he be an attendant servant or friend or

adopt some other better profession ; a Saha purifies herself or himself by ablution if, by chance she or he, touches a Bhangi or Mehtor, a Musulman, a Harhi (keeper of swine and burning ghaf), a Muchi (Shoe-maker) a Chamar (cobler or Shoe-mender), a Kawara (tender of swine) or a Kahar or Dom (Palanpuin-bearer and snake-charmer), a Dule, a Bagdi (hunter) or a Dhangorh or other aboriginal tribes.

Does not even a Brahman grudge at the noble and lucrative profession of selling gold, silver and jewels or the wine ? No doubt every profession has its toil and trouble.—Of course, to consider a profession low is far from the mind ; simply for the sake of argument it is added :—But what sane impartial man having a bit of common sense in him will consider selling gold and jewels, or the wine as inferior to fishing, ploughing, mending thatches and hedges, betel-rearing, preparing bungle out of conch-shells, tossing mud to mould pots, milking, hammering at the anvil by the forge, nail-cutting and haircutting, or the menial domestic service, unless there be the motive of some selfishness, ill-will or malice in him to goad him to say incongruous and adverse thing ? Even the common sense rebels at the idea ; and yet the allegation proceeds as the out come of illfeeling malice. Because these men stooped low, did as directed, and flattered with servility ; and an arbitrary, voluptuous, despotic, tyrannical Indian, Hindu monarch of the Asiatic type chose that it be done.

The Shaundis and the Subarnabanks could not condescend to stoop so low, and flatter with such servility, and to avoid the Royal displeasure and enjoy their original social preference. The Kings of Bengal (Shashanka and others) ever goaded by Kanaujia Brahmans and their descendants invaded and conquered Magadha putting Kanauj and its Brahmans at the mercy of Kanaujia Bengal Brahmans, cut down the Bodhi-Bot Banyan-tree, subverted Buddhism, established Brahminism there, and gradually put in force the social reforms and changes already made in Bengal one of which of course required that the Kayastha caste should be considered the best of the Sudras, and the Nobshak castes as selected in Bengal should have preference and precedence next the Kayasthas, and the Shaundis and the Subarnabanks should be slighted and oppressed. But a king has no power or authority to convert one Varna into another. If the Kings could do it, if the nature of Hinduism could admit of it, then the fate of the Hindus could have been fair, then they would not groan under foreign yoke—then the invading Greeks, the Persians, the Afgans, the Pathans, the Moghuls, the Duranis, the French, the English and other nations would have swelled the bulk of the Hindus in the shape of Hindu subjects and Hindu nation, and would have been heartily engaged in promoting the cause, power and influence of the Hindus. If a king by his freaks and rancy, could convert a Brahman into a Shudra or a Shudra into a Brahman or a Musulman into a Kshatra or a Kshatra into a Musulman, and the like, then what would have been the firm, strength and real nature of the permanent castes of the Hindus, and why then men would blame the disastrous everlasting permanent castes of the Hindus, and the mischivous Hindu caste-system as fatal, full of mishaps and misfortunes and mean ; and why then would the Hindus groan as slaves in the ensuing mishaps and dangers in its pernicious, obnoxious and opprobrious result ?

In this way the principle was in Bengal, Behar, Oudh and North Western Provinces enforced by the ruling prince, fostered and nur-

tured by the prevailing persuading Pandits, priests and teachers, and followed by the benefited part of the people whose number and prosperity gradually exceeded by far. Had not the Mahamedans conquered the countries within a short time and submerged the partial Hindu reigns which in consequence melted away and disappeared and the principle was a little slackened for still the beneficiaries fostered it, the Shaundis and the Subornophoniks would have disappeared from these countries and been extirpated.

This principle did not get beyond these countries. Perhaps the Shaundis of Rajputana, the Punjab Kasmir, Orissa, Nagpur and Sylhet heard of it or for some other reason desisted from spiritselling, ceased from calling them Shaundi or Kalwar and adopted some other profession and its title and so they became other castes and the people became opium-eater and Sidhidrinker.

In the summary it should be borne in mind that Ballal charita in express terms declares that the Sonarbenias are Vaishya; but Purans and other books make them to be a mixed caste. Similarly may be understood the case of many other castes whether expressly mentioned or not. Probably the books that contained their account were lost or destroyed and the reference to them made in the Purans and other books have been distorted in some places and omitted in others. It has expressly been said about the "Shaundikas that the Shaundikeyas are royal Kshatriya in the Agni-Puran (274. 10-1), the wine is the commodity vendible by the Vaishyas in Manu Sanhita X. 37. The term Shandikeyah contained in the verse of the Agni Puran occurring in all, has been distorted into Taundikeyah in Ballal charita 2.10 51-2, Taundikerah in the Padma Putan 5. 12. 14-5 and the Bayu Puran 2.32. 51-2 and Kundlkerah in the Matsya Puran 44. 48-9. The very Stoka or verse has altogether been omitted in the Bhaghat and some other Purans. In some other books they have shown to be of the mixed origin.

The serious blemishes in the origin of other castes would be shuffled away, overlooked and concealed that they be not revealed; and the Khandasa, the Suni and the Sonarbenes ate rice with clarified butter at some long part time and its smell cannot be felt now in their hands; and by imputing false stench, false imputation would be announced against them.

It may be argued that the use of the term Dasi-Bansaja to the Rarhia or Kanaujia Bengal Brahmans was due to the animosity, malice or grudge borne by the Baidika Brahmans towards them, as the latter flourished happily in the prosperous condition under the royal patronage and the former groaned in miserable condition without it. So that it is a false statement. But why was this serious term of abomination was used and no other term? How the idea of it entered into their head and not the idea of any other thing? There must have been something of the kind at the bottom at least to originate the idea and give rise to the use of this term. It is no doubt a very serious charge to render men abominable amongst the Hindus to spoil the origin of men or castes by rendering them thus Sonkor or mixed. It is a customary and beloved mode of the Hindus to lower castes. In high altercation or grave asseveration the Hindus generally used the terms Bejānma or Bejataka (not be gotten by the person called father), Barachoda (procreated by 18 men), and so on. The singers in Kobi, Torja or Panchali accuse each other by spoiling his origin. This very custom pernicious no doubt taught and

produced the writers of the Purans and the Sanhitas to blight and spoil the castes that were opposed and adverse to them by showing that their origin was Sonkor or mixed. So the Baidakas also assumed this method to render the Rarhia Brahmans abominable by spoiling their origin. If it be considered to be a fiction, why should not the statement abusing others' origins in the Purans and Sanhitas be considered so? To be sure. But why was the expression, 'the world was rendered void of Brahmans,' no doubt thereby remotely implicating the Baidikas too rendering themselves Sonkor or mixed in origin too, used by them?

Most of the following accounts applied to the Subornaboniks stated in the Bengali treatise called the 'Subornabonik' written by Babu Kunjalal Deya-Mallika Bhuti, are also applicable and fit to be retold in the case of the Shaundikas; namely,

'...It is evident from all these authoritative sacred Dharmashastras or religious books of the Hindus written by sages, that the term, Bonik is only another name for Vajshya; consequently the Subornaboniks and all other castes going under the title of Bonik are Vaishya. That in the interpolated verses as have been quoted before, they have somewhere been reckoned as Shudras and elsewhere as mixed-castes and at other places as Antyaja or base-born or vile castes, is groundless and unfounded as a stone-plate made of gold, the outcome of grudges and the result of jealousy.'—Subornabonik, p. 68.

'Malakar, Shonkhokar, Swornokar, and other caste names current at present never appear in the Manu Sanhita.' '...and in the other part it (Porosuram Sanhita) makes mention of Shonkhokar, Kangsakar and other present castes.'—101. '...; But it (Brahma Baivarta puran) contains a long list about the names, seeds and wombs of the present castes.' '...; but the list about the names, seeds and wombs of the present castes, given by it (Brihaddharmapuram), is not short.'—102. 'Porashor-Poddhoti;—it goes in the name of the sage, Porashor; but it nowhere coincides with the Porashor Sanhita, it was rather compiled by Bhargavaram; consequently it is not the production of a sage. It too, makes mention of the present castes.'—103. 'Such coincidences in the lists of castes as given in the previous Sanhitas are not met with in the recent lists of castes given in the Porosuram Sanhita, the previously quoted Brahma Baivarta and Brihaddharma puran and Porashor Poddhoti. Thus: the seed and uterine field of the Shaundikas are Baivarta and Gandhika (daughter of a spice-seller) in Porosuram, Vaishya and Tibar (daughter of a fisherman) in Brahma Baivarta, and Gopa (milkman) and Soudra (maid-servant) in the Brihaddharma puran.... There are many such examples. Under the circumstances there can be no determination of real state of facts and no final decision arrived at, from these treatises in this respect. No caste can ever be originated from diverse seeds and diverse wombs, being dependent on the variance in the opinions of the writers, that is, because the writers vary in their individual opinions. And from this fact alone it is evident that these lists of castes were never written by sages. Doubtlessly these were the imaginary compositions of some recent individuals, cunningly interpolated into the writings of the sages. For this reason after the disaster caused by Ballal, for decrying the Subornaboniks they were divested from Varna and proclaimed to be a mixed caste originating from the seed and womb, namely, Ambosta and Vaishya of the Brihaddharma, Kangsakar and Monikar of the Porashor Poddhoti, both of which were followed and quoted by Shabdakalpadruma and Bachospatya, but which could not charm and dupe such enlightened sage as the Mahamahopadhaya Bharat Chandra Shyamoni though.

The Subornaboniks were not described as such mixed castes in the Porashor Sanhita, Vyasa puran and Brahma Baibarta puran. But such unliberal statement towards the Suborna-Boniks was not composed when Gopal Bhatta wrote Ballalcharita; were it so, he would not let it go undescribed. He accepted them to be Vaishya, even when he termed them Patita or degraded there.—103-5. Therefore it follows from this that even at the time of the disaster caused by Ballalsen the verses describing the Suborna-Boniks as mixed castes were not composed nor inserted in the books of the Shastras; these being gradually composed in time subsequent—107.

Henceforth, previous to the citing of the historical evidence of the Vaishya-hood of the Subornaboniks, it is worth noticing that the prohibition, or forbidding or discontinuance of a thing proves the previous existence of that thing. After the destruction of Koch, the beloved disciple of Shukracharya, the latter prohibited the drinking of wine in the Shastras; after the gradual spreading of the Aryans beyond Brahmabarta, the feast on beef was forbidden; and the horse-ceremony was discontinued or stopped in the Koli-yuga. This goes to prove that at one time among the Aryans there existed the custom of liquor-drinking, the cow-killing ceremony and the horse-ceremony as non slanderous and current.—108.

It will not be out of place here to refer to a book or two of the Vaishnava sect to show the Vaishya-hood of the Subornabonik caste.

‘প্রভু কহে কখন বা আমি পাক করি। না পারিলে উদ্ধারণ রাখয়ে উত্তরি॥

প্রভু কহে ত্রিবেণীতে বসতি উহার। স্বর্ণ বণিক্ দেখি করিমু স্বীকার॥

বৈশ্যকুলেতে জন্ম, হয় সদাচারী। এ স্তন্য উহার অন্ন যুগা নাহি করি॥

শ্রীচৈতন্য ভাগবত, পরিশিষ্ট। ১১১-২

শ্রীকর-নন্দন, দত্ত উদ্ধারণ, ভদ্রাবতী-গর্ভজাত।

ত্রিবেণীতে বাস, নিতাইর দাস, শ্রীগৌরানন্দ পদাশ্রিত।

শাণ্ডিল্যপ্রবর, শ্রেষ্ঠ শাস্ত্রবীর, স্বর্ণবণিক্ পাতি।

ব্রাহ্মকৃষ্ণ পদ, ধ্যায় নিরন্তর, বৈশ্যকুলেতে উৎপত্তি।’ নৃকুল দাস। ১১২

There is mention of Shaundika in almost all the well-known books of the Hindu Shashtra, but in none of them is it specified to be degraded. Really they were not degraded, nor are they degraded. Why should they be so specified? They adhere to their own faith, stick to their own profession, observe the customary ceremonies, purify themselves with Sanskars or rites, sanctify themselves with religious acts, avoid marriages with, or rice of, other castes and embrace everything that is called Hindu; under such circumstances why should they be degraded? There is no rule or principle amongst the Hindus that a Hindu caste would be degraded by altercating with the king, or neglecting to do what the king wished they should do, or what the Brahmans unjustly required them to do, or for slighting men living by nefarious means. On the occurrence of some such fault as the adoption of foreign religion, unequal match or marriage, eating rice of a caste other than that of the Brahmans, adoption of a wicked profession, renouncing the compulsory rites, omission of customary rites, sale of unsaleable articles, connection with what is wicked, etc. a person becomes devoid of Hindu status, loses his caste and becomes degraded. The king being disobeyed may punish with exile, expel from among, or separate from, the subjects, or deprive from royal franchises or special privileges or good government; if there be no unity or reconciliation with the subjects there would be a separation or isolation from the subjects; but that cannot be termed degradation;—for all that

none would be degraded or deprived of Hindu status. There are separate well defined causes for becoming degraded; thus a Brahman serving under another is degraded. The king can grant to a favourite higher rank or high social respect, no matter whether he be a low person or a mean caste; or out of disfavour may reduce a high caste to a slighted position; but that cannot cause loss of Hindu status or caste, nor can thereby be occasioned the injury by degradation.

In fact, the Shaundikas in connection with that then-considered-object of hatred and odium in manufacturing and selling the odious thing, the liquors, began, as a matter of course, through vicinage and contact with what was abject and hateful, to be considered and treated as an object of slight too by lay common men in ordinary affairs although they were not so treated in early books of Shastras as quoted above. In some later books even authors brought up to slight them and swayed under the influence of the aforesaid illfeelings against them, tried to vilify and lower their character in the eyes of the men by falsely debasing their origin which they created in imagination and fancy for the purpose.

Thus in the *Brahma Baibarta Mohapuran*, a treatise in itself full of self-contradictions and inconsistencies in fact rendering itself thereby as a piece of worthless invention, in improperly aggrandising the Brahmans and lowering others especially those that disregarded them or opposed their aggrandisement, imagines an irresponsible statement devoid of any proof whatever, a myth, as it were, a mere allegation which any and every body can make, that 'the Shaundis were the progeny of a Vaishya by a Tibar or fisher-woman, wife.' Vide *Brahmabaibortta*, *Brahma Khanda*, I. chapter X verse 109.

वेद्या चौवरकन्यायां सद्यः शूद्रो बभूव ह । ब्रह्मवैवर्तपुराणे,

शूद्रो योषिति वेद्यां तृपांस्तु कथं दमव ह ॥ ब्रह्मखण्डे. १।१०।१०९

It is not in the Vedas or other Purans; it is unknown to the Hindu public; it is not a tradition; it contradicts other Hindu Shashtra books; it is in it alone; and it is the fanciful coprice of its authors.

The author or rather the authors representing the view or opinion of a party, sect or community, are so under the sway and influence of ill-feelings and disgust towards the Shaundis that they detest and abhor to touch the term even with their tongue, as it were, and uses a very peculiar term, namely, *Shaundi* शूद्रो found perhaps nowhere else in the whole Hindu Shashtra, not to show their ignorance, but to show that they felt reluctance, prejudice, apathy and contempt.

But even such authors, seeing that the Vaishya-hood of the Shaundis was then well-known and available in many recognised books ordinarily in use, and was unrevocable, could not deny that the Shaundis were the children of the Vaishya father, and forgetful of the fact that out of Manu's ten sons Prisodra became his preceptor's cow-boy and Shudra, Korus, became Kshatriya, Dhristo's sons, the Dharsta Kshatriyas turned out Brahmans and Navaga, became Vaishya by profession, forgetful of the Brahman-hood of Koombhayoni कुम्भयोनि (born in a water-pitcher) Agastya अगस्त्य, Shara-janma शरजन्मा (born among reeds), Saradban शरद्बान, and Kartik कार्तिक, Vyasa, the son of the Dasha, Dhibar, or Tibara mother, Satyabati, Shuka born of the sacrificial fuel, etc, and also of Agni Bashyana अग्नि वेद्याय, Modhuchhanda मधुच्छन्दा, Moudgalya मौद्गल्य, Sinigargya सिनिगार्ग्य, Eyarooni एयारूनी, Medhatithi मेधातिथि, etc, and regardless of the ex-



'tirpation' of the Brahmans by Kartabirjariun, Talajangha and other Haihayas and the subsequent regeneration of the Brahmans, re-

पुनो गृह्यमदस्यापि शुनको यस्य शीनकः । ब्राह्मणा क्षत्रिया यैव वैश्याः शूद्रा सर्वे च ।  
महायोगी स तु बलिबद्धो य स महासुनि ।

पुनः-नुपादयामास चातुर्वर्णिकरान् मुनि । वायु २।३०।४ ; ३७।२

gardless of the world made rid of the Kshattriyas twenty-one times by Porashuram and the subsequent regeneration of the Kshattriyas, and regardless of the five opinions about the five Brahmans invited by Adisura of Bengal to Gourha from Kanauja to perform ceremonies some 800 years ago, namely, (1) their Dasi grahanam, that is, they were not permitted into their families and caste for their being degraded for going beyond Aryavarta and taking a Buddhist's alms and they returned to Gaurha and they took maids of lower castes to wife, (2) their being accompanied by their own Hindustani wives or children if not at their first coming for offering sacrifices then at any rate at their second coming; (3) their taking Bengali wives in addition to their Hindustani wives (why; if they had wives?) and the Rarhis say they represent the children of the latter and are superior to the Barendryas, the children of the former, which the Barendryas deny; (4) the Gotras, and titles of the Rarhis do not agree with those of the Kanauja's, and (5) their marrying the maids of the Brahmans existing in Bengal from time previous,—they simply attempted to vilify and abuse the Shaundikas by fancyfully debasing them through the mother's side;—a fact in itself ludicrous, and worthless when compared with the Yajurveda, Agnipuran, Matsya, Padma, Brahma, Srimad Bhagabat, Bishnupuran Puran and Manu Samhita quoted above and as arising out of mere evil intention to vilify falsely in consequence of sere jealousy and grudge at castes who then were of well-to-do circumstances and a little proud as such as a matter of course and perhaps the Shaundis were some of those that were foremost in favouring and embracing the cause of the levelling Buddhism and Vaishnavism, the religions hostile to Brahmanya. The enumeration of almost all the caste-names prevailing in Bengal gives us reasons to infer that it was composed in Bengal after Adisur and Ballal. It does not show who used to sell liquors before and how spirit-selling came to be the profession of such offsprings. And nothing is impossible to those that can construe the Vaidika Purusa Sukta to make it mean such impossible things as Brahman, Kshattriya, Vaishya and Shudra originating from the mouth, arms, thigh and feet of Brahma and to produce hereditary caste-system from the individual titles Brahman, Kshattrā, Vishā and Das available in the Vedas. The low class Hindus are amazingly given to Huzuk or novel movement.

पृषभस्तु मर्ताः पुनो गोपाली गुरुणा कृतः । न क्षत्रवन्धुः शूद्रत्वं कर्मणा भविताऽमुना ।  
कक्षा न्यानवी दासन् कार्षाः क्षत्रजातयः । धृष्टा द्वाष्टं मभुत् क्षत्रं ब्रह्मभूयं गतं क्षितौ ।  
ततो ब्रह्मकुलं जात मग्निवैश्यायनं नृप । नरिष्यन्तान्वयः प्रीतो दिष्टव्रत मतः प्रणु । २२-२३  
नाभागो दिष्टपुत्री इत्य. कर्मणा वैश्यतां गतः । भागवतपुराणे २।२।२, १६, १७,  
अर्थात् मानवी राजा ब्राह्मण संवसुव ह । २।२।१

विश्वामित्रश्चैवासन् पुनः एकशतं नृप । मध्यमस्तु मधुच्छन्दा मधुच्छन्दस एव ते । २।२।२६  
सुहृगलाद्ब्रह्मनिर्वात्तं गोत्रं सौदगल्यसंज्ञितम् । २।२।२७

स्थितो ब्राह्मणधर्मेण ब्राह्मण्यं सुपजीवति । क्षत्रियो वायु वैश्यो वा ब्रह्मभूयं स गच्छति ।  
यश्च विप्रत्वं सुतृप्त्यं क्षत्रधर्माणि सेवते । ब्राह्मण्यात् स परित्यजः क्षत्रियोऽपी प्रजायते ।  
वैश्यकर्म च यो विधी क्षीमोऽहव्यपात्रयः । ब्राह्मणं दुर्लभं प्राप्य करोत्यल्पमति सदा ।

स द्विजो वैश्यता मति वैश्यी वा शूद्रता मियात् ।

खषर्थात् प्रचुरतो विप्र सतः शूद्रत्वं नाप्रुयात् । ब्राह्मणं २२३।१४७

The principle of mixed-caste by intermarriages among the Varnas during the time of Ven ( वैष्ण ) is a fanciful dodge resorted to by the Pouranik Brahman Shashtra-Kars merely to lower the position of the castes of high order and good origin and breed that seemed to stand against the Brahminical supremacy ; and Dhubar, that is, Tibar women were generally introduced to corrupt and spoil the character of castes. Thus : out of ill-feelings towards Yonmenjayo who killed a Brahman boy, the Dasha-konya (दासकन्या) Satyabati, the daughter of a Dhibar or fisherman purified by mythological legendary origin, was introduced to be the wife of Shantonu ; and as the outcome of the union there were born Chitrangada and Bichitra Biryā in whose wife Vyasa, a Dhibar son of Satyabati similarly purified, begot Jharitarasra and Pandu. The early life of Visma may be considered to be that of a Dhibar's son generally haunting and frequenting the river Mother Ganges. Brahma Puran assigns a different reason for Varna-Sonkor as quoted above, viz. change of profession, or Karma. However, liquors once adored and held sacred and in much esteem may be denounced, despised and abandoned for ever ; but for all that the Vaishya-hood of the Shaundikas who do not deviate from the precepts and prescriptions of the Arya Hindu Shastras even by a jot, and especially of the Chetki-Shunrhi or Saha cannot and ought not to be undone, obliterated or expunged.

• This is not the only instance of the attempts and success of the Brahman of the Brahmanya or the present form of the chief Hindu religion in debasing or lowering a high proud caste ; but most of the other Vaishya castes of professions of other articles, especially गुड़ तिल दुग्ध मध लवण (mollasses, til, milk, honey, salt), etc. which are the articles which were prohibited to the Brahman when they adopted Vaishya profession in want of their own or Kshattria professions, were degraded to Shudras ; for in lowering other castes in society lies the superiority of the Brahman more safe. At first profession determined whether Brahman, Kshatriya, Vaishya or Sudra. When the Varnas became firmer all the Vaishyas were of one Varna or caste at first and allowed intermarriages and feasting together. At first all Vaishyas could adopt or interchange all the Vaishya professions and sell all such articles in interchange as now in the Deccan. Then these professions became hereditary and gradually these hereditary professions began to look like different castes as शौखिकः, गोपः, तौली, तैली, (spiritseller, millman, oil-grower, oilman,) etc. They were again degraded to the condition of the Shudras upon some such pleas as these professions require killing or torturing of animals or animalcules or involve cheating by mixing water with other articles, and so on. For this reason at present Vaishyas are not so much available. And the principle of imaginary story of Varna-Sonkor (mixed-caste) was falsely introduced in Purans, etc. as the best means and method to spoil their origin and to convince the people that they were low and base in origin also as the outcome of intermarriages. But as to this principle of Varna-Sonkor, Brahma Puran, a book full of religious, worship and prayers chiefly, assigns a different reason, namely, Varna-sonkor arises from interchange of professions and by nature (Swabhobojang, by birth ?) or natural tendency a man becomes Brahman, Kshatriya, Vaishya and Shudra ; but change of वर्ण (profession) makes him वर्णसंकर (mixed in caste).

Probably at this period the term Shaundikeya was distorted into Toundikeya in Bollala-Chorita, Taundikera in the Brahma, Toondikera in the Vayu and Padma, and Koondikera in the Matsya Puran, in order to expunge and remove the direct internal evidence of the Shaundikeyas or Shaundikas being royal Kshatriya in origin and thereby to obliterate and efface all good references to any cause of their being glorious; and probably the Agnipuran was then not at their direct disposal and therefore they could not bind all the men possessing copies of it to distort its Shaundikeya that way. S. V. page 165. The श may easily be mistaken for त or क and य for र.

Originally the Brahmans could eat rice boiled by Vaishyas including the Shaundika-Vaishyas; but now in attempts to suppress liquors it was stopped. So in some Purans and most Sanhitas the Brahmans or the Dwijas are prohibited from eating Shaundika's rice. Thus:

चक्रोपजीविरजकतस्करध्वजिनां तथा । गार्वर्लोहकारान्नं मृतकान्नं विवर्जयेत् । १५६५

शौण्डिक ( शौण्डिक ) द्वाष्टिकान्नं च भिषजानन्नमेव च ।

विद्व-प्रजननसत्तान्नं परिव्रजान्नमेव च । १३ ; कृष्ण २१७१२

Here it should be borne in mind that the Gopa, the Gondhobonik caste, etc opposing Brahmaniya as Buddhists, were really Vaishya; for it is stated in the Brahmabartar Mahapuran 2-48, Ayan Gopa was a Vaishya, his sister's husband, Nanda Ghosh, and Nanda's, son, Shree Krishna, must have been Vaishya, and Radhika, a Vishya's daughter, was Ayan's wife.

Some say as there is the rhyming of words such as Sunrhi-Harhi, the Sunrhi should be considered low or slighted as the Harhis. It is the prating of a lunatic, a child or a fool. Then there are the rhymes, Bamna-Dhamna बाम्ना दाम्ना (a debauchee), or Bamna-Domna (डोम्ना) extant, are the Brahmans debauchees or should they be considered low and slighted like the Doms?

When one person is determined and engaged to traduce another, if in the act of traducing that other anything comes out as the spontaneous out-come which tends to ennoble and glorify that other and to add to his praise, that spontaneous expression of what is good can never be untrue and incorrect, and it was spontaneously expressed because it was so very true that that person couldn't help expressing it even if it was his premeditated, deliberate intention only to abuse and vilify that other, although he was most untrue, incorrect and imaginary in the matter of the abuses and vilifications or other extraneous matters.

Another insignificant and recent pamphlet called the Brihad-dharmopapuram ignored this and imagined, devised and suggested or proposed fancifully another queer and different view about the origin of the Shaundi-caste, namely, the 'Shaundikas were the out-come of the marriage between a milkman and a Shudra-woman' and thereby betrayed the ignorance of the author or authors of the above pamphlet, of the doctrines of the Agnipuran, Manu-Sanhita and Bhagabat and of this Brahma Baibartapuram, who blindly fabricate a false origin of the Shaundis simply to lower and slight them perhaps indifferent and cold towards them. From many internal evidences available in it it is clear that it was composed very recently in Bengal.

वैश्यायां गोपती जातावाभीर तैलकारकौ ।

गोपा च्छूद्रागर्भजातौ धीवरः श्रष्टिक सखा । बृहद्दर्म-उपपुराण ३१३४१

It is in no Veda, Tontra or Puran; it is unknown to the Hindu mass and opposed to other Shashtra-books; and it is in it alone, and is the outcome of the capricious fancy of its authors.

Similarly may be retold the fraudulent and deceitful story of the pernicious, wicked and mean attempts of a more insignificant and obscure treatise called the Porasor-poddhpti of more recent time whereof the manuscript copy, not preserved even at the Calcutta Sanskrit College Library, elsewhere preserved for show merely and not for anything else except for the opponents of the Shaundis to cite authority as in *Shabda Kalpadruma* and *M. Williams* who quoted it, by neglecting *Manu*, *Agni*, *Brahma Baidarta puran*, etc., is too illegible to be intelligible for anything or to be a fit authority; for the book is never in use any where in Hindustan and is decaying in manuscripts)—It is shameless and impudent enough in the face of *Agnipurān*, *Manu*, etc. to fabricate and remodel falsely in its duping mould the fanciful origin of the Shaundis, namely, 'there was the Shaundika from a Kaivartā in the daughter of a perfumer,' where the other bigger works vary.

ततो गान्धिककन्यायां कैवर्त्तो-देव शौण्डिकः ।

कैवर्त्तस्य च कन्यायां शौण्डिका-देव शौचिकः । परासर पद्धति ।

It is not heard of in the Vedas, *Tontras* and *Purans*, not known to the Hindu public mass, nor famous in rumour; it contradicts other books of the Shastra and is the fanciful caprice of its authors.

A still further insignificant treatise of more recent production called *Shukraniti*, not a single copy, of which is available in the Calcutta Government Sanskrit College Library or haply in Bengal is said to fabricate another fable about the origin of the Shaundikas, out of grudge and selfish motive to abuse and vilify them simply no doubt, namely, the Shaundika originated from a milkman by his wife who was a barber's daughter. In the beginning of the Eighteenth Shaka century the authors of a monthly magazine called *Bongo-dorsana* devised a fresh origin for the Shaundikas; namely, that they originated from a goldsmith father by his washer-woman wife.

- These and such other fantastical fancies invented simply to abuse and vilify the Shaundikas exist nowhere else except in the whims of the diverse inventors varying and differing among themselves and thereby showing the groundlessness of their conflicting allegations.

That all of these contradictory statements would at one and the same time be true, is impossible and incongruous. If one of them be true and the rest be false, then, if every one of them be understood in this light, all of them turn out to be false according to the conception and estimation of one-another among themselves. In reality all these statements are false, full of grudges, based on jealousy and imagined through mechiavelianism.

All such conflicting statements are mere humbug fabricated at random simply to vilify. For no one can positively say that at a particular time and at a particular place any particular Shaundika originated in any of the ways stated. All the random allegations make bare irresponsible reference that at uncertain time past they originated in any of the ways stated, which cannot be proved or realised in any way whatever. Such allegation can be made of any person by any person without any real foundation. What prevention?

These texts contain contradictory matters, contradict one-another, and are unfounded. Moreover the number of Shaundikas throughout Northern India far exceeds the number of any one of the Kaivartā, the Tiwār (fisherman), the Kubinda (weaver), the Gondho Bania (spicer), the Gopā (milkman), the Dhoba (washerman), or the Swornakar (goldsmith) caste. One member of some one of these castes then existing in large number would intermarry and generate the Shaundika caste. Then how could the mixed caste surpass either of the

parent castes in number? It should further be borne in mind that these Purans, Upapurans and Sanhitas are recent, their language is Sanskrit, the Sanskrit of Bengal; that the castenames Koibarta, Tiwor, Kubinda, Gopa, Dhoba, Swornakar and others are current in Bengal and have different names in Aryabarta; that the disreputable abuse, Dasi-Bansaja, applied to the descendants of the five Brahmans of Kanauj in Bengal, implied their mixed origin; and that Ballal Sen too was of mixed origin; and when the face of one monkey scorched and blackened it prayed that the faces of all other monkeys should be black; attempts were made somehow to show that all other castes of Bengal were mixed castes too; and to this effect the Purans, Sanhitas, etc. began to be composed, compiled, edited or altered in Bengal. The weapons of the books of the Shastra were kept in a few *Tols* only; and this task became very easy in the processes of copying and recopying. If it is held that the caste-system, the professions of the respective castes, and the like, prevailed in the society all along from the creation; then it must at the same time be also held that the Shaundika caste too prevailed all along from the creation, and the Surakar, Soma-Sura-Bikrayee and Sutapanya of the Vedas, and Kollopala, Kolpopala, Shaundikeya, Shaundika, Shaundi, Shoondi or Shunrhi caste of Manu and other *Sanhitas*, *Purans* and other books is this ever-existing Shaundika caste, supposing, for the sake of argument, Sunri as identical with the Saha. If it be argued that all of these texts are correct and all of these sons of different mixed origins adopted spirit-selling and were termed Shaundi. In that case too the descendants of these diverse sons would have been different in castes; and there would have been so many different and distinct divisions or sub-castes among the Shaundikas; but that too cannot be found. If it be argued that the Shaundi-caste pre-existed, and the men of such mixed births mixed and mingled with the Shaundis; therefore men impute and attribute such origins to them. Well! Did such intermarriages among the different castes occur, and such issues of such intermarriages originate and adopt spirit-selling and become Shaundika, at the same time and place or at different and distant times and places? These sons by different mixed births must have been different in caste; why should they not be different? If during and in the face of the preponderance of the hereditary caste-system, there would have been no hitch or hinderance to these sons of the mixed births and their descendants of distinct castes in uniting into one caste, the Shaundika caste, then what would be the hitch or prevention to the union of the Brahmans, the Baidyas, the Sahas, the Shaundikas, the Suborna Boniks, the Kayasthas and others, so as to form one caste? If it be argued that these sons adopted spirit-selling; therefore they turned out Shaundika; then there can be no hereditary caste-system; and everybody will get the caste-name arising from the profession he will carry on. If it be argued that then such intermarriages and such union became possible as all as Buddhists were on the same level in social matters; did then they form the whole population of the country or were they alone Buddhists? Were there no other castes, and were not they Buddhists, and were not such intermarriages and such unions in vogue among them too? The fact that king Adisur did not find in the country any Brahman who had any knowledge in rites and acts to perform sacrifices, pour clarified-butter into the sacrificial fire, and the like, and that the Brahman and all other castes of the land were Buddhistic and as such devoid of worship, sacrifices, pouring butter in it, and the like, occasioned invitation to the five Brahmans of Kanauj and their advent. If it be argued

that one of these texts is right and correct and the rest are wrong and incorrect, then, of course, it is difficult to find out which is right and which is wrong ; and all of the texts turn out to be wrong.

Amongst the Vaishyas the Shaundis and the Suborna-Baniks were, as they are now, well off and wealthy, their profession stately, they themselves neat and clean, accurately solemnizing almost all the Sanskars ordained by the shastras, noted for endowments in Purnakarma, that is, public beneficial works, such as sinking tanks in the vast waterless regions, planting trees by high ways for shelter to weary travellers under the dazzling sun, constructing Ghats, opening alms-houses for the maintenance of mendicant beggars, etc.; they are meek, docile and inoffensive as tradesmen should be ; but they are haughty and proud at heart due to universal flattery reaching them daily from the customers, and unyielding, which excited jealousy and grudge in Brahmans, Kshattras and other Vaishyas especially those holding high position such as ministers and the like.

The large lucre in the luxurious, pleasant and merry profession of the easy go-lucky Shaundikas excited grudge in others. Where hereditary caste-system prevails, those whose profession requires toil and trouble and sweat of brow and bodily exertion, are considered low, mean and ignoble ; whilst those whose profession is one of pleasure and luxury and requires exercise of the mind alone are considered high in social rank and stand as the leaders of society, and if they fail to lead they turn out the object of grudge by others of the kind.

Other stronger reasons were that the Haihayas whereof the Shaundikeyas were an offshoot, oppressed the Brahmans ; and the Shaundikas as Shramanas in prosperity oppressed the Brahmans perhaps during the predominance of Buddhism, and afterwards opposed the establishment of the novel religion, Brahmaniya, and were liberal enough to espouse Baisnavism. Even at present they are recusant and liberally embrace Baisnavism hostile to Brahmaniya.

By animal nature man out of desire to gain superiority over the rest always seeks defects and short-comings real, feigned or attributed in others as clues to lower, abuse or vilify them ; and man always delights to make merry at other's expense ; so when once the idea to slight, abuse and imagine the Shaundikas as low, somehow originated, all the Hindus high or low caught the contagion and began to slight them one and all without distinction. They imagine the Shaundis low not because they are low in origin, that is far from their mind ; but simply because they sell wines, the Rarhi Brahmans grudge them and they are taught by writers of Shastras to hate the liquors and the drunkards ; else they know not why they slight them.

At a stage when this state of things rose to its climax in Amor Singh's Thesaurus of Amorkosh Shaundika, Mondoharaka, Sura, Maireya, Madyaveda, Shoonda, etc., were transferred from the Vaishya Barga to the Shudra Barga. Madya is Bitpanya (Vide Manu X 86).

In their inability to suppress liquors, drinking and the drunkards in spite of vigorous endeavours and attempts, the full brunt of their rage and malice was at last hurled down upon the Shaundikas in order to check them upon some plea or other. And as they were to some extent being slighted and lowered in contact with the liquor in its manufacture and sale when promulgated as hateful, now they were slighted more and more upon some such pleas as, as they expressed, that liquors were the impure residue of boiled rice, and impurity was sin, the Shaundis were Bikormi or adopted other's professions ( Manu X 95-7 ) ; wineshops were the abodes of wicked men ( IX 264 ) ; the Shaundikas were unfair in cheating by clandestine

tinely mixing water with wine ( IX 225-6 ); they were Bratya or Akrita-Sanskar; i. e., devoid or negligent of rites, and so on, till their excommunication from society of the adverse party was whispered (nothing being available in the books of the Shastra though) in the grand *Tols* or colleges and meetings of the Pandits or learned Brahmins sometimes called Rishis or sages, of Mogodha now Allahabad, and Kashi or Benares, whence most of the books of the Shastra, the Purans, Sanghitas, etc. singing in reference to it, were then issued, and perhaps of Gourha near Maldaha in Bengal, backed by the then arbitrary Hindu rulers under the undue influence of Brahman ministers; and the Shaundikas were detached to the extent of prohibiting their rice to the Dwija and forced to observe mourning 30 days instead of 12 or 15 days when the time for mourning commenced to be settled with the commencement of Brahmanya, like the Shudras; and henceforth the history of the Shaundikas was one of a viper deprived of poison,—miserable in the society of adversaries and struggling to avoid their despises and to retain or regain social advantages or to avoid disadvantages somehow; whilst they themselves did not care a fig for all that the adverse party said or did; and they continued to live apart as an isolated Hindu community in Arya Hindu completeness celebrating with their priests all rites, ceremonies, worships and Brotas prescribed by the best Arya Hindu Shastras, excepting Upanayana probably out of disregard to wear a thread of coarse substance (wool), for penalty, or by considering it as a piece of unnecessary (Manu X 3), extra trouble, and replacing it by Diksha and Kanthi without ever thinking of aggrandisement in society.

Again if for contact with liquors the Shaundikas were ill-treated as adverse party there is no reason of any kind excepting the confusion in caste-name, namely, Shaundi for Shondi, under a common mistake, why should the Shondi (bullock-driving) Khondo-Saha (the dealer in seeded grain-crops) be so ill treated as rivals as an adverse and foreign party.

It should be borne in mind here that the Brahman priests of the Shunrhi, the Sonarbene, the Saha or some other castes became detached and separated from the Brahmins of the adverse party in the party-clique, in Bengal only; for such penalty did not extend westward and the priests of the Kalwars continued to be held on an equality with those of other twice-born castes. To reason strictly the Brahmins of the Shaundika, the Sonarbene or the Saha alone are really the priests of the twice-born castes only; for the Shaundikas strictly sticking to their own profession of spirit-selling or the Subornaboniks, of selling gold, silver and other jewels, or the Sahas, of seeded grain-crops, partly, rice, cloth, etc., are really Vaishya; and these Brahmins respectively are priests of no other than these castes respectively even at the stake of their life. The Poncho-gotri Brahmins are priests of the Shudras and many other castes. The Shaundika, the Subornabonik, the (Khondo) Saha, the Gopa, the Koivorta, the Dhibor (Tibor), the Bagdi, the Toili (Kolu) and the like castes opposed the Brahmonya religion of the Ponchogotri Brahmins at the outset; and in the party clique consequent thereon the priests of these respective castes (mostly Ponchogotri in origin) detached and separated from the Ponchogotri Brahmins. At last the Gondhobonik, the Shonkhari, the Kansari, the Sodgop and the like left side and went over the other side and got the Ponchogotri Brahmins for their priests. Why not the Brahman priests the same for the Shaundika, the Suborna-bonik, the Saha and the like, composing the other party? These castes subsequently divided among them-

selves ; and their priests too divided and separated one from the other. Naturally therefore Rarhi-Brahmans exalt themselves, and their own Yajmans (Kayastha, Boidya and Noboshaka) and tower others.

The Brahmans imagined that Hindustan would ever continue the abode of the Hindus alone, and no other foreign nations would be able to enter into it by crossing across the vast oceans and scaling the insurmountable Himalayas ; and under the system of hereditary caste all other castes would be entangled and hidebound, and the Brahmans would be supreme above them and their supremacy would continue safe and unmolested for ever. But the result was that for this their blunder and selfishness both of them hopelessly immersed into dependence and slavery.

न राज्ञः प्रतिगृह्णीयाद् राजन्यप्रस्तितः । सनाचक्रध्वजवतां वेशनेव च जीवताम् । मनु ४।८४  
दशसूनासमंचक्रं दशचक्रसमीध्वजः । दशध्वजसमीवेशोदशवेशसमीवृषः । द्यूनाश्रयदनं ४।११६  
श्रवतां शौखिकानाञ्च चैजनिर्णयकक्य चाविकर्मस्मान्शौखिकांश्चिप्रनिर्जस्येत्पुरात् । ८।११५

Manusanhita makes mention of the Shaundika caste ; this goes to prove that the Shaundika caste did exist as spirit-sellers at the time when Manusanhita was composed. Again Manusanhita says that Soma and Madya were Bitpanya ; and this goes to prove that the Shaundika caste selling Madya was considered and regarded as Vaishya at that time. Again in its enumeration of all Varnas and Varna-sankaras prevailing at the time, it does not mention the term Shaundika, showing thereby that the Shaundika-caste was not a Varna-sankar ; and as it was a caste rather sub-caste of the Vaishya Varna, the mention of Vaishya tantamounted to the mention of the Shaundika ; for the term Vaishya covered and included the Shaundika and other sub-castes of the Vaishya-varna, and further mention of the Shaundika caste would be irregular and tautologous and would be mentioning its sub-castes, and it is not its object to mention its sub-castes in detail. And in the enumeration of the professions of all the Varnas and castes the term Vanijya includes spirit-selling. Some say, that there is a text in the Manusanhita that the Shaundika caste originated from a goldsmith by his washerwoman wife. The three distinct editions of Manusanhita were searched through ; but nothing of the kind was found in it. Perhaps the enemy of the Shaundika-caste intending to spoil their good character in origin invented a false origin of the Shaundika caste and clandestinely interpolated it in a Manusanhita of their own coin. The Hindu public loyally and reverentially adhere to, and respect, the Shastras and melt away at the mere mention of an ancient Rishi or sage. Therefore many cunning wicked men take this advantage and fabricate false texts and incorporate them in books written or edited by them and let them pass in the name of some ancient sage and thereby dupe, mislead and deceive the public. No other caste has been so variously traduced or vilified as the Shaundis, who as Arhats, Shramanas or Bhuddhist high-priests oppressed the Brahmans. Similarly Banga-darsana written in the 19th century imagines the origin for the Shaundis.

All these contradictory allegations cannot be true. If one of them be true and the rest be false, then if every one of them be so considered all will prove false by one another's estimate. In result all of them are false, malicious and machinations. And men regard and revere Manu alone.

वेदार्थोपनिषद्भूतात् प्राधान्यं हि ज्ञानी अकृतम् । मन्वर्थविपरीता वा सा अतिर्न प्रशस्यते ।

Manu prevails throughout the



respected in all parts of it. Mitakshara and Jimuta Vahana and other books on social customs and usages are simply commentaries of Manu, and they clandestinely introduce peculiarities in the same way in which the clandestine peculiar construction is made of the verse of the Purusa Shukta of the Rik and other Védas by the writers of Purans and Sanhitas. According to Manusanhita are performed nearly all the social customs and rites, namely, the division of Vārnas, Ahśramas, Dharmas, Saṅkars, Acharas, Prayaschittas, etc. and not according to Brahmbaivarta and Jatimala. Manu is named and quoted as an authority in their performance. Brahma Baivartta' puran and Jatimala are the books that were never and nowhere respected and consulted for the conduct of any Hindu Samaj. These books do not truly represent the real conditions and relations of any society and are simply pointed out to mislead others who are to form an opinion about the people. These are false recent inventions full of contradictions and inconsistencies fabricated by some men out of selfish motives, and are not followed where they lower the higher castes or ennoble the castes considered lower according to them in many parts. Brahmbaivarta Puran, composed perhaps in Bengal about the 16th or 17th century of the Shaka era by its selfish Brahman Pandits belonging to the anti-liquor clique, is false and incorrect for it makes imaginary inventions of the mixed origin of nearly all the castes of Bengal in order to lower them in the public opinion but makes no reference to castes of other places nor to the origin of the Bengal Brahmans themselves from the five Kanaujia Brahmans degraded at Kanauj by Dasis, about whose mother-ship there being five conflicting and undecided traditions rumoured, and to Bengal being beyond Aryavartta and causing degradation to Dwijas residing in it. Radhika's husband and Josoda's brother, Ayana was a Vaishya according to it; but it is impudent enough to say that the Gopas were not so. It is simply a false cunning production of the descendants of these five degraded Brahmans in Bengal who in days of yore enjoyed the Royal indulgence and through it procured to have everything in their own way, got such social matters at their own disposal, and prescribed higher status for those castes that flattered them and yielded to them as their Das or Servant, and lower position for those that (eminently perhaps the Shaundika and the Subornabonika) were opposed to them and respected all that was just. In order permanently to lower others they prescribed that the Shaundiks (observing 12 days as the period of mourning elsewhere though), must mourn 30 days perhaps for coming to Bengal beyond Aryavarta, although no such restrictions were made in their own case. No doubt the fault lay in those that followed them. They could not help avoiding royal edicts. They are leaders of *Tols* in Bengal. They interpret the Shashtra and prescribe the social acts and rites which they say they do according to the letter of the Shastras but about which the public are ignorant. And any deviations from the directions dictated by them were well guarded and strictly punished by despotic Hindu rulers. Things went on in that way and were established amongst the illiterate, ignorant folks in the way these Brahmans pleased and were enforced by royal edicts. This state of things is no doubt uncommon and unimaginable at present under the liberal British government in which change of domicile happens without any other change and if a distinction is felt at all it is felt between the Europeans and the natives and not amongst the natives.

The caste-questions and caste matter amongst the Hindus are

and mysterious for foreigners to penetrate and comprehend. When a portion of any community or society deliberately seeks and intends to lower another portion out of selfishness, jealousy and grudge or other cogent motives, it will be inefficacious, nay dangerous, to learn the character of the latter from the accounts prepared and supplied by the former whose intention it is to disfigure and lower it, and from its behaviour towards it. The true character of the portion so lowered is possibly to be derived not from the accounts oral or biblical intentionally prepared and kept by the other portion to hate and lower it but from its own accounts and the view it takes of itself traditionally and immemorially. So runs the census report of 1901 vol. XVI. the United Provinces of Agra and Oudh part I page 271 where Mr. R. Burn says 'I think however that in this respect (castial nomenclatures, relations and intercourse) it is better to keep as closely as possible to public opinion and to recognise as castes those endogamous groups which are considered as castes by the people themselves and public opinion as to what a caste is varies in different districts and at different times. Fresh divisions are constantly being formed (Crooke). While the social position of a caste theoretically depends in the first place on its hereditary position in the four-fold system which has a religious foundation, there can be no doubt that such factors as wealth, position and learning can operate to raise the position of a caste or of individuals, that is to say, that social advantages may in time out-weigh religious and hereditary drawbacks which theoretically are insuperable to advance. By a fiction of very old standing the Hindu is much more ready to admit the possibility of a caste falling in position, than that it has risen, though there are certain castes whose position can only be explained by the latter theory. It has been pointed out that the same caste holds different positions in different parts of the provinces'.

'It should however be noted that the Rajputs of the North-Western-Provinces and Oudh deny even the remotest connection with, and many, if not most, Agarwalas consider themselves superior to, the Kshattris. It is to be regretted that the Kshattris in some cases have denied that at the present day Rajputs, etc. have any claim at all to be twice-born, and the latter have retaliated by identifying the Khatris with a bastard caste named Kshattri by Manu.' 222 ; 109

Therefore the accounts of the portion hated and lowered previous to the other portion's hating them are also of great value and importance to judge of the portion lowered.

The members of every caste adopt multifarious callings. For instance there are teachers, pleaders, doctors, zeminders, bankers shopkeepers, etc. among the Goalas. They and their sons are milkmen's sons-in-law, and have got milkman sons-in-law. It occasions no disorder or hardship at all; the bride gets bride-groom's, and the sons, father's caste-title, agnates and Gotras. Similarly there will hardly be any disorder or hardship in intermarriages among different castes or professional men as between Sunri (Shaha) and Boidya or Kayastha and Boidya and Kayastha in east Bengal, Sylhet and Tiperah; rather it may prove advantageous and auspicious.

Men would never consent suddenly and flatly to consider the ever-ascendant Shaundika as low unless there be shown some cause for it; therefore the Brahmans of the adverse faction on the one hand misled and seduced men away upon some such dodges or pleas as the liquors are polluting and drinking is fatal, and on the other began to distort the good accounts of the Shaundikas stated in the Shastras and describe them as low or inferior people for many generations.

is simply surprising and silly to find that they and others merely speak of the liquors being defiling and the Shaundikas being low for dealing in liquors and touching and washing the wine glass of every caste; whereas they cannot do without them: liquors must be used; on the whole they would get the Shaundikas only slighted.

The attempts to check liquors and discontinued drinking were directed in the books of the Shastras thus:—the Brahmans living on shopping or sale of Soma or drinking are disqualified from funereal feasts, Manu III. 152, 158-9; the gift made to a Brahman that sells Soma turns out fæces or excrement, 180; there is no funeral for a woman that drinks, V. 90; a woman that drinks or attends a meeting is fined six Crisnal IX 84; a Shaundika should be kept outside the town: for he is a secret thief and adopts many professions, and thereby interrupts genteel subjects. 225-6; whosoever has sufficient means of subsistence for three years or more may drink Soma, XII 7, and derives no fruit if he be less provided, 8; if a Brahman's religious sacrifice be defective in any part he may receive money from a rich Vaishya or Shudra that does not drink Soma, 11-2; a drunkard gets black teeth, 49; to drink decocted and distilled liquors, etc. are grave transgressions or sins XI 55; drunkards, etc. are great sinners IX 235; a drunkard should paint the brand of a flag on his temple, IX 237; to slight a Brahman, to find fault with the Vedas, to give false evidence, to kill a friend or to eat any filthy article other than the liquors is a sinequal to that in drinking liquors, XI 57; to have a drunkard wife is a lesser sin, 67; to beat a Brahman or to smell liquors and other things prohibited to be smelt, is an offence which out-castes, 68; to eat articles mixed with wine, etc. are sinful, 72; a twice-born must drink red-hot wine, to burn his body if he voluntarily drinks wine, and will be relieved from the sin, 91; or he must drink red-hot urine of cows, water, milk, clarified-butter and mixture of dung for life, 92; or he must live by a handful of rice or by eating at night a preparation of barley, etc. and pass naked with clotted hair and mark of flag on the temple for one year, 93; liquors are the excrement of rice and other articles; and excrement is termed sinful; therefore the Brahmans, the Kshatryas and the Vaishyas must not drink wine, 94; the decocted liquors are of three kinds, namely, Gourhi distilled from molasses, Maddhwi distilled from honey or Mou, and Poisti distilled from boiled rice or grain crop; none of them is fit drink for the twice-born, 95; the Madya (beer), flesh, the decocted liquors and juice of date or palm being the food of Yoksha, Raksha and Pishacha cannot be fit food for the Brahmans living on clarified-butter and other articles (Hobih) fit for the Devas or gods, 96; a Brahman when drunk falls down on filthy place, utters the texts of the Vadas in illustration and commits many evil deeds, 97; the Brahman-hood of him, the Godliness within whose body is once washed with wine, disappears and he gets the condition of a Shudra, 98: these are the various modes of relief from the vice of drinking wine, 99. The Koutsa and the Basistha addicted to drinking became pure by meditating on the greatness of Riks or verse of the Vedas, 250. the Jhollo, the Mollo (athletes), the Nots (dancers), those following the profession of the Shudras and those addicted to gambling and drinking are mean and easily irritable, XII 45. The Brahman that drinks is mean and easily irritable, XII 45. The Brahman that drinks oozes out heaves of feces, and borns as a bird that devours worms, insects and feces or fierce animals, 56. Other Sanhitas and Purans contain somewhat similar accounts more or less.

सुरा वै मलमन्नाजं पाप्मनं मलमुच्यते । तद्वाद्वाङ्मयराजस्यैवैशेषः न सुरां विवैत् । ११।६४

समा प्रपापुपशाखा वैश्वमयार्द्रविकयाः । तस्करप्रतिविषाये चारे शाय्यनुचारयत् । ६।२६४-६

But there is also a tendency towards liquors; and it will be partiality and injustice to omit it. In Sradh the rice of sages, milk, Soma, flesh and mineral salt are called Hobih, Manu III 25; There should be animal-sacrifice at the end of a solstice and sacrifice of Agnistoma with Soma at the end of a year, IV 26; there is no harm in flesh, liquors and sexual intercourse; it is rather animal appetite; but in abstinence lies great virtue. V 56; in theft of liquors, the king fines to the extent of double the price, VIII. 326, 335; the king must watch the grog-shops, hotels, etc. with spies to guard against thieves, IX 267; if a sage adopts a Vaishya's profession in distress in absence of his own, he must not sell Soma and Madya, the articles sold by the Vaishyas, X 88-9; etc.

About the time described in the Manu-Sanghita when perhaps Brahmanya with its caste-system having the Brahmans at the head came into use and existence producing a grand mental transition from Buddhism and Buddhistic practices to Brahmanya and its practices, many Dwijas especially became Bratya or devoid of Upanayana; for, very like the distinction in showing respect, viz., Pronama by other castes to Brahmans and Nomaskars among equal castes, a distinction was now made in the substance of the sacred thread itself, namely, cotton-thread for the Brahmans, jute-thread for the Kshatriyas, and woollen or golden-thread for the Vaishyas, perhaps in order to monopolise the thread for the Brahmans and indirectly to dissuade others from wearing the coarse thread and to allure them to become Bratya; and many Kshatriyas and Vaishyas really became so. Even the term Dwija was restricted to the Brahmans only.

अतः ऊर्ध्वं वयोव्येते यथाकालमसंस्कृताः । सावित्रीपतिता त्रया भवन्त्यार्यविगर्हिताः । ३९  
काष्ठीरौरववासानि चर्माणि ब्रह्मचारिणः । वसूरीरन्नापूर्य्येष शण्णचीमाविकानि च । ४१  
मीचीविहत्समा द्रव्या कार्याविप्रस्य मेखला । चवियस्यतु मीचीं न्यावैश्यस्य शण्णतान्नयौ । ४२  
कार्पासमुपवीतं सग्राहिप्रसोद्धतं विहत् : शण्णत्वमयं राक्षी वैश्यसग्राविकुसीविकुम् । ४४  
मनुसंहिता २।२९, ४१-२, ४४, भविष्यपुराण १।१२९

There is another wicked and pernicious principle of dissuading others from reading the Veda, or wearing the thread, namely, still the Brahmans themselves and through their creatures scare and spread false and vain threats and dreads that if others wear the thread or utter a text, clause or line of the Veda they should die of vomiting blood; perhaps because if the Vedas be left free others would read them and find out faults with their acts. They themselves will not read the Vedas, neither will they allow others to read them.

In sooth a nation or a caste cannot be invented or created in theory by edicts or precepts unless and until all the members of the community by their united free choice choose so to do. But in the social case of the Shaundikas the opinion or choice (although not at heart but only outwardly; for they only were resorted to as purveyors of wines by the drinking portion of the community) of most of the Hindus of Northern India siding adversely to them, coincided with the royal edicts occasioned at the Brahman's importunities and the precepts of the books of the Shastras written by them on account of the shock which the people felt at the sudden ruin fabled of the Jaduwansa of Dwarkanow Bombay in a moment evidencing the serious evils of the frivolous excesses in the liquors all around them.

Yes, to state the history of the Shaundis in connection with Soma, Sura and Madya, is to narrate portions of a history which is well recognised.

a single book of the Hindu Shastras worth consideration written before or about this time which for good or ill does not make mention of the Shaundikas in connection with Soma, Sura, or Madya, sometimes denominated Amrita or 'ambrosial nectar, or, Madhu ( मधु ) ( honey, ) showing their constant use, importance and sacredness. To trace their history through all of them in detail would be a very lengthy, cumbersome process worth rather a voluminous treatise (in contemplation) than the short and valuable space of the Government Statistical minute of the census operations in India. Suffice it to make a succinct synopsis of it only accompanied by a few references which may or may not be incorporated.

Out of the five Vedas, Rik, Psalm, Madhyandini Yajuh, Taittiriya Yajuh, and Athhorva, Veda cursorily viewed all of them favour and adore, and cannot do without, Soma, Sura, Madya, etc. and none of them hate the Shaundis then known as Surakara or Soma-Sura Bikrayee.

Out of 32 Tontras gone through nearly all of them favour liquors, nay, cannot do without them, considered substantially or figuratively, and one or two only of them feigning to insinuate slight towards the Shaundikas.

Most of the Purans and Mohapurans every one of which tries to aggrandize the sect whereof the leader wrote it and to lower others, are neutral or rarely seem to hate liquors but they say nothing against the Shaundi-caste; whilst others written in antagonism to Tontras and Buddhism, speak ill of them.

**FOREIGNERS IN INDIA.**—Did the Caspean (Kashyapia) Sea derive its name from the progenitor Koshyapa? Did the Ural full of gold-dusts and flowing into it from the north descend from Baikuntha as the Vogaboti (Vogal) Mondakiñi; and was the Ural (Vogal) mountain lying on its north Baikuntha, the seat (world) of Bishnu, the paradise of the Jews where Jehovah retired after driving away Adam and Eve from the Garden of Eden? Was the Sumeru (Caucasus) mountain adorned with drakes and white men noted for beauty, and lying on its west, the world of Brohma and were Sircasia and Georgia Brohma's created land? On its east lie the remote Pamir or Bamidonia (the roof of the world), Beloor and the Muzor Thianshan (celestial) mountains, the heaven, Surapura (the abode of the Suras), Omoraboti, the seat of Indra, the Surapati (Lord of the Suras). And did the kingdom of the Asuras, namely, the Daityas and the Danobas, lie on its west? Did Judhithira look over through the atmosphere to Baikuntha on the north from this Thianshan when he reached it through the Himalayas, and did Indra, the lord of the Suras, send Arjuna to conquer the Asuras on the west when he travelled to heaven? On its east lies the Koilas (Kuen-lun) mountain, the world or seat of Mohadeva, and the abode of the Yokshas and the Kinnoras, who are all Shaiva (the followers of Shiva, Mohadeva). Does the tradition, namely, the 'three sons of Prokriti (the nature) ran three ways and established three kingdoms', run on this account? Are Brohma, Bisnu and Mohadeva the same as Cain, Abel and Seth or as Shem, Ham and Japheth? Manu = Manuh = Mnuh = Nuha = Noah'. (Noah's ark rested on Ararat in Sircasia after the Deluge.

On the just north-east of this lake was situate the Shakadwipa or the land of the Shokas or Scythians. On the just South-east of this lake and just South of the Shakadwipa and just North-west of the Thianshan lay the abode of the Aryans on the banks of the Oxus, and Sirdaria and in Iran, the seat of the Devas, the Daityas, and the Danovas, the generations of Koshyopa by his three wives, Aditi, Diti and Danu respectively. Eastwards extends Mongolia, the country, of the Moghuls.

The misappropriation of the ambrosial nectar produced by the churning of this lake also called the ocean of milk-cream, by the eldest branch of the Aryans called the Devas, caused the separation of the Devas from the younger branch called the Daityas and the Danavas, and gave rise to the great war known as the Surasura or Devasura Yuddha, wherein the Suras or Devas suffered defeat, fled into India, ruled over the Thianshan, Pamir, Beloor, Kashmir and the Punjab, and soon became master of the whole of India between Kashmir and the Cape of Comorin. The Asuras ceaselessly troubled the Suras with incursions and disasters in Kashmir and the Punjab and gradually occupied the Thianshan, Beloor, the Punjab and lastly the whole of India, and brought on them innumerable troubles, difficulties and havocs. The Asuras occupied the heaven (Thianshan); and the Suras came down and roamed on the earth (India). The levelling Buddhism disappeared and the Brahmoniya based on the hereditary caste-system commenced on the one hand, and on the other the strength and heroism of the Hindus declined, their defeats set in and foreign possessions in India commenced. Musulman rule in India was but troubles and miseries of the Brahmans. The Yobonas were deadly enemies of the Brahmans specially.

About Shak 632 (corresponding to 712 A. D.) the Musulman Mahammad Ben Kasim invaded and conquered Gujrat; Shak 906 (984 A. D.) Subuktagin of Gazni invaded the Punjab; 918 (996 A. D.) Mahmud's invasions of India began; and resulted in the secession of the Punjab; 1113 (1191 A. D.) Shahabuddin, King of Ghor invaded and conquered Northern India; 1123 (1203 A. D.) conquests of Bengal, Behar and Orissa were completed; Shak 1129-1448 (1207-1525 A. D.) the Pathan or Afghan kings of the Slave, Khiliji, Tughluk, Sayad and Lodi dynasties ruled in Northern India, and about 1226 (1304 A. D.) Allauddin conquered the Deccan; Shak 1448-1749 (1525-1827 A. D.) the Moghul emperors who were the descendants of Timur of the Shagtai race, namely, Babor, Humayun, Akbar, Salim Jehangir, Shah Jehan, Araungeb, Muezin Bahadur Shah, Shah Allam, Jehandar, Feruksyar, Rafiuddarajat, Rafiuddaula, Raushanakhtar, Ahmad Shah and Ali Gauhar Shah Allam were lords paramount all over India; About this time Lord Amherst went to Delhi and solemnly informed the king of Delhi (the representative of the old Mughul Emperors, who at this time was in receipt of a pension from the British Government) that the English were now the Paramount Power in India. Up to the period of this declaration, the representative of the Mughul Emperors had been regarded as nominally the Lord Paramount of India, though his power had long before really passed into the hands of the British. So during the 625 years of Musulman Supremacy from 1203 to 1827 A. D. the condition of the Brahmans was but miserable and how far they could have influence in the matter of politics, law and edicts, can easily be surmised. The Maharajas of Burdwan and Krishnanagar in Bengal encouraged, paid respects to, and had care for, the Brahmans with rent-free lands, remittances and allowances; but that does not date long back. Hereafter they became jolly a little with somewhat bettered circumstances, when during the 70 or 80 years following the clever British Government well-versed in politics encouraged, with the allurements of high pay the Brahmans, Kayasthas, Baidyas and the like composing one of the two parties, dividing the respectable Bengalis like a house standing against itself.

Properly speaking, the respects for the Purans, Sanhitas and other

Hindu Śāstras date from this time. Cannot the condition of the Hindu Śāstras, the Hindu caste-system and the Brahminical supremacy be inferred from the oppressions and troubles of the Musulman customs, rites and rules of Jajia and the like during the Musulman rule? As it is impossible to stop the use of beef and liquors during the rule of the British who cannot do without them, so cow-killing, drinking and the high position of the Shaundikas were possible during the rule of the Musulmans so fond of beef and liquors.

The Daityas and the Danavas migrated into Europe and were variously termed the Greeks, the Romans, the Saxons, the Angles, the English and so on, the Germans (Shormon) belonging to the eldest branch of the Aryans called the Suras or Devas probably as the descendants of the 500 Shormon Brahmans whom Siladitya exiled beyond the Indus and the Afghan frontiers. In Shak 1560 Dr. Broughton cured Salim's daughter and for fees obtained the Emperor's permission for the English to trade in Bengal. Shak 1687 (August 12, 1765 A.D.) Shah Allam II conferred on the English the *Diwani* (i.e., the right of collecting the revenue, really involving the whole sovereignty) of Bengal, Bihar and Orissa, in return for a yearly payment of twenty-six lakhs. The Nawab of Bengal was soon compelled to retire on a large pension. He was then granted a pension by the English, and the sceptre of Hindustan passed into the hands of the British Government, in 1803. In 1827, Lord Amherst solemnly informed the King of Delhi that the English were now the Paramount Power in India. In 1857, the grandson of Shah Allam II, Mahamad Bahadur, joined the mutineers and was captured and transported to Burmah and two of his sons and a grandson were shot.

Such social customs, usages and intercourse, viz., intermarriages, feasts and the like, as were in vogue during the predominance of Buddhism about 500 years before Shak era to 1200 Shak were continued a short time after the commencement of Brahmoniya among the Baudha afterwards Boishnaba Boniks, viz., Khonda Sahas, Shaundikas, Subornaboniks, Kansaboniks, Shonkhoboniks, Gondoboniks, and the like, and probably a little longer between the Khonda Saha and the Shaundika who have the Saha-title primarily which also exists among the Teli, the Gondha Bonik, the Swornabonik, and the Kayastha; and all of whom seemed to favour the Buddhist Pal dynasty. But a Khondo Saha gets annoyed if called Shaundika; and the adverse party took advantage of it to sow discord and annoyed the Sahas by calling them 'Sunri.'

About Shak 1658-74 a Panchogotri Brahman of Bosontopur near Amta in Rarh named the famous Bharat Chandra Rai used the term Shunri only to enumerate the castes about it although innumerable grain-crop-dealing Shondis or Sahas of Choturashrom and Saptogram caste lived at the adjoining Munsirhat, Dhosa, Bamunparha, Ghorhadoho, etc., or at Santipur, etc, near Krisnagor where as a fugitive he wrote whence he might have learnt of East Bengal too, and some Shaundikas only lived at Basontopur, Maju, Patihal, etc. However, either for the above or other reason Bharat Chandra did not think it necessary to mark the distinction; but symptoms of grudge and disgust appear.

Probably Bharat Chandra, a resident of Bosontopur, Burdwan Chandernagore, Mulajorh and Novadwipa, was aware of the distinctness of Saha and Sunri, and of their Vaishya-hood, and enumerated the former among the 'earning caste' and the latter as one of the five Bonik or merchants of Bengal, thus: Bene Sura Goudho...Dom Muchi Nurh

And subsequent editors of the adverse faction, replaced Sura by Moni which is a nonsense there being no real caste called Moni-Bene in the world. Or he, fickle and wily as he was, himself a member of the adverse faction, followed its track.

Hence it may be summarised thus :—In or by origin the Shaundis had been Kshatriya ; in or by *Korma* or profession they became Vaishya ; and in or by social frolics or evolutions they became slighted and disregarded as Shudra, they never serve others though. In fact the present Shaundis are at least Vaishya treated with grudge and jealousy and belonging to an isolated Hindu community in Arya Hinduan con and completeness never for a moment swerving or deviating from the status which they acquired when they were Vaishya,—sticking to their own profession, paying due regard to the prescribed Hindu Sanskars and directions and doing nothing which might be called Ahinduan or beyond the Hindu Shashtra. So there is no reason why they should not be regarded as Vaishya as long as they remain in their said pristine condition and status and sell wines. If the profession of a class of the Vaishya, the spirit-sellers, be ordained, prescribed and fixed by the Shashtra to be spirit-selling and they continue and stick to spirit-selling and acquire the position and condition bodily, social or otherwise due to the profession, their Vaishya character cannot be changed or altered, and the questions of 'advanced or backward,' 'intelligent' or 'illiterate,' 'holding government service or leading private life,' high position and low position in society etc., cannot arise to after their character so long as they are qualified to sell liquors.

The fatal rival clique of the two adverse parties, namely, the Sau, the Shunrhi and the Sonarbene, and the Brahman, the Kayastha, the Boidya and the Noboshak, is the root of all evils and the cause of all privations of the Hindus. It was the original cause and the source of the disunion and disintegration of the Hindus. It resulted in their weakness, cowardice troubles and miseries. Originally during the Vaidika period there was immense prosperity with the incalculable unity amongst all the Hindus ; thereafter during the Buddhistic period there was boundless prosperity with the unreserved unity amongst them. In a faction from 400 years before Shak era to Shak 100 the Brahmans employed countless plans, devices and stratagems. Lastly by the greatest exercise of brain in displaying their tactics they skilfully played a trick, and attained to success by the art of disunion. They came to observe it in the rival party-clique in Bengal at the end of the Buddhist period, and thereby found opportunity to divide the rivals and to vanquish, and put an end to, Buddhism. All the Hindus (Buddhist then) besides the Brahmans were their enemies ; for, those that would not follow Brahmonya should be their enemy ; and it was their sole evil intention and end to win them over and to be their lord. During Bqllal's time all the Hindus were Buddhist and on one and the same level in marriage, feasts and the like. The Brahmans wanted to reduce all the Hindus excepting the Brahmans to Shudra status. The Sau (Sahu), the Shunrhi, the Sonarbene, the Gondhobene, the Shankhari, the Kansari and other high castes objected and did not yield. The King was despotic, favoured the Brahmans, patronized them and acted under their influence, and was especially a creature of his preceptor, Singho Giri. By backbites they won him over and embittered his feelings against them, who too were too obstinate to yield ; and there arose party-feelings and division among the Hindus themselves, which gradually increased, extended and acquired permanent nature instead of dying



away. To be sure had the party of the Sau, the Sunrhi and the Sonar-bene yielded the unity of the Hindus would have remained unimpaired but they could not yield, as the Brahmoniya religion was illiberal and intricate and its results were evil: its chief aim was to apply the art of division and thereby to divide, distinguish and weaken the anti-Brahminical, and so hostile, Hindus and to be the lord of all the Varnas or castes. They did not abstain from dividing those that followed it by caste precedence; thus: the Brahmans, the Kayasthas the best of all the Shudras, the Noboshaks the clean Shudras, and so forth. They sowed the idea of discord and division in hostile party by winning many of its castes one by one—so that they may not unite again; for in their union lie dangers. And as soon as it was established the Hindus lost their independence. The innate foresight of the frank and free Sau, the Shaundis and the Suborna Boniks penetrated into and comprehended it; therefore they did not yield and revere Brahmonya, and continued Buddhist and then embraced Boishnavism. This party-clique gave rise to and started the evil tendencies among the Hindus, namely, to look one-another as foe; to divide and separate themselves, to create distinctions as high and low, to generate abomination and jealousy among the distinct castes, to tempt away the rival castes, and so on. The Brahmans have entrapped all the Hindus hide-bound under this sort of crafty device and contrivance; and the Hindus fumble under it. As long as this scheme be not taken off and removed and they be not liberated and got rid of it, so long they will find no deliverance, and will not prosper and derive advantages. The Brahmans adopted this party-clique, and removed Buddhism and established Brahmoniya. Entrapped and hide-bound in the disunion caused by this party-clique the Hindus along with the Brahmans lost independence and had to submit to the Musulmans. The keen-eyed politician French, Dupleix had an eye into the disunion generated by this party clique and appreciated that success lay in it. The clever English Government well-versed in the art of dividing the enemy penetrated into this ruinous abstruse accounts of the social condition in Bengal—understood that the Hindus were divided with caste-distinction and were hide-bound and worn; and the party of the Brahman, the Boidya, the Kayastha and the Noboshak stood irritated against bore malice to, and thought evil of, the other party, and was corruptible in miserable plight—favoured the former with the allurements of service at first, so that it took up its side and became its pet and creature. Indeed the English obtained a-footing in Bengal with the plans, advices and canvassing intervention and intrigues of the Bengalís at first and then acquired India; and the Government went on smoothly through their smartness and advice. If a house stands against itself it cannot last long. When Ravana's own men turned out his enemy's spy, he fell. The scheme should be put off and abolished. None but the dreaded and conscientious British Lion can deliver the Hindus from such a fatal contrivance of the hereditary caste, although foreigners should encourage it. Most probably this very party-clique was the cause of the Hindu's becoming dis-united, divided, separated, weakened and miserable. The Shunrhi, the Sonar-bene and the Saha, and also the Kansari, the Shankhari and the (Gondho-) Bene these Vaishya castes are very liberal straight-forward, honest, devout, god-fearing, genteel, peaceful unopposing and meek good-men,—in trade-crafts of course no caste can pass stainless; to ill treat such men, to oppress them, to cause their pain or hardship or to wound their feelings, is but to bring about disasters and

miseries. Once their favour and shelter were prayed for and refused; now they pray for favour and are candidates for union; it would be disastrous and unlucky to refuse. It seems undoubtedly that the auspicious lucky union of these two factious parties on the removal and subsision of this party-clique will lead to the lucky unity of all the Hindus again,—once more the Hindus will be united, as one on the same level, one at heart, one in action, one in life, one nation speaking the one Hindi language and embracing the one Boishnava religion,—evil star and ill fate will disappear, prosperity will overflow, fortune will smile and everything will fare well.

The ideal tendency—a sort of mental hitch or inclination due to malice and grudge arising from party-spirit for discord and faction on account of difference of opinion in religion and appointment of priests, is a drawback on the question of union, no doubt; but there should be some latitude allowed by such palliation as 'forget and forgive,' 'let by gone be by gone' and 'let the dead past bury its dead,' generate a tendency towards happy union again, seeing that the pride of high castes is natural, that naturally wealth begets boastful disposition, that tradesmen are a little harsh and sharp and cutting in speech, is natural, that the Boishnava religion has been incorporated into the Brahmoniya religion, that the Sahas are not priests themselves in their worship but engage the Brahmins to be their priests in the worship by proxy, and that the Vaidika Brahmins are in many instances the priests of the Brahmins and other castes. To remain entangled and benetted in this dangerous contrivance and scheme full of troubles, renders the social affairs of the Hindus greatly defective, fatal and mean. Social reformation—social reorganisation—is indispensably necessary. The more castenames receive respects and regards; but none cares for the castial professions or enquires into the essential qualifications.

*Census of India, 1872, 1881, 1891 and 1901.*

During the time of the Hindu rulers of Bengal the factious party adverse to that of the Saha, the Sunri, and the Sonarbene, namely, the Rarhi Brahman, the Vaidya, the Kayastha and the Nahashak as the King's favorites and pets grew stronger and stronger and began, and took long time, to be recognised higher in social position, and the process met sudden obstruction and check in the Musulman conquest; because the Hindu Society does undergo changes and evolutions which take long time to gain ground and universal acceptance. During the following Musulman rule, the Musulmans including Hindu converts were considered highest in social rank, and below them among the Hindus the adverse party could do very little towards its object, as they stood against the Brahmins especially. The principle found encouragement in the foreign policy of the French Dupleix, which got perfected with the following British rule, wherein the Rarhi Brahmins, goaded by chill penury set the ordinances of the Sacred Hindu Shastra at naught and with their ever-attendant Kayastha flocked at the government and mercantile offices to be servants and monopolised service and for the purpose became so many pets and favourites, and to lower the adverse party, the Saha, the Sunri and the Sonarbene they found ample opportunity, exercised corrupt and undue influence, supplied misleading suggestions, misrepresentations and false informations, and induced foreign authorities to have false and corrupt notions and ideas about them, to illustrate which it would be advisable to quote the reports of the census of India with personal opinion and general comments for better information of foreigners and ignorant people.

have now taken to dealing in cloth, and call themselves Sahu, while those who still follow their traditional occupation are known as Shaha. They have separate Brahmans of their own. Their position in Sylhet is much higher than it is elsewhere, a fact which is attributed partly to their having been land-holders for many generations, and partly to their leading families\* having held very high appointments under the Musulman governors and during the earlier years of British rule. They try to raise their social status by calling themselves Das or Sudra, and with the same object pay large sums for Kayastha brides.\* The latter, however, lose their caste on marrying Shahas and are no longer allowed to enter their parents' cook-room, or even to hold social intercourse with them.—Assam 1891, page 276 Art. 346.)

\* Why does the Report omit Boidya brides? *Ide anti* pp. 187—88.

'Shaha—According to Mr. Risely, a subcaste of Sunris, who have given up their traditional occupation of selling wine and taken to other professions. Theoretically, their position is very low and there is a saying among the Bengalis to the effect that if a Sudra be walking down a narrow lane with only Sunri-houses on each side, and an elephant approaches, he ought to allow it to trample him down under foot rather than take refuge in a house of one of the accursed. In Kamrup, however, Shahas, or Shaus as they are called, have succeeded in getting Brahmans to take their water, and serve as their priests; and in Sylhet many Shahas enjoy positions of wealth and influence and obtain both bridegrooms and brides from amongst the higher castes, though the latter of course sink to the level of the castes into which they have married.'—(Assam 1901, page 143.)

'Sunri, the liquor-distilling and selling caste whose position is naturally very low.'—(Id.)

'In Brahmaputra valley—I. Brahmans.—II. *Good castes from whose hands Brahmans usually take water:* Kayasth, Kalita, Patia, Kewat and Koivartta, Saloi (Koch, Rajbansi), Shaha. III. *castes from whose hands Brahmans do not take water, &c.*'—(Id. page 153.)

'The Sunris called anciently Saundika are the spirit-distillers. The term includes Kalwars who pretend to be a superior kind of Sunri; Kalal, a subdivision of comparatively late origin, who have adopted the title once only bestowed on Mohamedan-distillers; and Rangki. The Bhojpuria Sunris, who generally call themselves Goldars, do not distil spirit, but are merchants and retail-dealers and try to hide their origin. I may mention that cultivating Sunfis of Bengal not frequently style themselves Sudra for the like reason. Many of the Sunris are very rich traders, and the tribe is generally well-to-do in Behar.'—(Bengal 1872, page 176 Art. 366.)

'The Sudras returned in the Eastern districts appear to be all cultivating Sunris.'—(Id. 186 Art. 449.)

'Sunri 589021; Kalwar 190068.' (Bengal 1881, pages 134, 136-9.)

'Sunri, one among 30 ubiquitous castes, castes of general utility whose services are indispensable to that microcosm the Bengal village.'—Bengal 1881, 137, Art. 323.)

'Sunri (Shaha) Hindu, etc., one of the main castes in Bengal, Behar and Hazaribag in Table V.'—(Bengal 1901, 276.)

'The structure of the Sunri caste affords some grounds for believing that it probably comprises several independent groups.'—(Bengal 1901.)

'V. Baistam, the Sunri and the Subornobonik, from whom the high castes do not usually take water. Their precedence is also defined

by the fact that although the village-barber will shave them he will not cut their toe-nails, nor will he take part in their marriage-ceremonies.'—(H. H. Risley, Census of India 1901, pages 541, 844.)

'The Shahas submitted a memorial stating that they are Kshatriya by origin and Vaishya by profession and quoted several passages in the Shashtra in support of their contention. They say they were degraded not for any fault of theirs own, but because the vice of drunkenness had spread among the people and being unable to cope with it the Brahmans declared the dealers in spirit to be degraded. They now follow the occupations assigned to Vaishya and, should therefore, they say, be classed in group II. There is no doubt that the Shahas are an enlightened and progressive community and they include in their ranks many zemindars and rich traders. But the criterion on which the precedence-list is based, is Hindu public opinion, and there can be no doubt that, judged by this standard, their position is still a humble one. The fact of their having been degraded is not disputed, and the Hindu would never think of revising a decision arrived at many centuries ago.'—(Id. 383; 619.)

\* NOTE.—The degradation may be a fiction, i.e., the rank of the Sunris may always have been low. The result is the same so far as their present status is concerned. It is interesting to note some of the methods by which a class gradually works upon public opinion. In Tipperah it is said that in one of the Munsiff's Courts the Shahas pay the pleaders as much as Rs. 50 to have themselves entered under the title of 'Ray' in the documents they file at court. At Brahmanberia a Shaha who had spent a sum of money on some public purpose applied to be entered as 'Ray' in the Municipal books in recognition of his liberality. Similarly the Yugis endeavour to have themselves described in their documents as Devanath. In Malda and some of the neighbouring districts the Shahas seem to be more successful in shaking off the trammels of their humble origin. The persons there known as the Gaur-Banik are alleged to be of Shaha origin and at the present census they have gone a step further and in many cases have succeeded in getting themselves returned as Agarwalas.'—(Id. Foot Note.)

'Sunri or Shaha (Sau) Bengal distillers and wine-sellers. Many have taken to trade and some have become zemindars.'—(Bengal 1901, Appendix (A) xlii.)

'Kalwar (distiller)'; 'Sunri (Shaha) (wine-seller) 426726.'—(Id, Table p. 482; p. 490.)

'Sunri (Shaha) under agriculture 52768; Food, drink and Stimulants 32603; Commerce 14923; Learned and artistic profession 736; Earth-work and labour 3200; Disreputable profession 500; and Independents 400. Government officers 5; Clerks and inspectors 268 (page 502); Clerks in the service of local bodies 19 (p. 503); Rent-receivers 5086; Agents of landed estates 129 (page 504); Professors and teachers 230 (page 505); Lawyers and law-agents 97 (page 506); Medical practice 351 (Id. (p. 507)).

It is curious to see the groping about a Hindu caste-precedence on the false, and misleading informations of the selfish and malicious so-called high castes, turning out to be whimsical caprices fancied by misled foreigners in the honest hope of obtaining accurate accounts, as appears from the lists of 1891 and 1901 quoted below as interesting.

The census-report of the Lower Provinces of Bengal 1891 hints at people 'subdivided according to occupation into 13 main groups viz., (1) Superior Hindu castes, (2) Intermediate castes, (3) Trading castes, (4) Pastoral castes, (5) Castes engaged in preparing cooked food, (6) Agricultural castes, (7) Castes engaged in personal service, (8) Artisan

castes, (9) Weaver castes, (10) Laboring castes, (11) Costermonger, (12) Boating and fishing castes, and (13) Dancers, musicians and vagabonds. The two first groups though including nearly one-fourth of the Hindu population are very indeterminate, and moreover unlike those that follow them, are in no way functional in character. They include priests, writers, physicians, soldiers and many other occupations of the more reputable kind,—(Bengal 1891, p. 250 Art. 325), and suggests as the result of the three previous census, a caste precedence, *viz.*

A. The Vaishyas or Aryan settlers. (i) The Patrician class—Brahman, Babhan, Bhat, Rajput. (ii) The Vaishya proper or plebian middle class—Baidya, Baniya, Kayastha, Karan. (iii) The Sudras or lower classes (a) Nabasakhi or pure functional groups Barhi, Barui, Chasa, Gareri, Goala, Kahar, Kamar, Kondu, Kansari, Kumbhar, Mairā, Mali, Napit, Sodgop, Sonar, Tanti, Teli. (b) The unclean castes—Chamar Dhopa Hari Jeliya Kapali Kewat Malla Nuniya Pasi Sudra Sunri (including Kalwar); B. The Subject tribe (I) Dravidian. (a) Hinduized—Bagdi, Bauri, Dhanuk, Dom, Dusad, Gangauta, Kaibarta, Kandra, Khondait, Koiri, Kurmi, Mul, Musahar. (b) Bhuiya Bhumij Gond Kharwar Kol Kondh Munda Oraon Pan Rajwa Sontal Savar; C. Mongoloid or Lapitic, (a) Hinduised Bhar Bind Chain Chandal Gonrhi Kochh Pod Tiyyar, (b) Aborigines Chakma Garo Magh Mandai Tharu.—(Bengal 1891, pp 265-66 Art. 354.)

#### TABLE OF SOCIAL PRECEDENCE, 1901.

BENGAL.—Group I. Brahman. Group II. Castes ranking above, clear Sudras.—Rajput Baidya Kayastha and others. Group III. Clean Sudras.—Barui (N) Gondho Kalita Kamar (N) Kansari Kasta Kumar (N) Kuri Madhu-Napit Malakar (N) Mairā (N) Napit (N) Sodgope (N) Raju Sunkari Sudra Tambuli Tanti (N) Teli and Tili (N) etc. Group IV. Clean castes with degraded Brahmans.—Chasi Koivartta Goala. V. castes lower than the above whose water is not usually taken (459) and barber does not cut the nail of their toe nor assist in their marriage-ceremony.—Bostom Bhuya Jugi Kacheru Lohait Nat Nuri Sarak Sunri (Shaha) Subornabanik [or Subornabanik, Sunri or Shaha (425566) p. 459 Art. 897-8] Surajbansi Sutradhor, Swornakar (p. 371.) Group VI. Low castes who abstain from beef, pork and fowls—Bagdi Baiti Berua Bhaskar Chain Chasadhoba Chasati Dasyai Dhoba Ganrar Ghorai Hajang Jelia-Koibartta Kalu Kan Karui Kapali Kowali Kotai Malo (Jhalo) Mech Marangia Naik Nama-Sudra (Chandal) Pallya Patni Pod, Puro Rajbansi and Koch Sukli Tipera Tiyyar; (372) Group VII. Unclean castes.—Bauri Chamar Dom Garo Hari and Bhuiyali Kaora Kora Lodha Mal Muchi Sialgir.—(Bengal 1901, page 372 Art. 591 : page 439, Art. 897-8.)

BEHAR.—I. Brahman. II. Twice-born rank.—Agarwal Babhan Kayastha Rajput Kshatri. III. Clean Sudras : Adarki Agrahari Ahir Atith and Jogi Basi Barai Barnawar Cheri Debhar and Deshar Dhanuk Gangauta Garer Gour Halwai Kahar Kandu Kasarwani Kasera Kherwar Tamboli Kasaundhar Koiri Kurmi Mahuri Maekandi Muriari Raj-Bha Rastogi Rauniar. 374.

IV. Inferior Sudras, not impure : Beldar Bhar Bind Chain Gondharva Gonri (Kath) Kalwar Kewat Matta Nunia Saraogi Sunri Surabiya Teli Tiyyar Turaha. 374.

V. Unclean castes : Bantor Bedyā Bhaskar Bhuiya Chamar Chapota Chapaul Dhopi Dhoba Dosad Gangai Kadon Kallar Khatik Khatwi Kurariar Musahar Naiya Nat Pasi Rajwar, 374.

VI. Sweepers and filth eaters, Aghori Bhangī Dom, Halalkhor Kajor Kori (Bengal 1901, pp. 374 597.)

ORISSA.—I. Brahman. II. castes of Twice-born rank.—Khatri Rajput Karan Khandait Vaishya Daila Baru. III clean Sudras.—Chasa Mali Rajur Sudha Guri Barhi Kandra Kamar Gaura Patra Darji Bhandari IV. Unclean Sudras.—Chitrakar Khatibansi Sonari Sankhari Kansari Thalari Kharur Kachra Tanti Thoria Gola, Mogra, etc. IV. Castes not Jalacharania but have same Brahman as of the *clean Sudras* but whose touch defiles. Teli Kumhar Barhi Niari Kewat Koibartta Kartia Khodal Bhat Jyotish Jogi Sundi (Sunri).—(Bengal 1901, page 376.)

The opinions of the foreign authorities fumbling about the origins and precedence of the Hindu castes, with respect to these castes expressed in their books, which helped as the sole authorities in preparing the census-reports, are fit to be cited here, before any general comments, as these themselves will explain,—say, unsay or gainsay, and cancel, many things on important material points.

'Abkar, a manufacturer or retailer of spirituous liquors, a title of Kalwars in Behar ?—(Mr. H. H. Risley's 'Tribes and Castes of Bengal, Ethnographic Glossary 1891, vol. I, page 1.)

'Kalal, kalwar, (i) in Bengal Mahomedan distillers and liquor-sellers, who are regarded as outcastes by reason of their profession, so that other Mahomedans will not eat, drink and intermarry with them. Synonyms : Karigar, Mistri, used by themselves : Sarahwala, looked upon as derogatory ; (ii) in Behar the term Kalal denotes a Mahomedan and Kalwar a Hindu liquor-seller. A distiller is called Bhatthidar or abkar, and in Saran Ranki.—vol. I page 384.

'Kalwar, a liquor-selling, distilling and trading caste of Behar, probably a degraded off-shoot of one of the numerous branches of the Kaniyas. Mr. Nesfield regards the name as 'a variant of Khairwar, or catechu maker, a process which is very similar to that of drawing juice from the palm-tree, and fermenting it into a spirit : and adds that this etymology implies that the caste has sprung out of such tribes as Chain, Khairwar, Musahar, etc., all of whom are skilled in making intoxicating juice called catechu'. It seems, however, more likely that Kalwar is a corruption of Kalwala, a man who works a Kal or machine : while there is no evidence whatever to connect the Kalwar with the jungle races who collect catechu, an astringent extract from the wood of several species of *acacia*, which, so far as I am aware, has no intoxicating properties.'—vol I, page 385.

'Kalwars employ Brahmans for religious and ceremonial purposes, but they are deemed to be of inferior rank. Only the Kanaujia Brahmans, who serve the Banodhia sub-caste, are received on equal terms by other members of the sacred order. They perform burial Sradh on the 13th day.'—vol I page 386.

'The social rank of the Kalwar is low. Brahmans and members of the higher castes will on no account take water from their hands, and they are ordinarily classed with Telis, Tatwas and Chains. On this point Mr. Nesfield remarks :—

'The Kalwar ranks a little higher than the Teli, because there is more skill and less dirt in the practice of his art. But the majority have taken to other kinds of trade or to agriculture, the common goal to which all the decayed industries of India are tending. The art of the Kalwar, like that of the Teli, has been known to almost all the backward races of the world, and cannot by any means be counted among the higher types of industry. Hence the status of the Kalwar has always been low. 'Distilling and selling liquor is believed to have

been the original occupation of the entire caste; but most of its members, with the exception of the Banodhia, Deswar and Khalsa subcastes, make their living by shop-keeping, money-lending and various forms of trade. A few are engaged in the manufacture of sugar and some have taken to agriculture in the capacity of tenure-holders and occupancy-rayats.—*Id.* vol I page 386.

'Saha, *Sahu*, a title of the Desa subcaste of Gondhabaniks in Bengal; a title of Napits, Sonars, Telis and Sunris. The latter invariably style themselves Sahas or Sauloks. Tradition says that they were created from the sweat of the trunk of the elephant-mouthed Ganesa to guard the celestial nectar for his mother Durga; and hence they were called Sundis (corrupted into Sunris). Ballal assigned to them such a low rank on account of their tribal arrogance.—vol. II, 215.

'Sahadar, Sahal, a section of the Biyahut and Kharidaha Kalwar in Behar.'—*Id.* 215.

'Shaha, see Saha; a synonym for Sunri; a subcaste of Sunris in Eastern Bengal who have given up their original and taken to other professions, and thereby raised themselves above their caste brethren who sell wine, so that at present they consider the Sunris to be a caste different from, and considerably inferior to, them.'—*Id.* vol. II, 248.

'Sundi, a synonym for, and a subcaste of, Sunris in Bengal; a section of Goalas in Behar. Sundi Baniya, a subcaste of Baniyas in Behar.' *Id.* vol II 275

'Sunri, Saundika, Sundaka, Shaha, a large and widely diffused caste found in most districts of Bengal and Behar whose original profession is believed to be the manufacture and sale of spirituous liquors. Many of its members have now taken to mercantile pursuits, call themselves by the title Shaha, and dis-own all connection with those who still follow the characteristic occupation of the caste. Their striving for social advancement has as yet not been entirely successful, and in spite of their wealth and enterprise ancient association still hold them down. The bond of tradition is hard to break. According to Hindu ideas distillers and sellers of strong drink rank among the most degraded castes, and a curious story in the Vaivarta Puran keeps alive the memory of their degradation. It is said that when Sani, the Hindu Saturn, failed to adapt an elephant's head to the mutilated trunk of Ganesa, who had been accidentally be-headed by Sva, Viswa Karma, the celestial artificer, was sent for, and by careful dissection and manipulation he fitted the incongruous parts together, and made a man called Kedara Sena from the shives cut off in fashioning his work. (275) This Kedara Sena was ordered to fetch a drink of water or Bhagabati, weary and athirst. Finding on the river's bank a shell full of water he presented it to her, without noticing that a few grains of rice left in it by a parrot had fermented and formed an intoxicating liquid. Bhagabati as soon as she had drunk, became aware of the fact and in her anger condemned the offender to the vile and servile occupation of making spirituous liquors for mankind. Another story traces their origin to a certain Vaskar or Vaskar Muni, who was created by Krisna's brother, Balaram, to minister to his desire for strong drink. A different version of the same legend gives them for ancestor Niranjana, a boy found by Vaskar floating down a river in a pot full of country-liquor, and brought up by him as a distiller. Others, again, following the traditional method of accounting for the formation of castes, believe that Sunris are descended from a Vaisya man and a Tiyar woman'.

'Putting these fables aside, we may, I think, find in the internal structure of the Sunri caste, and most of all in the number and diversity of its endogamous and exogamous divisions, some ground for believing that it probably comprises several independent groups, which have arisen in different parts of the country to supply the wants of the community in the matter of strong drinks. In Manbhum, for example, eight subcastes are said to be known: Ariyar, Biahut, Maghaiya, Lakargarha, Hosongwar, Paripal, Sikhariya, Chathurthan. The first three admit intermarriage and have practically become amalgamated into a single endogamous group. These Sunris have totemistic section, permit the adult marriage of girls and the remarriage of widows, allow divorce by the tearing of a *Sa*-leaf, and generally show the characteristics of non-Aryan races who are beginning to come under the influence of Hinduism.

'In Central and Western Bengal four subcastes are found—Rarhi, Barendra, Banga and Magi. In Eastern Bengal, according to Dr. Wise, "the caste is subdivided into two sections, or Sreni, Rarhi and Barendra. The former are distillers, called Sunri; the latter traders, who have assumed the title Saha or merchant, which is said to be a corruption of Sadhu, *perfect, holiest*." Sahas usually object to being called Sunris, and affect to belong to a distinct caste from the latter. By some authorities, however, they are held to be descended from a Sudra father and a Sunri mother. My own enquiries go to show that the subcaste are now more numerous than they were in Dr. Wise's time' (276.)

'The Sunri barber and washerman work for them, but they (Magi and Maghaiya) always have putohits of their own.

'Saha or Shaha is the common title of the caste, but on becoming rich a merchant often adopts Das as a sur name by way of concealing the fact that he is a Sunri. Dr. Wise also mentions a case in which a wellknown Saha trader of Dacca selected Rai Choudhuri as his family name. In the Maimansingh district a colony of Sahas have taken the title of Panjha, but can give no reason for doing so. They are chiefly talukdars, writers and shopkeepers, who eat and intermarry with Sahas in other parts of Bengal'. (page 277.)

'According to Dr. Wise almost every member of the caste is a follower of *Chaitanya*. The chief rites observed in Eastern Bengal are the worship of Ganesa on the first of Baisakh (April-May) and the first of Aghan (November-December); of Gandheshwari on the tenth of Asin (September-October), of Durga at the time of Durgapuja; of Ganga whenever their boats are starting on a trading voyage; etc. (278).

'The Behar Sunris follow the average Hinduism of that part of the country, and worship most of the regular gods as occasion offers.'

'In Bengal, says Dr. Wise, the Brahman peculiar to the caste, boasts that he never accepts alms from any one not a Sunri; but it is quite certain that none of the clean castes would present him with charity. These Brahmans who assume the bombastic titles of Vidya-Sagar, Vidyalkar, Chakravarti and Pathak like the purohits of other low castes, read the funeral service at the burning Ghat and are looked down upon by other members of the sacred order. The Sunris of Behar are served by a low class of Maithili Brahmans, who also minister to the religious necessities of the Teli caste. In Chota Nagpur the Brahmans who serve the Sunris call themselves Kanaujias, but they have no right to the name, and no other Brahmans will have anything to do with them.'



'Sunris burn their dead and perform the regular *Shradh* ceremony (in the orthodox way) in Bengal on the thirtieth, and in Behar on the thirteenth day after death. (279.)

'Dr. Wise gives the following account of the social status of Sunris in East Bengal:—'The Sunri is a very degraded individual indulging freely in intoxicating liquors. A Brahman may not utter his name before noon. The majority of the workmen in the government Abkari or Excise Department are Sunris, and most of the Ganja-shops are owned by them. The Hindustani distiller (Kalar, Kalwar) has nothing in common with the Sunri, as he only manufactures spirit, and will not vend it—an occupation carried on by Kurmis, or Baniyas.' (279)

'The Saha, again is perhaps the most enterprising and prosperous community in Bengal, comprising a large number of the cloth merchants, salt-traders, wood-dealers and bankers. They are usually known as *Amda-wala* or traders who import goods whole-sale and sell them to petty dealers by retail. *Mahajan*, *Goladar* and *Arhatdar* or broker are also common designation. Notwithstanding their improved position of late years, they are still utterly abandoned in the eyes of the Hindus.—(279).

'The Dhoba and Napit are members of the Sunri caste, the Sudra washerman and barber declining to work for them. Although the Sudra Napit occasionally shaves the Sahas, he will not attend at any of their religious ceremonies. When a member of the caste has to be employed. A Sunri will not cultivate the soil, although he does so in Central Bengal, nor will he ply as a boatman unless the boat belongs to his castes and is entirely manned by Sunri. He is also prohibited from becoming a fisherman and from selling fish in a market.—(280)

'Some of the lower classes of Sunris have taken to working as carpenters and thatchers of houses.

'In Behar the Daruchua Sunris, who manufacture, and Ganj-wor, Dhakankora, Sikharia and Chaurthan Sunris who deal in country liquor, are considered lower in point of social standing than Kul-Sunri, Sagabut and Biahut sub-castes, the members of which are usually shop-keepers or dealers in grain. The entire caste, however, occupies a low position in the Hindu social system, and Telis are the highest castes who will take water from their hands.—Risley, C. T. B. II, 280.

For the Tribes and Castes of North-Western Provinces and Oudh 1896 of W. Crooke, B. A. Vol. III, pp. 106-13, *vide ante*, pp. 179-83.

'The Kalwar caste is probably of occupational origin and may be an offshoot from the Baniya or other Vaisya tribes which has lost social position through its connection with the preparation and sale of intoxicating liquors.—W. Crooke's T. and C. of N. W. P. Vol. III, p. 107.

## General Comments.

As the Census of India 1901, has been conducted on a premeditated scheme and in a prescribed form, as if having a certain object in view, under Mr. Risley's circulated instructions, it is important to notice it here.

The Census-Superintendent of Bombay, Mr. R. E. Enthoven remarks, 'In 1891 the Cenus-Commissioner devised an order resting mainly on an occupational basis. It has already been pointed out that occupation is not invariably a test of caste. The present

stoner (Mr. H. H. Risley) circulated for consideration a possible five-fold\* grouping of castes into :

- (A.) Representatives of the three Twice-born castes of the traditional system, viz.—Brahman, Kshatriya and Vaishya;
- (B) Sat-Sudra, including Kayasths, and the Nabasakha (nine-branch) group ;
- (C) Jalacharania Shudra, being caste not technically belonging to the Naba-Sakha group, from whom Brahmans and members of the higher castes can take water ;
- (D) Jalabyabaharya Shudra castes from whose hands a Brahman cannot take water ; and
- (E) Asprishya Shudra castes whose touch is so impure as to pollute even Ganges-water,

as more interesting, if readily applicable to the conditions of the Province, than earlier schemes. But the Brahmans on this side of India will not take water from any but other Brahmans, generally only from the sub-caste to which they belong. (Bombay 1901, Vol. IX, part I, page 186.) So Mr. Risley's scheme could not apply there. So to avoid friction and discontent Mr. Enthoven instructed the following orders in Bombay viz. I. Brahmans. II. Aryan and Scythic tribes (Kansara, Kayastha, Kayastha Prabhu, Kayat, Kshatri, Mahratta, Rajput, etc.) III. Mixed castes (Kalar, Kalan, etc.) IV. Aborigines V. Impure castes. *Id.* page 190.

Mirza Mehdi Khan, the Census-Superintendent of Hyderabad 1901, says, 'No scientific scheme of social precedence exists, such as can be relied upon, in grading them from the highest to the lowest. Even within the limits, within which it may be supposed to exist, it is not absolute or, in other words, the same for all parts or provinces of this vast peninsula. One and the same caste is put on a different footing in different places. The members of the so-called writer caste in the North are socially placed above the hereditary traders ; whereas in Madras the Kurnam is treated as a Vaishya merely on sufferance. In North and West India the lower castes appear to be much nearer the highest than they are in the South.—(Hyderabad 1901, Vol. XXII, Part I, page 214.) During Bollal's time Kayasths were accepted as Sat-sudra and accorded the first place among the Sat-sudras in Bengal only.

It is interesting to note again that neither occupation is invariably a test of caste nor classifying men under a caste-name signifying as carrying on a particular profession, priest, writer, spirit-seller, etc., is honest and correct ; and one and the same caste is put on a different footing in different places. Thus : Gandha of group II. as Vaisya in Orissa is Gandha of group III. as Sat-Sudra in Bengal, is Gondhorva placed with Kalwar and Sunri of Group IV. in Behar ; Groba-charya is a Brahman of Group I. in Bengal, is Jyotish near Jogi and Sundi (Sunri) as a caste whose touch defiles in Group V. in Orissa ; Kansari, Sankhari and Tanti, clean Sudras in Bengal and Behar, unclean Sudras in Orissa ; Kasera Vaisya doubtful in Central India ; Kalal, Vaisya Sonaton—Bania in Kashmir, allied to Vaisya but claims doubtful in Central India, Kalar inferior to Bania, Agorwal etc. and superior to Sunar Kasera Ghosi Tanrboli Kumar etc. in Gwalior, Kalwar inferior Sudra though Bania in Bengal, N. W. P. and Oudh, Sunri (Shaha), lower than clean castes in Bengal, Behar and N. W. P., polluting in Orissa, and good caste

\*N. B.—The proposed five-fold group is current in Bengal, and East of N. W. P. only. The groups B, C, D and E were quoted from Mr. Beames as admitted by a native writer, where Mr. Beames admits that the Vaisyas have fallen to the rank of Sudras. Risley, Vol. IX, page 277.

in Assam; Kumar, Kaivartto, etc. clean Sudra in Bengal and Assam and polluting in Orissa; etc.

Indeed, in factious party-clique between the at first Buddhist then Vaisnava Sunri, Sonarbene, Saha, etc., ever resisting the Shaiva or Shaktiya Brahmoniya religion, and its followers the Rarhi Brahman Kayasth and Nobosak, (*vide ante* pp. 194-220) in a sort of boycotting or excommunication when the former tried to monopolise the necessary village-menials, declined to be Sudra and to dine with those that became so, and thus opposed the attempts of the Rarhis in establishing the sole distinction of Brahman and Sudra in the world, and favoured the Buddhist Pal dynasty, to pay them in their own coin Bollal created in Bengal the caste precedence of Sat Sudra, Jalacharanya Sudra and Jalabyabaharya Sudra for supplying Til-seed, flower, sweets, betel, earthenpots, steel utensils, cloth, etc. and for a barber's service, which therefore started in Bengal alone from Ballal's time and is therefore unknown and not current elsewhere. The Gondha, Kansya and Sonkhya Boniks, the Koibartas and others left the former side for the latter, condescended to be Sudra and were accepted as Jalacharainya Sat Sudra below those that first became so. Certainly the foreign authorities don't know this underlying fact and were not informed of it. Then the ever-ascendant and rich Sunri and Sonarbene declined to become Sudra or to do any servile act, therefore the adverse party in malice began to get them lowered. Spirituous liquors and spirit-selling were considered sacred and were not abject. (*vide ante* pp. 12-8, 102-16).

If the new caste-precedence seeks to enumerate the representatives of the three Twice-born castes of the traditional system, then why should not the Sunris, (Shaundika, Shaundikeya) be grouped as Kshatriya as they are the royal Kshatriya, Hoihoya by tradition as well as by the texts of the Hindu Shastra-books; Cf. Agnikul, Jadubansi Kshatriya, (India 1901, Eth. Ap. p. 84); or why should not they be at least grouped as Vaishya as they turned out Vaishya for the trade in liquors and Manu Sanhita ordains that the liquors are the articles sold by the Vaishya, and Brahma Baiborta Puran ordains that they are the offsprings of a Vaishya father? If it be argued that the Shastras are nothing, but current society, the existing state, leads the way, then men say that the astrologer's caste Acharya originated from Brahman by his Muchi (tanner) wife; why was he reckoned as a Brahman? Again Bollal Charita states that the Boniks say, that the Rarhis are Dasi-Bonshoja and the Vaidiks say that 'the alleged descent of the Rarhi from the Kanaujia Brahmins is a myth and point out (1) Rarhi Brahmins have different titles and Gotras from those of the Kanaujia, (2) there is no tradition outside Bengal of the original settlement from Kanauj; and (3) the Rarhi Brahmins say they are descended from the Hindustani wives of the original immigrants and the Barendras, from their Bengali wives; the latter deny this; (Bengal 1901, 378 Art. 60c); but they are not lowered. Now the evil side of others is winked at and waived, and good facts about the Sunris are misconstrued for ridicule and their slight short-comings exaggerated. A Hindu caste has to be affected by religious factions, party spirit, malice, self-interest, of other castes and to be an object of whimsical dealings of others; therefore it would be a piece of rashness for a man, especially a foreigner, to jump upon and arrive at a final conclusion about the social status of a Hindu caste. The Hoihoya Shaundikas annihilated the Brahmins; they too established them by checking Buddhism; they again as Arhats and Sramanas oppressed them; they again were lowered by them in Bengal after Bollal; who knows what they will be next? Pre-

bably the native officers, clerks and writers (Man. of Eth. for Ind., 2-3.), and professors, mostly belonging to the faction adverse to Sau-Sunri-Sonarbene (*vide* pp. 200-30) formed the public opinion to furnish opinion as the source of information, and preponderated in opposition to the several petitions of the respective castes (*vide Infra*) proving their real status. The adverse faction says they are low; but they themselves say, they are high. Now whom to trust. Does everyone know better his own accounts or other's accounts. Whose tradition is tradition properly so called—of one's own or of other's? During the pendency of the faction would it not be dangerous to ascertain one's status from one's adversary? A foreign government authority wielding ample power as high official cannot favour his pets, favorites and subordinate officers with a social status nobler than what it is, nor can show disfavour and lower a caste to what it is really not. It would be simply ridiculous and afford grounds, and make room, for future ridicule. In this way Bollal-charita, Brohma-Vai-varta Puran, Brihod-dharma, etc., were polluted with interpolation to speak ill of them. It is a sort of the fabricated misrepresentations whereby their adversaries have all along been trying to lower them and bear others in hands. They are interested to exalt their own caste at the expense of other castes. (Manual of Ethnography for India p. 5).

In Western Bengal, *i. e.*, the regions bounded by the Ganges, the Bhagirothi, the Ajaya and the Kule, the condition of the Sahas is truly miserable. *vide ante* pp. 188-9. There they form most of the inhabitants of almost every village; now, who will sell, and who will buy, grain cloth or rice? There some of them are zemindars, merchants, Golas (farmers) and grocers; the bulk of them live by agriculture with ploughmen of other castes and idling time away; and some only (3200) for want of proper profession live as thatchers and labourers in earth-work. Still chill penury and utter destitution could not induce, and the charm of large lucre could not enamour, them to adopt spirit-selling. Wers, does it mean and show? Because they had once been wine-sellers, or 'distillers and spirit-sellers and have taken to some other trade,' do they therefore hate it? Are thatching and day-labour better than spirit-selling? Certainly not;—they fear most that within their vivid memory in the course of the last two centuries when the Europeans huddled and crowded about Hugli, Chinsura, Chundernagore Serampore and Calcutta; and foreign liquors were in profuse use, some of them at Saptagram near Hugli privately sold foreign liquors and were out-casted and separated as Saptagram Saha from the Chaturasram Sahas, although many Brahmans, Kayasthas and members of other castes went and go unpunished by not being out-casted for spirit-selling and taking to service strictly forbidden to Brahmans and othir twice born castes, for which there is now a growing tendency among Chaturashramas to contract nuptial union with the Saptagrams in extreme need and rarely though. Their rivals, the Karhi Brahmans, Kayasthas, etc., falsely call them Sunrhi-Shurhi, and cunningly charge them with hiding caste when they say their real caste name, and when forced by them they are compelled to call themselves Sunrhi, they call themselves Sou-Sunrhi out of fear for the charge, that is, Sou or Sau properly Sadhu meaning perfect, honest, devout or pure grain-dealing Sunrhi as opposed to the spirit-selling Shunrhis denounced and despised by the rivals newly rising and shining by lowering and blighting or extinguishing previously shining castes. Of course the Saha, the Sunri, the Gondhobene, the Sonarbene, the Kansari, the Shankhari and other offshoots of the Vaisya Varna are all really Vaisya and as such may and should unite as one caste. Banard

and sell liquors only; and no member does anything else : but no member of other Kalwars and Sahas distil or sell liquor at all : but sell cloth, grains, *etc.* What does follow from it? What is the tendency of this caste?

As far as the author's own personal experience goes, no matter whether it be believed and trusted or not, his sixth ancestor, Bhurigram Saha, was a grocer at Munshirhat near Jagatbailavpur west of Howrah, his great-great-grand-father, Bhagirath Saha, migrated to Nowabganj long before the battle of Plassy and was a grocer there, his great grand-father, Gour Saha, was grocer and sold salt, his grand-father, Goloke Saha, was a Muktear at Baraset and occasionally traded in castor, and his father, Gorachand Saha, had a Gola of Dal or unhusked pulses at Calcutta. Three lineal ancestors of his mother, the younger Poramanik family of Janghi-parha Krisnanagore, were Talukdars and salt and grain-merchants carrying on commerce at head office at Beniatola, Calcutta with branch-offices at Rosrha, *etc.* by boats. His maternal grand-father died some 36 years ago. The three generations of his father-in-law were the famous cloth dealers of Santipore; and they are that Saha-family of Sutragarh near Sanikipore one member whereof about eight generation of his father-in law expelled Dacoits with a Dheki or rice-pounder, a heavy block of wood, and earned the surname, Dheki, for the family. His mother's mother Reboti was the sole proprietress of her deceased husband, Kuchil Mondol's Gola (farm) which is still carried on by the grand-sons of the co-partner in profits, the Nayok Sahas of Ghorhadaha, under the name and style of Nimtola Kuchil Mondal's Gola in Calcutta. She died 31 years ago. His father's maternal uncles were Goladars at Bhadreswar, and his maternal uncle's son (Gopal Chandra Sanbui) is still a noted Goladar there. His Grand-father's sister was married to the Khan-family of Mankoonda whereof Ando Khan, and his sons Ramdhon Khan and Rameswar Khan were and their sons Kanailal Khan and others are, for three generations, the famous grain-merchants, zemindars and bankers at Hatkhola, Beniatola, Calcutta. The old woman died about, 25 years ago at the age of 82, and her mother, his great grand-mother, died 39 years ago at 113 years of age. Within his memory some 30 or 25 years ago died, at Nowabganj Sridam Mallik aged about 90. Sridhor Mondol aged 82. Baikantha Hazra aged 64. Nilkantha Hazra aged 71, Brojomohon Nayok aged about 89, Bhubon Saha aged 60, and Koilas Mondol aged 59, at Bhadreswar Shyamdas Mondol aged 60 and Faquir Mondol aged 65, at Gondolpara Raj Chandra Poramanik (author's father's sister's husband) aged 76, Adwaito Mondol aged about 65, and his son Chandi Mondol about 60 (whose son Upendranath Mondol is now Mayor of Chandernagore and a noted Mohajon) and Nilumondal about 60 and at Janghipara Krishnanagore Gosaindas Sabuin aged about 80 and Dayal Sanbui aged 73 and other very old (Khondo-) Sahas, all of whom lived by the trade in grain-crops and said that that was their paternal profession. All along at Nowabganj there have been living four or five Sunri families. They alone deal in spirits only and are Palasram, while the Sahas are Chaturashrama, and call them Sunri. The two castes never inter-marry or eat each-other's rice. This is their actual history as experienced during the last century. This would have been their actual history during many previous centuries had there been any means of experiencing it. This will be realised throughout Northern India. If they were

and Sanhitas were composed; and if there are the Chelti (rice-selling)-Sunri differing from the 'Modo-(spirit-selling) Sunri, according to their rivals' view, why is not the fiction introduced to conclude that they are so from the beginning of time? Would it not be ridiculous and incongruous to suppose and infer otherwise? Do the foreigners see it? Foreign authorities hear some flying unfounded reports of their rivals and of some of their ignorant folks perhaps, and like the rare instance of pigeon and dovecot story or the Shudra and elephant story not authorised by any Shastra book, jump upon general rules from transient special accidents. Even long well-established universal rules are understood with exceptions; but here the exceptions are understood as general rules. They mistake the exceptions for a general rule, and the malicious false statement for the immemorial universal real fact, as stated above, and overlook or disregard real facts. So that Dr. Wise, might have been duped and misled in his enquiry and statement, very like Monier Williams who perhaps asked 'what Shaundikeya was,' and such rivals to make merry maliciously answered, 'the devil,' slightly referring to the Sunris; and Shaundikeya was defined as a demon. s. v. p. 7

An adverse statement arising a century or two ago by gathering strength may acquire the character of a tradition and become a tradition to the utter ignorance of ancient previous tradition as depicted in the Hindu Shastras; and this again may be forgotten for a fresh and new one. 'Under the circumstances which is to be considered the true tradition? So a bond of tradition is rather very loose. The adverse traditions or accounts date not more than a century or two only. The be-heading of Ganesa by Siya utterly unknown to Hindu theology, for Kedara Sen, Bhaskar and Niranjana form stories which are fabricated and are not in the Vaivarta Puran except the origin by a Vaisya man and a Tiya woman (*vide ante pp.* 226-9) Foreigners don't know that Bhagabati loved liquors without which there cannot be her worship and her followers, the Tantrika Shivas and Shaktys can't do. (Cf. Risley II. 215 *vide p.* 260). She would rather be glad with the liquor in the shell and bless Kedara instead of cursing him. Krishna and Balaram, at whose time liquors were held in much esteem, belonged to that Jadava Vansha where-to belonged the Hoilyas whereof Shaundikeya (Shaundik or Sunri) was a tribal clan who invented and sold the strong spirituous Shoonda liquor of the boiling system (*vide ante pp.* 161-46), which rendered useless the old Soma-Sura extracted liquor of the rotting system which, says Katyayana in his Shrauta Sutra, (19-120) formed the saleable article of the Vaishyas along with Shospa (paddy and rice), Tokma (barley and other seeded grain-crops), Laja (fried grain), Nognohi (spices), Urna (silk), Sutra (cotton thread), etc., (*vide ante p.* 103-9) whereof the Sahas or Khondo-Sahas are the present descendants and in fact different from the Sunris who are really Kshatriya in origin (*vide ante pp.* 164-9), and Soma-Sura was not the strong distilled liquor. Brahma Vaivarta Puran, is a book ostensibly professing to be a Vaisnava book written by the adverse sect, the Shaiva and Shaktya followers of Brahmoniya to render Vaisnavism ludicrous, imaginary, incongruous and contradictory in itself, to give universal currency to hereditary caste-system and Brahminical supremacy, which are opposed to Vaisnavism, and to denounce liquors especially abominable to the Vaishnavas like flesh and fish or slaughter. Of course before the hereditary caste-system originated, when profession was individual, men adopted professions here and there at random; but after it became hereditary, caste, professional before, became hereditary too, and members of the same caste. Brahmanas

Kshatriya or Sunri, became different in the matter of marriage, feasts, rice, etc. at different places and times, and appeared as several independent groups.

The term Sunri means a distiller and spiritseller; and any distiller and spiritseller, whether Mahomedan, Sontal, or any other race, may be called by the professional name Sunri in Bengali for dealing in liquors, but cannot be a member of the Hindu Sunri caste. Perhaps Mr. Risley, speaks of the Sontal Sunris of Mānbhōm in page. 276.

Of course all the Kayasths add the title Das to their caste-name, as Basu Das, Ghosh Das, Mitra Das, Das Das and so on; in memory of their originally being the attendants of the five so-called Kanaujia, Brahmans. In eastern districts of Bengal 'Sudras, known as Ghulam (slave):—Kayasth, Sildar and Bhandari'. (—Risley, vol II pp. 71), may be compared. There of course Das means a servant. In that sense it has been the title of all Koivartas, Kumar, Kamar, Mali, etc. from Bollal's time. It is also a term of humility; thus when a Saha is required to add his name in any public beneficial work constructed at his expense, he generally replaces his caste-title by Das. Rai, Chudhuri, Rai-Chudhuri, etc., are generally given and assumed for any special merits or public acts, to and by: any individual, family or caste.

The worship of Ganesa, the divine-writer, shows their respect for learning, one of the most essentials for a Vaishya. The worships of Gondeshwari on the first of Boisakh, and of Ganga when their boats sail for trade, are the necessary acts of the Vaishya-traders, the Sahas.

In commenting on the Sunri's Brahmans the foreign authorities seem to side with their rivals and to be malicious and false. They would undo their acquisitions of knowledge as if they are prohibited from acquiring knowledge and titles. As they have to perform all the rites, they cannot go on without high (Sanskrit) education: and all are readers and worshippers. It is curious to note how facts speaking highly well of them are cunningly construed maliciously to speak ill of them; favourable facts are suppressed and false abuses pointed out. They are so duped and ignorant that they grudge the title Chakravarti to them, which is their everlasting immemorial caste-title. Of course every caste gives alms to its own Purohit Brahmans, and turn back to others: the so-called clean castes give alms to their Purohita (the Rarhi-Brahmans), and their rival castes, the Saha, the Sunri, the Sonarbene, etc., to their respective Purohita. This is one of the causes which gave rise to the factious party-clique between Sau-Sunri-Sonarbene and Bamun-Kayet-Nobsak. (*Super vide* pp. 210-1.) The Bhat, the Agradani, the Morhiporha (readers of the funeral service at Burning Ghats), etc. receive alms of all of them and are good Brahmans. The rival Brahmans, the priests of the so-called clean castes, long to be Sunri's Purohita, and actually become so, temporarily though, to relieve his Purohita when ill, and often make their two ends meet with a Sunri's presents (Sidha) on the day on which they find nothing to cook. The so-called clean castes are usually too poor to give alms even to their own Purohita, whence will they afford to give to others; and when Bhats, Faqirs, beggars and impure castes get alms, the Sunri's Brahmans cannot be worse than they, unless it be for malice. They will never consent to minister to other castes. The fact is they are surfeited by their rich Yajmans and are hardly necessitated to tread other's thresholds; while other Brahmans are benefited by their Yajmans. They never read funeral service at the burning Ghat wherefor there are separate (Rarhi) Brahmans, called Moriporha, provided, except in East Bengal every Brahman reads it for his own Yajman; and no S

no Saha, will allow a Brahman to be his Purohit or priest if he ministers to some other castes or reads funeral service at burning Ghats. The authorities know and yet affect to ignore that the Kalwar's Purohit Brahmins are Kanaujia Brahmins and taken in equality with other members of the sacred order; whilst the Gotros of the five Rarhi Brahmins, the so-called Kanaujia Brahmins are not found among other Kanaujias. In Bengal other Brahmins look down upon Sunri's Brahmins for rivalry and grudge. It will be a matter of great regret if they, brought up as servants, slight the Sunris and their Brahmins; because they are not servants, and extol others who are so. They do not heed that the Sunri's Brahmins were originally Baidik or Rarhi Brahmins, and at present they are pure Brahmins as living on worship alone and purely Dwija-yaji or priests of the twice-born, the Vaishya Saha or the Kshatriya Sunri.

The very touch with liquor pollutes a Saha, what to speak of drinking; and drinking out-castes a Shaha and a Sunri. They are Vaishnava and it is prohibited to them. In this respect Dr. Wise seems to dream and prate like a madman. No Sunri drink at all, and hardly a Sunri is a servant in the government Abkari department. 'The Hindustani distiller (Kalal, Kalwar) has nothing in common with the Sunri, as he only manufactures spirit and will not vend it: an occupation carried on by Kurmis, or Baniyas', is a castle in air, an airy nothing, and a chimerical dream fugue, of Dr. Wise's, betraying his gross ignorance on the subject. Baniya is simply a title of the Vaishya Kalwars, (Cf. Risley's *Sundi-Baniya*, p. 260) and the Kurmis are their servants to wash glass and do other acts. Dr. Wise, Mr. Beames, Monier Williams, and others misled by the Sunri's rivals adopt their side and see the misrepresented evil side of the Sunri to the utter neglect of his real good side. Their position does not date late years; but it has been always so; and they are abandoned in the eyes of their rivals, the Rarhi-Brahmins, Boidyas, Kayasths and Nabasaks who do not form all the Hindus; for reasons, *vide ante* pages 203-28. The Sahas burst their sides with laughter when they learn the ignorance on one side and deceitful misrepresentation of cheats on the other in the statement, 'The Dhoba and Napit are members of the Sunri caste, the Sudra washerman and barber declining to work for them. Although the Sudra Napit occasionally shaves the Sahas, etc.' This is the sort of the ways in which their rival pretenders, the pretending rival Brahmins, etc., construe things to guide foreigners wrongly. Now as at Balial's time the Sunris as Sonarbenes and Sahas grudge their barbers, washermen and other menials serving other castes, and often dismiss them and engage others at the time of ceremonies when they get sumptuous presents in cloth, coin and kind which they never expect from other castes usually poor and niggardly in such matters and generally doing without requiring their service, which the Sahas and the Sunris cannot do; so some Napits have been monopolised by them as their family-Napits, and everywhere all Sunris and Sahas have got family-barbers through generations who are barbers of other castes also, except in a few parts in East Bengal, and whom they never dismiss; and such barbers laying claim as of right wont allow others to serve every such family on ordinary occasions as well as in ceremonies. Such Napits can be regarded as members of every of such Sunri families in the sense of family-barber only, but they cannot be Sunri by caste. No Dhoba can be so monopolised, although the Sahas like it most. But the Dhobas too are family-washermen for generations who wash



the Sahas abhor at heart. Such Dhobas and Napits can be members of the family so in the sense of village-menials. At some past time in the said party-clique their opponents tried to prohibit Dhoba and Napit to them but in vain; *vide* p. 207. But none can be Sunri by caste.

The (Khondo-)Sahas cannot deal in cows, onions, spirituous liquors, swine, goats, fowls, fish, flesh and the like or drive plough on pain of outcasting. Some being carpenters, thatchers and plowmen are accidents and as such are not worth-noticing in laying down general rules, as most Brahmans are so and worse still. They are not so habitually and hereditarily for generations; and their tendency or aim is to prosper by trade in grain, which characterises their profession.

Unlike other castes, these numerous fables of origin devised, these solicitous traditions, fabled and started 30 or 50 years since unknown to the people though, for two generations suffice to attribute stability to a tradition, their constantly watching their proceedings though with superficial and shallow knowledge without minute enquiry into their internal affairs by coming in close contact, their making much of their rare little short comings, and their caring care to soil and spoil their good parts and bright side anxiously to check their rising and to lower them with false constructions and new coining, show the importance and famous and noble nature of the Sunris suffering from other's jealousy.

The Sahas simply mark the distinction only to be accurate as to real facts, and to amend the Glossary; because they gain nothing by it, or lose nothing if they be thought identical; and the Sunris as a clan of the Hoihayas are really Kshatriya in origin and higher than the Saha Vaishya in origin; and according to Hindu principle origin is essential as the only guide for determining caste; and this necessitated the Brahmans, in their attempts to reduce all other castes into the level of Sudras, to devise their false mixed origins anyhow without which there would be no help, and wherefor the Brahmans are, as representatives of a twice-born caste, still Brahmans no matter whether they are servants, labourers, cooks, carters, bearers, spirit-sellers, and the like. The European foreign idea and standard of 'more skill and less dirt' or their profession was 'known to the most backward people' or not, to determine high or low caste, is futile and ridiculous. Dealing in grain or spirit is a trade, and as such, it cannot be a low heinous thing. The British nation is a nation of shop-keepers, and the characteristics of trade are visible through all its departments. And as such it cannot be a low heinous nation. At present a real genuine Brahman, rare though, reads a book or two, and gets by heart a few Montras somehow, and lives his life by worshipping Vajaman's gods by miserably uttering them, or leads a Tol by teaching a grammar. And no man can be a tradesman without knowing book-keeping, calculation and how to read and write a little and without exercise of brain every moment. A tradesman better knows all the functions of a government officer and much more; but experience shows that many veteran and highly recommended officers of the so-called high castes so boastful of brain-exercise, learning and smartness, left service, adopted a trade and lost all he amassed while an officer. It is a piece of etiquette rather for officers to extol their own office, office-duties and fellow-officers, and cry down trade, tradesmen and trade-faculties. A tradesman can be a well-up book-keeper of an office with a day's instruction as he is already a better expert book-keeper; while five years' training will not suffice a well up officer to be a tradesman. Therefore they are so much reluctant to pay heed to the real thing supplied to them by the trading community: because it suits not their taste or feelings towards the Saha or the Shaun-

dika traders : or they wish to increase the number of servants by getting them enrolled as such. In brain-exercise too there is hardly any difference between a Saha and a member of the so-called high castes.

... the business has prospered ... the Kalwars have taken to banking and other more respectable professions and have assumed the title of Mahajan and claim to be considered as Vaishya. ... the so-called Karanwals, who claim to be Kshatriya, are according to some accounts, merely Kalwars who have risen socially, (Agra and Oudh 30: 174 1901)...men of lower castes who have adopted the profession of grocer, etc., dropping their real caste name, and calling themselves Bania by caste as well as trade. ... who ... begin by calling themselves Mahajan, and then Bania or Vaishya' (page 236 Art 183).—Why this sort of false peripatetic contrary-wise reasoning depending upon possibility, while the straightforward frank right reasoning is easier and more probable, viz., the Kalwars, although now being distorted and blighted with false and forced construction by grudging and selfish so-called high castes who cannot or do not give true account of their own origin and history and should not be expected or trusted with accounting for others, and every one being better to account for one-self, were ever Vaishya and Mahajan all along carrying on banking and other respectable professions, seeing that their opponents cannot point out a single instance of their changing profession, and they were ever as they are now as far as memory goes : that the Karanwals are ever the Kshatriya Kalwars (the Hoihoya Shaundika) who according to Hindu custom became Vaishya for selling spirit (Manu X, 87-88), some of whom are being considered lower : they call themselves Jawokiya Chauhan Kshatriya, and observe mourning for 12 days : and that the Kalwars of the other order (or grain-dealers) are ever Vaishya as Bania or traders ranging from grocers to Golders and merchants or Mahajan, no matter whether they call themselves Kalwar (local for grain-dealing Kalwars and professional for spirit-selling Kalwars) or Bania which means simply traders. They are ever really Bania by caste as well as by trade and drop nothing. They are ever the members of a really noble caste which it has become the interests of some selfish, malicious and evil-thinking castes to suppress, depress and lower with high handedness, over-bearing conduct, wanton wilful acts and undue influence. Would it not be unwise and rash to reason otherwise while so many good texts of the so many books of the Shastra of the various stages of the Hindu society testify to it. A little deeper insight, a somewhat wiser reasoning and a liberal and impartial judgment, will at once detect the flaw and fallacy, and betray their opponents' evil motive and vain glory. It is at the same time very interesting to note that some seventy or eighty years since when the Sunris, Kalals, Kalars and Kalwars (spiritsellers), the Shahas (dealers in grain-crop and cloth and other Kalwars) and the Subornabaniks were almost as prosperous as they are now, the British Government and British merchants started Government and mercantile offices with lucrative posts, and many castes then suffering from chill penury and destitution took to service considered lowest as Shudra's calling according to real Hindu taste and ideal as ordained and depicted in the Shastra, and gradually gained the position at present assigned to them : and not a word about the so-called fiction is spoken although it is most real in their case, when they are socially raised : and when the Shaha, the Sunri and the Subarnabanik really noble from time immemorial, claim, when required, what they ever are, the so-called fiction

for their check only, glozing away. 'Try to hide their origin'—(Bengal 1872), 'Many of them have now taken to dealing in cloth,' (which 'now' never knows to be past with their adversaries, betraying the false and fanciful nature of their false allegation), although none can trace when they began cloth dealing, and at the same time it is contradictory to 'land-holders for many generations...having held very high appointments under the Musulman governors and during the earlier years of British rule', and none can cite a single case of a Khondo-Saha's giving up spiritselling and taking to other professions; rather rare cases of giving up grain trade and privately and temporarily taking to spirit-selling may be cited now. 'They try to raise their social status':—(if, always they try to raise it, why not really high?) 'Theoretically their position is low':—that is, practically not so. Those that are well off now will naturally try to give permanence and stereotyped character to their present position and expunge previous miserable position, if any, and lower others with fabricated abuses and misrepresentations. It is their interest. Perhaps it was the opponent's tradition and not the Saha's tradition, and to be a tradition properly so-called, it must be current among the men (here 'Sahas') about whom it is an account transmitted from father to son. If, on the Gracious Majesty's requisition, laying claim to their real Varna or caste, be construed as hiding origin, then there would be no help; and they would be contented to remain as they are. Like the potentates or independent nations, if a Hindu caste be negligent in maintaining its social position, other castes will rise up and try to lower it and fabricate false stories, which it is very easy to devise in plenty when needed, to show and establish its inferiority; honesty suffers in evil days.

Mr. Risley's definitions of Hindu castes by assigning a particular occupation to a particular caste would accurately, exclusively and exhaustively apply to real existing things in Ancient India, when the Hindus adopted titles according to professions then individual or life-long at the longest: so far as their present applicability is concerned these are partial and never universal: so that these are rather theoretical and not practical. Thus: Brahman is a priest, but only 17 per cent. of the Bengal-Brahmans and only 8 per cent. of the Behar-Brahmans are engaged as priests (Census of India 1901, 511:821); Kayasth, the writer-caste of Northern India: but two thirds of them, in Bengal, and all Keathi in Bombay, are agriculturists (Id.): and Sunri, a distiller and spirit-seller, and Saha, Shahy, a wine-seller, some of whom have taken to other professions: but 32603 only out of 426726, live by selling food, drink and stimulants: and Kalwar, Kalal and Kalar are distillers and spiritsellers: but in 1872 in North-Western-Provinces and Oudh 1268 only out of 294675 were wine-sellers: etc. As far as experience from the current existing facts goes—99 per cent. of the men called Brahmans are either servants as government or other officers, clerks, writers or scribes, shop keepers, grocers, porters, carters, Durwans (gate keepers), coolies, day-labourers or the like, all of which occupations render and convert men to Shudra-status according to the recognised Hindu Shashtra, and a foreigner must know that according to Hindu ideal, taste and view service however prosperous renders the servant to Shudra-Status, and trade, however lowly is the profession of a Vaishya, and had there been Hindu rulers at present then such Brahmans, either would not have been allowed to be servants, clerks, etc., or would have been reduced to Shudras;—a few of the Kayasths at about Jessore, Khulna and Faridpur sell fruits borne in basket, are distillers and spirit-sellers in Tipperah, Sylhet, East Dacca, North-Western-Provinces and Rajputana.

and are day-labourers, coolies, unclean-eaters and liquor-drinkers forming a low caste whose water is not used by good castes and whose touch defiles at about Oudh, Delhi, Brindaban and thereabout;—and a very small number of men called Sunri in Assam, Bengal and Orissa (32603), and Kalal, Kalar or Kalwar (Banaudhia, Daru-Chua, Deswara, Khalsa and Dhakankora subcastes, only) elsewhere alone, are solely distillers and spiritsellers, and a very large number (426726—32603—394123) of men called Saha, properly and fully Khondo-Saha, whom their rival opponents mostly at their back and in altercation in malice, tease and abuse by calling Sunri, because they intrigued with the Sunris, and the rest of the Kalwars, carry on, and live solely by, the trade in rice, seeded grain-crops and cloth from a time immemorial, from Katyayan's time, and beyond the knowledge of any of their opponents, the so-called learned authorities; and none of the latter ever adopt dealings in liquors, and none of the former like other professions. Perhaps the title Saha possessed by both of them puzzle and mislead. But it should be borne in mind that as Ghosha, primarily and principally the long-standing title of the milkmen Goalas, forms also the long-standing title of many of the Kayasthas, and for all that these Kayasthas cannot be hammered into the milkman-caste; so Saha (meaning a seller) is primarily and principally the caste-title of these (Khondo-Saha) grain crop-sellers; and it is also used as caste title by the Sunri (the spirit-seller), Subornabonik (the seller of gold and jewels), the Gondhobonik (the seller of spices), the Tili (the seller of Til) and a few of the Kansari and the Kayastha; and for all that the latter caste cannot be hammered into the Khondo-Saha-caste, nor the Khondo-Saha-caste into the Sunri caste. Some infer that probably this led some grain-dealing Khondo-Sahas to replace Saha by Ray, Das, etc.; but they ignore that Ray, Mondol, Nayok, Mallika, Hajara, Khan, Chaudhuri, Sanbui, etc., are ever their sub-titles, and being termed Sunri by their opponents some are duped to sell spirit. Indeed, all these castes are Vaishya. Is it not curious and absurd that such Brahmans and others are treated as Brahmans and the like, because they descended from persons who were priests and the like, and returned themselves as Brahman and the like? Much more then should the Shaundikas, Kalars and Kalals be Kshattriya, who are Kshattriya in origin or Vaishya for selling spirit as the sacred Hindu Shastra ordains, seeing that they are spirit-sellers all along; and the Agni, Podma, Matsya, Brahma and other Purans ordain that they are Kshattriya, and Manu, Shridhor Swami, etc., ordain that they are Vaishya. Else it would be simply encouraging degeneracy of the former and injustice to the latter. Who should be treated as upstarts and renegades, the Sunri or the Brahman? Castes really high and enjoying dignity from the beginning, are not so much mindful about castematter. These Shastra as ordaining in their case point out and reveal the real tenor of the Hindu-caste-system that the caste is functional or occupational. *Vide Ante* 170-88. Five or six Marawaris on being asked what caste Sondhia is, expressed ignorance and straightly asked what they do (to earn livelihood). When one enquires what a particular caste is, the downright answer is, that its members use to follow a particular profession or do some specified act to acquire means of living (implying when castes were made hereditary perhaps). Reading (the Vedas, etc.), worshipping for self and alms-giving characterize a Brahman and teaching, worshipping as proxy and receiving alms are his means of life. He can do nothing else. In a word a Brahman is a religious man and never a secular one, as at present in Cochin. Viewed in its widest sense, caste is any form of social organisation on a large scale, and represents any distinct social

group following some particular occupation.' (Cochin 1901, Part I, M. Sankara-Menon B.A., p. 131 Art. 94 and Glossary). 'Brahmans, or priests, and the Sudras, or the servile castes, ... the royal or Kshattriya caste ... and the Vaishya, the Aryan agricultural or trading community, ...'—(Id., 132). Yet Mr. Risley observes. 'It (classification on traditional occupation) accords neither with native tradition and practice nor with any theory of castes ... In different parts it proceeds on different principles ... It is in fact a patchwork classification in which occupation predominates varied here and there by considerations of caste, history, tradition, ethnical affinity and geographical position.'—(Cochin 1901, page-133 Art. 95).

Mr. Risley is a foreigner; he might have been misled with false informations while framing the definitions. 'According to Mr. Risley, Shaha, a sub-caste of Sunris, who have given up their traditional occupation of selling wine, and taken to other professions.'—(Assam 1901, 143). Selling wine is never a Saha's profession. Even Soma Sura of the rotting process like Siddhee is not spirituous wine. There is the broad current fact true as the day is and the sun rises in the east, that so far as actual experience goes these two castes are quite distinct in actual life, viz., marriage, boiled rice, usages, custom, Boitak, etc., at least at present, and the memory or experience of friends or foes cannot stretch backwards and reach a time, and trace the termination of their union and commencement of their separation within the last 70 or 80 years or the last century or two as has already been shown, and the Hindu Shashtra-books of the various periods of the last 400 or 500 years testify and observe their distinction; how is it that the so called 'fiction' is not applied to attach permanence to the already really permanent castes in a fair play, while it is so boisterously brought forward to play a foul play. If justice is to be done at all in order to satisfy and get convinced whether practically the Khondo Saha with the grain crop-dealing Kalwars and the Sunri (Shaundika) with the spirit selling Kalwars are identical or distinct, and whether both of them are Vaishya or not, the safest course and the plain, simple, easy task will therefore be, to enquire and get satisfied (1) whether the texts quoted are really to be found in the Hindu-Shashtra-books respectively referred to, and whether these books are really respected and relied upon as the genuine Hindu Shashtra; (2) whether in actual life these two castes are socially distinct in essential social concerns such as marriage, castial feasts in, boiled rice, Boitak or Panchayat, etc.; and (3) whether what their opponents prate, together with the elephant-Shudra and dovecot stories, are not to be really met with in any recognised Hindu Shashtra. The Saha objects to be Sunri not because the Sunri is lower than Saha, (rather higher as Kshattriya, as Saha is Vaishya,) but to represent real facts practically, truly and accurately as they actually exist in the world. Mr. Risley seems, as if having dislike from, and bearing grudge towards, the Saha, the Sunri and the Sonarbene, to side with their adversaries and to seek to lower them by turning deaf ears to their remonstrances and the ordinances of the Shashtra, and by slighting, waiving or winking at what favours their social high position.

The foreign authorities love and like to see and speak of the handful of the enlightened among the Brahmans and the so-called high castes and to wink at and overlook their evil side, whilst they are so very careful to make much of the Saha's ill parts even taking his noble nature and better side to task and to shut eyes up and to speak disparagingly of the greater portion of the enlightened and the wealthy among the (Khondo-)Sahas and other castes. They do not know

that in a sort of service-guild or clique the Brahmins and the so-called high castes to monopolise service unite against, discourage and expel the men of other castes when they try to enter some office. For a bright example it is fit to add here that the superior merits of Babu Lal Mohan Das, M.A., B.L., Vakil, High Court, Calcutta, a (Khondo-) Saha by caste, most competent to be its judge, were passed over on the ground that all along Brahmins and Kayasths only had been so; and this unjust act and partiality or narrow-minded meanness in such enlightened members of the Hindu natives did not escape the smart and keen eye of the honest and liberal Vice-Roy, His Excellency Lord Curzon, and they were forthwith dolled out in kind, viz., all posts above Rs. 30 should be bestowed firstly to Europeans, then to Eurasians, and then to the Musulmans; the rest will be left for the native Hindus. To respect and to reward merits is a piece of honesty which tends to promote public prosperity and give permanence to the public institutions.

Spirit selling profession is the immemorial profession of the Vaishya, as ordained by the Hindu Shashtra. Foreigners should know that connubial connection is a very sacred and serious matter with the Hindus; and the favourite so-called high castes, the Boidya and the Kayasth in Tiperah, Sylhet and East-Dacca hanker and thank their stars if they can establish such nuptial social relation with the Sahas. (S. v. pp. 187-8, Cf. India 1901, Eth. Ap. 185). When Brahmoniya religion based on Brahminical supremacy and hereditary caste-system sprang from the ruins of Buddhism, men Buddhist before adopted it; but the Saha, the Sunri, and the Sonarbene (Sau-Sunri-Sonarbene) adhered to Buddhism and opposed Brahmonya, and ultimately embraced Baisnavism, a religion as such like Buddhism observed no distinction in castes and objected to the Brahmins' unjust superiority, and as such became adverse and inimical to the Brahmins, the Kayasths and the Nabashaks who followed Brahmonya and united against them. Foo's voice always seeks to abuse and lower, but cannot do so, if they be really good and high; and it should be received with caution. The Sunris were Vaishya for selling liquors; the Sunris sell liquors still and are still as good Vaishya.

It is very difficult to trace the real nature of a Hindu caste destined to undergo changes for religious or other changes, affected with malice, undue influence, partyspirit, adverse party's self-interests and motives, and passing through miseries, troubles and distresses. The full history of a caste has been attempted in the course of this small treatise which may satisfy foreigners to some extent. Every caste is, and should be, occupational; and they would be convinced at once on asking anybody what a particular caste is, — and finding in answer that *its members do such and such act or follow such and such profession*; and the very caste-names are but the names of the callings. To speak the truth, after due and impartial enquiry it will come out that about caste-matters the knowledge of almost all the native officers and professors is shallow, and as members of the factious party adverse to that of the Sau-Sunri-Sonarbene, they are chiefly guided and swayed by malice, rudge and self interests. (Cf. Risley's Manual of Eth. for India, 2-3, 5.)

There are good reasons to believe that Sahas that are not Sunri turned themselves as Sa, Saha or Sau by caste, and never as Sunri; and is surprising to find that the two castes have been assimilated under the term, Sunri (Shaha), or Sunri or Shaha (Sau). The enumerators and other officers, mostly their opponents, perhaps got it so done and had in their own way. What the enumerators generally do is; that they at home themselves get the enumeration-list filled in at home in every particular and in the appointed night of final counting simply

corrects the attendance, 'present or absent.' (Cf. Manual of Eth., 3). Of course the foreign authorities do not know and think that taking the worst view of the Khondo-Sahas or Sahas, namely, that they are identical with the Sunris, it will raise the Khondo-Sahas to Kshatriya in origin and Vaishya by profession in accordance with the tenor of the books of the Hindu Shastra consulted together and the real traditions of the respective castes honoured in opposition to the misleading false informations furnished by their opponents; and they feign to honour the books especially Manu, by quoting them here and there. The census-reports admit that they are rich merchants, cloth-dealers and zemindars for generations, perhaps as far as they can trace, and beyond and before which they are led to surmise and fancy airy things in place of their real immemorial grain dealing as depicted in Katyayan's Shrauta-Sutra, Manu, etc. The definition of Saha is very like the definition of Jagurnauth in Brewer's 'Phrases and Fables.' (—a temple erected by King Ayeeni Akbery). Under the circumstances, what is the harm to get the definitions amended and corrected thus: 'Saha, properly Khondo-Saha (to avoid confusion), a dealer in rice, seeded grain-crops and cloth (Katyayan's Shrauta Sutra 19-1-22)' so as to represent facts accurately and rightly and thereby to render his book a safe guide and trustworthy authority by adding a note, 'Saha is also a sub-title of Sunri (Shaundika), Subornabanik, Gondhabanik, Tili, Kayasth (rarely), etc.' If the name, Khonda-Saha or Saha or as their opponents please to call, Chekti-Sunri were omitted from the category of castes, there would be no name left to represent the class of men that live by selling seeded grain-crops without which no native gentleman can live one day, now-a-days of course men adopt callings at pleasure.

It is Utopian, chimerical and absurd to get the Hindu castes previously so defined and then to proceed to classify and group men out by pushing and forcing them under a particular caste by hammering and rivetting. The contrary method of arranging and classifying men into castes according to their present actual and real occupations as so defined would have been the safest course as in the previous census of 1891 and strong antidote to, and remedy for, lying and hypocrisy, and thereby like Arya-Somaj re-establishing the system in vogue in yore in the Vedic age from 5,000 years past to 2,500 years past and in the Buddhist period 2,500 years past to some 500 years past as ordained by Puranas and Sanhitas. It seems to be a policy to divide the Hindus already fatally divided, more and more so permanently, instead of uniting them by universal brotherhood as inculcated by liberal Christianity. Accordingly the inviolous caste-precedence in stereotyped groups common to all the provinces sets the innumerable castes with ill-feelings, hatred and high-handedness on the one hand and malice and grudge on the other, rendering them stranger to one-another, so that everyone will, instead of helping, oppose and stand against others, and widening the existing gaps, which none but the August and Gracious **Pax Britannica** can fill up, if really feeling pity for the helpless, devout and loyal Hindus lacking unity, and earn the ever-commemorable name of their **BENEFACTOR** in the history of the Hindus.

No doubt one of the four politics, 'Divide and conquer, or rule,' may be advantageous and beneficial to a ruling body; but it may be ruinous to a people at large. The Hindus perhaps may not follow such a system of theoretic model-society, as they affect to prate of the plausible doctrine, 'To unite is a virtue and to divide is a vice and sin.'

'The conclusion at which he (Mr. Risley) arrives is, that "The

motive principle of Indian caste is to be sought in the antipathy of the higher race for the lower, of the fair-skinned Aryan for the black Dravidian."—(Bengal 1891, p. 250 Art. 326.) He quotes, in order to disprove it Mr. J. C. Nesfield's statement in his brief view of the caste systems of the North-Western-Provinces and Oudh, of the older and more generally accepted theory—"The bond of sympathy or interest which first drew together the families of tribal fragments, of which a caste is composed, and formed them into a new social unit, was not, as some writers have alleged, community of creed or community of kinship, but community of function. Function, and function only, as I think, was the foundation upon which the whole caste system of India was built up."—(Id., 251; 326). "It is difficult to trace in the introduction to *The Castes and Tribes of Bengal* how far Mr. Risley recognises the influence of intermarriage between Aryans and aboriginals, but he unquestionably denies the functional origin of caste, and seems to define it as "an institution, evolved by the Aryans in the attempts to preserve the purity of their own stock, and afterwards expanded and adapted, by the influence of a series of fictions, to fit an endless variety of social, religious and industrial conditions."—(Id., 253; 333.)

Mr. Risley will be surprised to find that Teli, or Tili in Bengal is not an oil-presser, but a grower and seller of Til and is a Nabasak, and a Kolu is an oil-presser; and they are not identical. So, Saha, a dealer in grain-crops and cloth, and Sunri a distiller and wine-seller, are not identical. If some Goalas and the Sodgopes descended from two uterine and consanguine brothers, then would it not be ludicrous to group them separately? As all Koivarttas are included in Amar's definition Koivartta-Dasha-Dhibora (fisherman or Jelia), is it not surprising to carve out a better position of some of them on the ground that they are Chasi or cultivators? Two-thirds of the Kayasths (and all Kaiasths of Bombay, etc.) are agriculturists (India 1901, Vol. I, Part I, p. 521, Art. 821), and almost all of them were such some 70 or 80 years since before they adopted writership or clerkship; and yet they are defined as the writer-caste of Northern India, implying that all of them are writers. Do not these go to render castes functional? Most other castes are more or less writers. The Sahas and the Sunris as traders or sellers cannot but be writers, there being very few illiterate among them. They are writers of their own books and papers, but not as servants, government or native or foreign mercantile. Service is ignoble; and trade is noble and the function of a Dwija or twice-born. 17 per cent. of the Bengal Brahmans and only 8 per cent. of the Behar Brahmans are engaged in religious functions (India 1901, 521, 521); yet all Brahmans are priests. None of the Saha's opponents can show or refer to a single instance of a Saha's, properly Khondo-Saha's, repudiating spirit-selling and starting grain dealing; and the Sunris are ever the spirit-sellers, and the texts of the Shastras depicting the state of society at various periods, ordain that the Sunris and the Subornaboniks are Vaishya. The Sunri and the Saha are as distinct as the Sunri and the Sonarbene in all social relations; and a great blunder has been committed by reckoning them identical as Sunri (Shaha) and Sunri or Shaha (San).

In spite of all these ever-existing facts and inspite of the allegations, namely,—'The Kayasths were originally the domestic servants of the two higher castes, and when poor take service still';—'Lastly, they (the Kayasths) say, that it is only within the last 100 years that the Boidyas have abandoned their old Sudra ritual and assumed the thread with the aid of Raja Raja bollobh who bribed the Brahmans into acquiescence (Bengal 1901, 381; 614);—they are not Ambosta but a local caste unknown



in the centres of Hinduism who were Sudras till about a century ago when they took to wearing 'the sacred thread' (India 1901, Vol. I, P. I, 541 Art. 841); — the maxim runs, 'The main agency at work is fiction which in this instance takes the form of the pretence that whatever usage prevails to-day did not come into existence yesterday, but has been so from the beginning of time' (Id. 519, 820); — 'It is likewise held "All over India at the present moment there is going on a process of the gradual and insensible transformation of tribes into castes (of low into high and high into low castes?). The stages of this operation are in themselves difficult to trace,' (519; 820); — 'The Vaidik Brahmins submitted a memorial urging their right to rank as the highest class of Brahmins in Bengal Proper on the ground that they are the descendants of the original settlers. They say that the alleged descent of the Rarhi from the Kanaujia Brahmins is a myth, and point out the following points of difference, *viz.*, (1) Rarhi Brahmins have different titles and Gotras from those of Kanaujias, (2) they allow polygamy which the Kanaujia Brahmins do not, (3) the wife must be younger than the husband, but there is no such rule among the Kanaujias, (4) there is no tradition outside Bengal of the original settlement from Kanauj which was not a seat of learning in ancient times (5) Kanaujia Brahmins are mostly Tantriks while those of Rarhi are not, (6) The Rarhi Brahmins say they are descended from the Hindustani wives of the original immigrants and the Barendras from their Bengali wives: the latter deny this; but probably the original immigrants, if the story of their advent is true, came unaccompanied by any wives at all.'—(Bengal 1901, 378; 609);

— 'It is improbable that the five Brahmins introduced in the eleventh century by Adisur from Kanauj have grown into the myriads who now form the Kulin or highest sub-caste. "Although the immigrant Brahmins brought their wives with them, tradition says," writes Mr. Risley, "that they contracted second marriages with the women of Bengal, and that their children by the latter were the ancestors of the Barendra Brahmins. The Barendra Brahmins, on the other hand, claim to represent the offspring from the original Hindustani wives, and allege that the Rarhi Brahmins themselves spring from the *mes alliance* contracted in Bengal."—(Bengal 1891, p. 252, Art. 329; India 1901, Eth. Ap. 188); But Cf. Manual of Ethnography for India, 18.

— The Subornabaniks submitted petitions protesting against their proposed classification and urging that they should be treated as Vaisyas. They are a wealthy and well-educated community and there seems to be little doubt but that they occupied a position of great respect until degraded by Ballakena on account of their sympathy with the Pals who, like themselves, were Buddhists. If, therefore, the origin of a caste, or its status in the eyes of a foreigner were to decide its rank, there would be little doubt as to the right of the Subornabanik to a place in group II. The touchstone, however, is Hindu public opinion at the present day, and according to this standard, there is no doubt that the caste ranks below the Nabasakhas. Their Brahmins are degraded and their water is not taken?—(Bengal 1901, 384, 620); and

— The Sahas submitted a memorial stating that they are Kshatriyas in origin and Vaishya by profession and quoted several passages in the Shastra in support of their contention, *etc.* (*vide ante Id.*, 383; 619);

— in such well-founded and evident cases traceable with dates the cry of the respective castes is not set up as the Hindu public opinion and the so-called fiction is not brought into play, which is so prominent to stigmatize the malicious false vetuperation against the Saha, the Sunri and the Sonabent in party spirit.

What is the Hindu public opinion? Is it the opinion of the handful of the Brahman or other government officers? Cf. Mah. of Eth. 2. Sometimes the Secretaries are satisfied with what even their *Ghaprasis* say. Is it the opinion of the handful of professors of the Presidency, Sanskrit or other colleges? Is it the opinion of the Pandits of the solitary *To's* of Navodwipa or Benares or other secluded villages? Is it the opinion of all the Hindus taken collectively *en masse*? Is it the opinion of the majority of them? Or is it the opinion of the Hindu Shastras?

In India as in Europe and elsewhere it is the prerogative of the sovereign alone as the fountain of religion, law, usages, morals, society, honour, etc., to establish, remove or stop a social usage or rank among the subjects. To say that the Brahmans framed the Hindu law, is as false a statement as ever it can be. Nowhere and never was that true. Always at the request of some one or other of the sovereigns the Brahmans noted for learning and knowledge of all the Hindu Shastras framed treatises of law or morals; and they have acceptance and force only, if and when, they were sanctioned and enforced by the sovereigns and accepted and followed by the people in general. Else they became worthless books. All the Kings of Northern India one by one forsook the Vaidika religion and adopted Buddhism; and all the people became Buddhists, and the Vedas and the Brahminists were nowhere respected; and at the request of the kings *Arhats* and *Sramanas* framed books of law and morality. All the Kings again by and by discouraged Buddhism and encouraged Brahmoniya; and all men followed their sovereigns and respected the Brahmans; and at the request of the Kings Brahmans framed laws and morals. Did not the Sen-Kings adopt the pitiable cause of the five Brahmans degraded at Kanauj and establish the rank and precedence of them and their children? The Kings directed that they and their offsprings should not be considered degraded: and so they escaped from being calumnised. It was the kings who established the rank amongst the Brahmans, the Vaidyas and the Kayasthas in Bengal after the decline of Buddhism.

Early in the seventh century Shaiva Shashanka or Narendra, the last of the Guptas, King of Karna Subarna lying west of the Bhagirathi corresponding with the present districts of Burdwan, Bankura, Moorshidabad and Hugli, invaded Magadha and cut down Bodhi tree. —(Census of Bengal 1901, P. I., p. 5 Art. 10.) 'In the 9th century the Pal dynasty of Buddhist Kings tolerated Brahmoniya. They were driven out about the middle of the eleventh century by King Samanttha Sen of the Brahmoniya Hinduism. He discouraged Buddhism actively. (Adisur invited five Brahmans from Kanauj—a token to show that Brahmoniya was being established and started in Bengal now.) Bahlal Sen introduced Kulinism of Brahmans, Vaidyas and Kayasthas—Id, Arts. 11-2; page 5.

'We learn from Si-u-ki that during the first half of the seventh century Buddhism was the prevailing religion in Bengal. The author, the celebrated Chinese traveller Hiuen Sang, mentions indeed the heretics; but it is not known who these heretics were. Some of them undoubtedly were the Brahmanists. During the three or four centuries which followed the composition of the Si-u-ki the Brahmans came from Kanauj with their ever faithful adherents, the Kayasthas, and a silent religious and social revolution was accomplished, in which the Brahmans had everything to gain, and the Buddhists, everything to lose. 'Traces of the existence of Buddhism as a living religion can be found even up to the sixteenth century, and then it is completely lost in the populous plains of Bengal, Bihar and Orissa — Hara-prasad Sastri, *History of Bengal*, p. 10.

'It is thought that the institution (of caste) is fixed and permanent that it owes its origin to the Brahmins, and that one of the main features of Buddhism was its opposition to the caste-system.'—550; 349. 'Buddhism did not attack caste system but the supremacy of the Brahmins.'—Art. 555, page 359.

The Dravidian Brahmins are not purely Aryans. Mastan Brahmins are Chasa; and Dravidian Ojha, Gayali and Manipuri are not Brahmins but pass for Brahmins.—Art. 551, page 349.

'Castes give up original occupations and adopt new ones.'—Art. 552, page 351.

'In the times of native rule any family that enjoyed political power was allowed to rank as Rajput, and as stated by Mr. Nesfield the caste is simply a coageries of men of any tribe whatever who were able at various times to seize lands and keep them, . . . In the Punjab any family of political importance could gain Rajput rank. In Chota Nagpur, for example says Mr. Risley the method by which many of the chiefs, land-holding families, have transformed themselves into Rajput may be traced beyond question at the present day.'—551, 350.

'Under native rule the Raja often interfered in caste matters and a case has been reported from Talcher, where a former Raja compelled his *Chasa* subjects to admit some Domul and Magadha Gouras to their community.'—Art. 554, page 352.

The census authorities cite (1) Manu, (2) Brahma Baibarta, (3) Padmapuran and (4) Jatimala as the authorities for determining caste precedence; and cannot but admit that Jatimala is recent compilation and therefore cannot be proper authority, and Brahma Baibartapuram describing all the castes of Bengal and omitting some main castes of other countries was evidently written in Bengal and not a fit authority. 578, 366.

N.B.—The real status of the Shaundis as given in the book has been determined by Manu Sanhita, Ch. X. Verse 85-93 and Padmapuran.

'The nominal decision in caste matters rests with the colleges of Pandits of Navadvip and Benares, but it is doubtful if, in practice, it would be accepted by any one who was adversely affected by it. Moreover, the Pandits look to the old Shastras and take no account of changes that has taken place, owing to the great progress made in recent years by some castes whose nominal position is a low one, but whose wealth, education and influence are such as to place them in practice on a much higher level than that assigned to them in the old religious books.'—Art. 578, page 366.

This is the estimate of the public opinion as to castes arrived at by the Census-Authorities, based upon informations supplied by the Pandits. Again public opinion and tradition are really worthless and fickle in as much as in some cases these are picked up from stray thoughts, flying reports and stories concocted by any man of influence whatever; and admittedly there are methods by which a class gradually works upon the public opinion, as they say. If a European to day fabricates a false story of any Hindu community, and it somehow comes to the knowledge of its members, they will hear, ferment, preach and publish it abroad; and the Huzuk or peculiar movement in course of time will attain to a permanent character as a tradition. The Hindus like caste-questions and caste matters very much provided they involve a Huzuk and something to lower other castes. They are always ready to follow them more punctiliously and as quickly and rapidly as possible as a fire in a prairie. The mass in general has very little idea and

knowledge of what a caste really is; (Cf. Manl. of Eth. for India) and so it is very easy to work upon it with a Huzuk. As every Hindu caste seeks to lower others and to aggrandise itself, so the opinion of every caste as to its own social status must form an essential element in the public opinion about caste precedence.

'It was not only that the number of castes in a large province like Bengal, containing several sub-provinces with entirely different caste-systems, is very great but also that the more ignorant classes have very little idea as to what caste means and are prone to return their occupation, or their subcaste, or their clan or else some title by which they are known to their fellow villagers.'—Bengal 1901, Art. 547, page 347.

In adopting the so-called public opinion, it should be employed with caution, as from Dollal's time in Bengal there arose three distinct sets of castes with adverse interests, *viz.* :—

*Firstly*, (1) The Ponchgotri Brahmans, then reputed to be a mixed caste as Dasi-Bansaja, occupying and enjoying high position under royal indulgence and patronage; (2) Ambosta-Khochora-Boidya (Amor kosha), a mixed caste lately of well-to-do circumstances; (3) Kayastha, a mixed caste as Karan, Kirat or Shudra, Ombosta or Raj-Kayastha, then in servile condition; and (4) the Naboshaks: Teli or Tili, Mali (gardener), Tanti (weaver), Gopa (Sodgope), Napit (barber), Gochali-Barui (betel-grower), Kamar (blacksmith), Kumbhar (potter) and Mayra (confectioner),—many of Vaishya Varna, won over on allurements of service and treated as Shudra.—All embracing and establishing Brahmoniya, and denouncing Buddhism and Boishnavism.

*Secondly*, the five Boniks or Vaishya; *viz.*, (1) the Saha or Khondo-Saha (grain dealers); or (2) the Sura-Bonik or Sunri (spirit seller); (3) the Gondho Bonik (seller of spices); (4) the Subornabonik (jeweller); (5) the Kansyari (brazier); and (6) Shankhari (conch-shell-bungle-manufacturer).—All very rich, prosperous and noble in manners, customs and usages, embracing and encouraging liberal Buddhism and Boishnavism, and suspected as favouring the Buddhist Pal dynasty, and opposing Brahmoniya, and thus creating long permanent faction with the first; and

*Thirdly*, the Gosain, Bostom, Baiagi, Aghuri, Swornakar, Kai-varta, Tewar, Acharya, Sutradhor, Kolu, Jugi, Gope Goala, Muchi, Chandai, Dhoba, Bagdi, Bauri, Baiti, Doole, Dom, Harhi, Kewora, Mooddar-forash, etc., remaining neutral to the above faction.

For this reason the Brahmans try to make the past as hazy with myths, mists, and doubts as possible that others may not penetrate deeply and learn the secrets, and to establish the 'fiction.'

Public opinion cannot alter the real nature of a Hindu caste as such.

The contention between the Baidik and Rarhi, the Rarhi and Barendra, the Vaidyas and the Kayasthas for superior rank in the precedence list is well-known. Do not the Kayasthas surpass the Vaidyas in number? That between the Kayasthas and the Sodgop is not less known. And the Sodgops surpass the Kayasthas in number. The claim of the Subarnaboniks to Vaishya rank, that of the Jugis to Brahman rank, that of the Kaivartas to Mahisya rank, that of the Shanans to Chhatrya rank, etc., each being very large in number, are equally remarkable. Under the circumstances what may be said of the value of the Hindu public opinion? Do not the Kayasthas, Sodgops, Subarnaboniks, Kaivartas, Shanans, etc., form the Hindu public? Do not their

cent. of them actually in 1901 returned themselves as Vaishya. Some others of Kalwars say that they are Kshatriya and many of them returned as Kshatriya.—(The United Provinces of Agra and Oudh 1901.) The Gaur Baniks returned themselves as Agarwallas (Vaishya), not 'in shaking off the trammels of their humble origin' but in disclosing in right earnest, their true character which they could not heretofore do; because they feared the native rulers under the undue influence of the Brahmans who some time ago oppressed the spirit-sellers on the dodge of suppressing liquors, and others on other grounds and they came out of the disguise when they were required by the benign, good, liberal and gracious British Government so to do. No doubt liquors were considered hateful by the public and the Shaundis in connection with them as a matter of course came to be treated coarsely. None sided with them. So they suffered from calumny. In reality the present position of the Shaundis can never be called low; but what the position of tradesmen ought to be. Some only out of mere grudge say that they are low. They are not Government or other servants. That is not a low position according to Hindu idea. Others may think of them what they like; but the Shaundis never think themselves low and do not care what others think, say or do about them. And the Shastras speak of their high origin. Can Shastras be false and the professors learned in English, correct? It may seem new and peculiar to some who are ignorant of real state of things; but it is as old and immemorial as ever. But when the good, just, benign and liberal British Government directed them to state their real character, they frankly with honest simplicity did it in right earnest for the disclosure of a truth rendered hazy and imperceptible with misleading informations, wrong explanations, forced constructions and cunning, confounding comments of false and interested guides. No matter whatever might be the result. In fact they never like false social preferment and are content with their real substantial position ever prosperous enough to excite grudge in others. Liquors though are publicly condemned as mean, none could ever do without them; and in order to show perfect abstinence from liquor or absolute temperance, as it were, in public they feign to keep aloof from the Shaundis;—a masterpiece of hypocrisy. They respect the Shaundis at heart and follow their biddings privately so much so that others cannot but be jealous of their influence; but they are obliged to feign apathy or absolute unconcernedness with liquors and vilify them outwardly in public in their back, simply for the condemnation of liquors.

If the high position and the consequent high handedness of the Saha and of the Shaundis during the predominance of Buddhism disgusted the followers of Brahmoniya; if the well-to-do circumstances of the grain-dealers and the spirit-sellers excited jealousy and grudge in others of miserable circumstances languishing and half-starving in chill penury in the absence of lucrative offices of the highly paying and universally tolerating British Government and British merchants, bestowed without the distinction of caste, creed and colour; if the condemnation of liquors in the attempts to suppress liquors gradually occasioned low estimation for the spirit-sellers, for continued contact with liquors considered hateful in theory though; if the haughty and proud temper of the generally rich Saha and the Shaundika merchants and traders became incompatible with the mean disposition of wantonly yielding and stooping low to the whims and caprices of the tyrannising native rulers under the undue influence of interested Brahmans; and if according to the European idea the position of traders highly respectable according to Hindu principles of society be considered lower than

the position of officials, officers and serving clerks : are these sufficient reasons for considering the position of the Hindu Saha and the Shaundi merchant to be low ? No matter what and how their opponents say about them ; their actual profession, mode of life, respect for the learning, wealth, immemorial usages, religion and the like, their conduct in general, their position recorded in the recognised Hindu Shastras before their opponents began to catch them on the hip and feed fat the ancient grudge they bore them, how they themselves treat the other castes in social matters, etc., must first be observed, inspected and considered, and then it should be judged, decided and determined whether their position is high or low.

Now it is necessary to enquire who and what these men are. Most of them are Ponchogotri Brahmans and Kayasthas and a few only Boidyas and Noboshaks. These are the castes that are especially adverse to the party of the Sunri, the Sonarbene and the Saha. They have all along been their bitter enemies blighting their glory long since ; and these two factional cliques have all along been vilifying and traducing each other. Can good opinion and recommendations for these castes be expected from them, their rivals ? Some 60 or 70 years ago their forefathers would feel themselves thunderstruck or feverish on being required to serve under another ; and now they set the ever-revered usages and ordinances of the Shastras at defiance, and to make their two ends meet take to service, the Shudra's profession or the dog's profession. They forget the past accounts and their forefathers' hand-to-mouth condition, and the existence of the past world and social states, and think as if the rest of the world and the professions and conditions of other castes began with the commencement of their education, proficiency in worldly life and prosperity, as if nothing else had existed before. For this reason they encourage the fiction, 'whatever exists at present did not come into existence yesterday but was so from the beginning of time' ; because their previous accounts if revealed would be hazardous. Neither have they sufficient knowledge in the Hindu Shastras nor in the external world nor in the true facts, yet they ever contradict and argue, ever bear others in hand and ever intend to pretend and mislead. It is natural : when one reputed as learned, is devoid of knowledge, one rests his chimerical opinion on inference : as one lacks in knowledge one says strange things, says 'yes' where it should be 'no,' and 'no' where it should be 'yes', to maintain position (or prestige). Again a guilty mind is always suspicious and wants to get others entangled in the wrong or transgression : they have been saved from starvation by taking to service, the Shudra's means of livelihood, forbidden to them in the Shastras ; therefore like shameless creatures they cunningly calumnize the castes living by the professions ordained by the Shastras saying 'that was not their profession.' Most of these officers and professors started as poor men's sons, acquired English education with difficulty, commenced as officers and gradually began to draw high pays ; and *Chaprasis* and other's *Selam* and the address, *Babu, Mohashoya* (Sir), and *Huzur*, heated their temper so much so, that they got puffed up and felt pain to allow others the respects due to them, wanted and loved to lower others and mis-used the powers due to their usual office by placing others in this or that ignoble or disreputable position, by saying anything to any person, and by doing anything at will, as if proof against all offences.\* (Cf. Kaiborta and Pod.—Manual of Ethnography for India, pp. 2-3, 5 ; 18, 23.) Their words have no great worth. The rank of a caste, as ever accepted everywhere, cannot be ascertained ; because there had been no hereditary caste-system during the Mahabharata

and no caste distinctions so much observed during the Buddhist Period and still the public opinion in Rajputana runs thus : 'Caste which was unknown at Vaidika age is generally admitted to have been introduced by Brahminical legislation'.—(Rajputana 1901, 123 Art. 210). During the last three hundred or four hundred years after the extinction of Buddhism while the caste-system was being devised, every one in every country carved out and got up, such social position as he might, with pushing, hurdling, abusing cudgeling, praying, applying stratagems, pretending, misleading, duping and importuning. The pretension and duping device of mixed origin appears in Bengal alone, imagined to divide all men into Brahman and Shudra. This pretext is not so much observed elsewhere where the four Varnas are in force.

If the Shaundis (Sunis) and the Yugis and other castes are not really what they claim to be, they cannot be so bold and audacious as even to assert it in the face of their so strong and influential opponents; and if they assert to be such without being really such, what is the harm to those that oppose it so strenuously and seriously as if they are being devastated or ruined? In order to lower them they get up cases and make false allegations opposed directly to the recognised Hindu Shastra and even pollute it with distortion and false interpolations. May it not lead us to infer that they attacked them that way in some time past as they do now? Their malice and animosity are apparent from their very use of the terms.

1. By the expression, namely, Sunri (Shaha), a grand constitutional error or blunder was committed. It betrays the utter ignorance of the writers about the social affairs of the Hindu society or caste matters. Many of the Shaundikas or Sunris no doubt have got the Shaha-title. Many Khondo-Sahas have also got it. That is no reason why Sunris and Khondo-Sahas should be identical. Many other castes namely, Sonarbene, Gondhobene, Tili, Kayet, etc., have got it also; but for all that they are not identical with one another nor with Sunri or Khondo-Saha. This shows that the Hindu authorities entrusted with the opinion proud of much knowledge, know very little about castes or they work under malice and are not safe guides.

2. The very use of the corrupt and contemptuous form 'Sunri' (ordinarily used to slight them in altercation, animosity or malice) like Bamun, Bamna, Boddhi, Kayet, etc., instead of 'Shaundi' or 'Shaundika' caste-name, whilst the Brahman, Brahmanberia, Kshatriya, etc., are used, and not 'Bamun' or 'Bamna', (ordinarily pronounced) Bamunberhe, Kshettri or Chchhettri, etc., betrays their ill-feelings.

3. Certainly for the sake of argument there are two distinct main groups to be held; namely, (1) the non-spiritselling and grain-dealing Soma-Sura-Bikrayees, formerly nick-named Shondis, perhaps Manu's Bikarmastha Shaundika, perhaps the Shutpanya Surakars of the Baidika period, Shotapanya of Pali Binaya-Pitaka—the Vaishya sellers of Suta (Hiuen Tsiang's Shunto or fermented liquor); and the Khondo-Saha seller of rice, seeded grain-crops and cloth; and, (2) the spirit-selling Shaundi, Shaundika or Shaundikaya—the Kshatriya clan of the Hoihoyas of Malwa becoming Vaishya by professing to sell spirit; evidently there being too distinct stocks.

4. The Kalwars as well as the Agarwalas and others are really Bania and Vaishya, and clean and on the same level in the Hindu Society; but in connection with spiritselling the term Kalwar gradually turned out unclean: cleanliness of water is altogether sectarian—water of a Baisnab Brahman is unclean to a Shoiba Brahman, and *vice-versa*. The twice-born do not eat their rice or drink their water for a mere

ostentatious show of strict abstinence from liquor, (that even water touched by the Shaundis is not used by them, and what to speak of wines), simply to make a clean breast of it in the attempts to suppress liquor; because in private what to speak of water the wines fermented from boiling rice is used as sweet drinks by almost all twice-born castes. The sweetmeats of Halvi Kalwars are publicly eaten by all. As at present so in ancient time caste was '(1) occupational, (2) Sectarian, (3) race and (4) mixed caste.'—(Bengal 1901, Art. 566; page 359.) Amongst the Hindus caste is as it had been in time ancient occupational. All the caste-names are merely the names of the respective occupations or professions.

5. There is no instance of a Shaundi, Saha or Kalwar who does not get himself shaved, as is admitted, by a barber twice or once a week or as occasion requires on birth, funeral or other rites throughout the whole length and breadth of Bengal, Behar and Orissa, nay, Northern India, and who has not the nails of his toes cut by the barber, and there cannot be a single solitary instance of a marriage amongst the Shaundis and Saha in which a Brahman priest does not officiate and recite the nuptial incantation according to the Prajapaty form (*vide Infia*) of marriage and in which two barbers do not bear bridegroom's dress, flowers, etc., remove the cup of Modhuparka, the first food of sugar, honey, milk-cream, butter, etc. given to him by bride's father after it is eaten by him containing his leavings or refuses, and assist in his change of dress and so forth, and relatives are not fed. Otherwise the marriage would be null and void *ab initio* at least amongst the Shaundis, Sahas and Kalwars. Foreigners should know by this alone how the Hindus considered at present of high caste, falsify facts, and misrepresent and mis-inform and thereby mis-lead others, and what the nature of the criterion of the Hindu public opinion derived from them is. Similarly perhaps the Tiperah document story has been cited without the real reason being revealed. In drafting documents, plaints or written statements, etc., the parties themselves give out their name and caste title, and they are at liberty to use any title they please, and the writers, pleaders, their Mohrirs or deed writers, are bound to add it. And it is not their look-out to see whether these are unjust, false or improper. What on Earth induced or required a Shaha in Tiperah to offer Rs. 50 for it, cannot even be surmised. There might have been some other reasons. Probably they were, as many of them ever are, really Rai in caste-title as most of them in Mymensing, Dacca, Jessore, Nakooti, and elsewhere, are, and by accident or mistake it was not inserted in the documents, and to avert a serious consequence in future they tried to get it thus inserted correctly. Again the position of the Shaha in Tiperah is not low in society as it is attempted to show; for they marry the daughters of the Vaidyas and the Kayasthas in case of want of brides of their own caste (Cf. India 1901. Ethno. Ap. 185);—a fact which the opponents took care not to reveal. The Brahmanberia-story, if true, is not peculiar to the Shaha alone. The authority who supplied this story is too foolish to observe and perceive how the titles, 'Rai, Chaudhuri, Rai Chaudhuri, Khan, Bahadur, Raja, etc.,' are saleable and purchased by all castes. Who ever obtained any one of them without spending something? Who does not earnestly desire to get something of the kind, that spends something for any public purpose? These and such others are nothing but mere wanton rubbish without any real foundation whatever, which jealousy and grudge induced them to set forth to withstand the real greatness of the Sahas, which cannot otherwise be met with and opposed in the absence of any others.



The author enquired into the matter and learnt that the rich (Khondo-)Saha merchants, Krisna Chandra Rai Chaudhuri and Gour Mohon Rai Chaudhuri, the descendants of Gouri Mohon Rai Chaudhuri, all of Brahmanberia, erected a building for the Charitable Dispensary. In recognition of this endowment the Government of its own accord gave them a certificate of honor simply. The opponents of the Saha caste distorted this fact and misled the Census-Superintendent and procured a false entry in the Census-Report, that good and honest men may entertain a false bad opinion about the Saha caste, the author has good reasons to believe. This one conduct of the opponents of Saha caste in distorting even a present fact goes to show how they attempted, in old in the books of the Shastras as now in the books written now, to distort facts and coin false matters to abuse and vilify them. In the present case the facts are enquirable and truths are traceable as the facts are present; but the far old distortions and misleading steps are to be enquired into and brought to light.

Who knows whether the Yugis are not really what they claim to be? They say they are so; but the Brahmans and some others say they are not so. But a caste knows its own whereabouts better; one may falsify facts to exalt one's own caste; but one may also falsify facts to lower other castes in order to exalt one's own (Cf. Manl. of Eth. for Ind., 5.) What is the harm to the Brahmans and the others if they be so? Why do they oppose and obstruct them from being high? The Musulmans say that the Hindus have got no *Parva* or ceremony;—have not the Hindus any ceremony then? Do not the Yugis and the Shaundis form the Hindu public? Does not their opinion form a Hindu public opinion? The Pandits at Tols or some others at other places out of some sinister motive or interest may say this or that with respect to a particular matter;—is that to be considered the Hindu public opinion?—Is it not interesting to note some of the methods by which a class of the Hindus at a particular point of time passes for a high caste without the real qualifications of the high caste in them, in order to maintain their undeserving greatness tries to lower others, and devises and sets forth false story to lower them, and thereby weakens the public opinion? Social progress due to the increase of trade and commerce under the good British Rule, occasioning high social position in wealth, etc., of some, may be true in the case of some only; but that may not be so in the case of the Sahas; and that may be true also *vice-versa*,—namely, a caste once very high in social position for its trade being considered respectable, may be looked down upon when the trade becomes abominable. They of old importuned Hindu rulers to procure their rank, and to lower the Sahas and the Shaundis; and now they with importunities induce the liberal British rulers to do so.

6. The Sahas never say that they were degraded. They simply represent the history of the two castes, Saha and Shunrhi, together for better and more effective information of men. They say, there is no text of any recognised Hindu Shastras in express terms degrading the Shaundis; but in connection with the abject object, the liquors, hated in the attempts to suppress liquors, the Shaundis began to be slighted. If that amounts to an admission of degradation; then the opposite party admitting that the Shaundis were degraded and the statement, 'the Hindu would never think of revising a decision arrived at many centuries ago,' amount to an admission that the Shaundis were really once high in society and became low;—and that statement of course is the Hindu public opinion. The foot-note of the page 383 is full of malice and is the outcome of pure malice of the writers entrusted with the opinion

on reference for consultation.

Now by the present Hindu principle of caste the nature of a Hindu caste cannot be altered anyhow, although a member of a caste can be outcasted for assigned reasons. 'The Brahmins,' at present as observed by the criterion of the Hindu public opinion expressed in the Census Reports 'are not priests now but clerks, cooks, carters, day-labourers,' bearers, porters, etc., and are as good Brahmins, as real priests, *Pandits* or Readers of the Vedas. And so of other castes. At present the position of the Brahmins, Kayasthas, etc., is judged very high as *Barha chakre* or officers. But from Hindu point of view service or *Shiva-britti* i.e., dog-like profession, however prosperous, is inferior to any mode of trade, however lowly and miserable; whereas according to English idea of social rank officers consider officers to be respectable. Are not the English known as 'The nation of shop-keepers'? In that too again some time ago, when service under British Government and other offices was not available, throughout the whole country and even now in the interior remote from Calcutta and other towns the position of most of them was, and is, truly miserable and lower in penury and destitution bordering on almost starvation, mostly out of employ, begging, labouring, cooking, acting as door-keeper or attending to other nefarious acts, few only being prosperous as priests, zemindars, tradesmen, farmers, etc. The Shaundis were Vaishya and Shaundi for selling liquors; and the Shaundis sell liquors are Shaundi and Vaishya still. And if in the attempts to suppress liquors the liquors are in theory only hated and in practice adored, the Shaundis cannot be made to be otherwise than Shaundi and Vaishya, if they were really so in origin or at the time of starting the hereditary caste-system. The learned and good Census-Superintendent was misled and influenced upon perhaps to drop the *foot-note* and the last sentence of the preceding paragraph through the intervention of the officers and authorities of those castes who bear serious jealousy and grudge against the Shaundis. They are ignorant of the tenor of the Hindu Shastras perhaps and to provide against their admission as already discussed they cunningly added 'the degradation may be a fiction, i.e., the rank of the Sunris may always have been low.' As impartial critic no one would do it in the face of the texts quoted unless rivetted with importunities. The five Brahmins of Kanauj were degraded at Kanauj and the Kayasthas frankly admit that they are Bratya and degraded Kshatriyas: how did the Hindu think of revising decision arrived at in these cases? Does it not seem to be a tyrant's excuse? If *Balal Charita* be a true record and correct representation of the then public opinion, the Brahmins of Bengal other than the Vaidika Brahmins are Dasi-Bansaja or descendants of Shudranis. What can be a humbler position than this?

6. They now follow the occupations that were assigned to them of old as Vaishyas.

The Sodgops, Kaivartas, Kayasthas, Vaidika, Rarhi, Barendra Brahmins, Shaundis, Subarnoboniks, Yugis, Goalas, Shanan, etc., are Hindus and form the Hindu public; and their voices constitute the Hindu public opinion. Whoever says it is not, errs on material points or lies and misleads. But as has already been pointed out that the Brahmins alone are to some extent unanimously by all considered as supreme. But are the Brahman cooks, Brahman door-keepers, Brahman day-labourers, menial servants, etc., ever held in so much esteem? The public opinion as to the ranks of the Vaidyas, Kayasthas and Sodgops is as has already been pointed out, conflicting. And again the determination of superiority amongst castes is not a matter of warfare wherein might consti-

tutes right, or the victor gains the day, or the position determines preference, and the mild temper of a meek, good caste not hankering after pre-ferment does not settle its inferiority, or a false text procured with money is sufficient; but a Hindu caste to be truly respectable must be pure in origin, unalloyed throughout in Sanskar-dharma-chara or essential rites and ceremonies, profession, usages and customs, and considered as such in the immemorial Shastras. Of course spiritselling is prohibited to Brahmans alone even in distress in the absence of their own prescribed profession; that is no reason to infer that it is vicious universally and prohibited to all castes. Adhyapana or teaching the Vedas, etc., is prohibited to others than the Brahmans; therefore it is not a vicious profession. Again the articles of trade may be hateful; but the traders in them should not be blamed. Present good or miserable position has nothing to do in the matter: It depends upon the state of progress in trade or other condition in life. Amongst the castes other than the Brahmans no one caste admits itself as inferior to the rest and does not allow one another's boiled rice; Some profess to carry water or do other menial things for others and others allow it; and some declined to be their menials and they refuse to take their water in malice. That is no reason for superiority or inferiority. Under the circumstances what is the character of the criterion of the Hindu public opinion? Do the castes conform to the list of the ethnographic census report? According to the Hindu principle the position of any tradesman however miserable is superior to the position of any servant however prosperous, though it is the reverse according to European idea. No doubt everywhere officers respect officers, tradesmen tradesmen, zemindars zemindars, and so forth,—a sort of *guild* implied. How can the position of the trading Shaundis or Kalwars be called a humble one according to the true Hindu principle? It may be so to the misleading opinion of some partial, interested and hostile Brahmans and others wrongly confided or entrusted as authorities or Sanskrit professors of colleges too interested to be impartial authorities. Their position is all-wise very good excepting that they are not officers. 'The degradation may be a fiction, i.e., the rank of the Sunris may always have been low,' is a false statement, which has been proved to be quite wrong in the main body of the work whereof the texts quoted can never be otherwise withstood and refuted except by such irresponsible, groundless statements having no foundation in the Shastras as can be cunningly concocted. The Shaundis and Kalwars always have declared that they are Vaishya; but they for some time could not publicly express it out of fear of the native rulers under Brahminical or other influence.

When a question of social rank or matter is referred to a select number of Pandits or professors who are all Brahmans, it is making them judges in their own cause; for it is their deliberate intention to sow the discord of caste-distinction whereon is based their supremacy among the Hindus. All the Hindus comprising of all the Hindu castes form Hindu public and not the handful of Brahmans.

It is no doubt conceivable that a despotic monarch may order the social degradation of a particular class of his subjects provided that it were not too numerous or too influential: ... Ballal did effect some changes of this kind in relative status of certain families of Brahmans. Notwithstanding this, the story of the depression of an entire caste from a very high to a comparatively low rank in the social system makes a large demand on our belief, and inclines one to suspect that it may

have been evolved in recent times to account for the position actually occupied by the castes being lower than that to which their riches and ability would entitle them to lay claims.—(Bengal 1901, 542 ; 847.)

An enlightened Englishman inured to the liberal and conscientious British Government cannot better conceive the wilful act of a despotic Hindu autocrat and its fatal results. He perhaps apprehends that had they been numerous or influential they might have revolted or resisted Ballal. The Hindus, specially the Vaishyas loving peace and hating revolutions and anarchy wherein their trade suffers greatly, are ever very loyal and devout, and have more respects for an established order of government native or foreign. But the contemporary and subsequent history shows that they did offer peaceful resistance befitting a noble and loyal subject by monopolising the village-menials, which gave rise to creating fresh menials as Nobosaks and Jalacharanya castes, leaving Ballal's territory, and stopping all helps in coin and kind ; and the government got so much lacerated and weakened that within a century Bengal could be occupied by Boktiffar with 17 horse-soldiers. What to speak of a despotic Hindu monarch, the official personage or peer of the liberal British Government in India pleases to bestow his favour to shine upon the Kayasthas and they as writer caste grade higher everywhere in opposition to the texts of the Shastra, present public opinion and immemorial usages and practices. He pleased to anticipate the social rise of the Goalas, saying, 'About the former group I wrote in 1891. It seems likely, as time goes on that this sub-caste will rise in social estimation . . . they may succeed in securing a place with the Nabashakha,' (India 1901, P. I. page 441, Art. 43) ; and the Goalas ranked as a distinct higher group no matter whether they are boorish as before without suffering any change ; and he pleases to raise the Chasi-Koibarta under a better name and to anticipate their future rising further, under what charms we don't know, saying, . . . 'by the next census the Mahisya will have succeeded in establishing their claim to be a distinct-caste. Their case is of interest for the light that it throws on the process of caste manufacture.'—(India 1901, 541 ; 843.) He could not but note that 'where the only palanquin-bearers available were Dravidian, Bhuiyas are promoted to the rank of a water-giving (Jalacharaniya) caste in order that the twice-born travellers might be able to get a drink without quitting his palanquin.' (5:1; 842.) He further came to the conclusion that confectioners, perfume-vendors, betel-growers, oilmen, gardeners, potters and barbers, were made such for practical convenience. (India; 1901, 541 ; 842.) All of which may make it very easier to comprehend that for all these purposes and reasons the Khondo-Saha, the Sunri and the Subornabonik could not but be high castes and Vaishya; and the capricious and despotic monarch Ballal insinuated grudge and disfavour towards them, and his favourites and followers (Rarhi-Brahmans, Boidyas, Kayasthas and Noboshaks) who turned out their opponents, continued to reflect it ever afterwards as the factious party.

Did not the Shanan, the great Toddy-drawer caste of the Tamil country, create a riot with the Maravans that refused to allow them into the Kumudi, Minakshi and other Hindu Temples, on the ground that they were Kshatriya as the descendents of the Chera, the Chola and the Pandya kings ; their pretensions dating back from 1858 ? The authorities seem strangely to shuffle saying, Nadin and Gramani (ruler of the village) wont support their claims to Kshatriya.—(India 1901, Ethnographic Appendices 128.)

It is unaccounted for why, ' . . . stories which would tend to

grow up wherever the business talents and practical ability of a particular community have advanced it in the eyes of the world conspicuously beyond its rank in the theoretical order of castes,' (Bengal 1901, 542 ; 845) should not apply to some other 'so-called high' castes as well.

It is curious to observe that the false theory of the so-called fiction, in fact a childish theory betraying ignorance of facts, ignoring the texts of the Shastra and discouraging researches, as if invented as an weapon for checking the Sunri, the Shaha and the Subornabonik, is cunningly set forth against them when there is no other way and means to suppress them in the face of the innumerable texts of the Shastras. These books of the Hindu Shastra represent and narrate the popular voice and public opinion of the various periods of the Hindu society. If these be overlooked and neglected and effect is to be given to present states of things, then it would amount to overturning upside-down the whole Hindu system as it has ever since been, by nullifying the revered sacred Hindu Shastra; and perhaps the next step would remain to Christianize the Hindus. This theory of fiction as applied in the census-report at least in their case directly contradicts the sacred books of the Hindu-Shastra and falls to the ground. Rather, it may be applied in the contrary-wise.

Moreover his scheme seems to have been based on inference *ab initio* as the race-basis of caste inferred from a picture carved on a stone-panel of a Buddhist monument, the great stope at Sanchi. 489 ; 764.

'But in India it does not necessarily follow that, because the individual applications of a principle are ridiculous, the principle itself can have no foundation in facts . . . the Pandits of to-day, would be to go back upon actual facts, and to seek by analysis and comparison to work out the true stages of evolution . . . Having once got hold of a formula, they insisted like Thales and his contemporaries on making it account for the entire order of things.' (India 1901, 522 ; 822). It is no doubt advantageous to the castes that have lately advanced and are now considered good and high, unless and until analysed and compared with the texts of the Shastras depicting the various stages of the society. The Vaishya-hood of the Saha, the Sunri, and the Sonarbene is evident from their present profession, present conditions in life and the supports of the Shastra. Are not these actual facts ?

The real social condition of a caste can be learnt not from the opinion of its grudging, malicious and selfish opponents of the adverse faction, nor from its relative position among them, but from its own accounts traditional and historical, and by independently observing its condition in life, customs, manners and rites.

The cephalic or nasal measure, stature, or colour in as much as due to, and dependent on, local domicile on Earth's surface with respect to the position of the Sun, the Moon, the planets and the clusters of stars, propensity, way of life and thinking, and exercise of body, limbs and glands for profession, is not a safe guide to trace racial origin. It is not the same even at the same place for the sons of the same parents. An Englishman by passing three or more generations in Egypt or Bengal turns out a black flat-nosed Ethiopie or a Bengali. A Bengali gets fairer at Simla, and still more so in England or Ice-land.

Here end the **General Comments** on the **Census-Reports**, wherein have, for the sake of argument, been used some passages which may seem to offend or inflame others, or to appear like odious comparisons, invectives or side-thrusts at other castes, without which the odious comparisons, invectives and side-thrusts falsely supplied by these rival castes cannot otherwise be effectually refuted better, or to

render the tone somewhat scurrilous or disrespectful towards the brother-castes ; wherefor the writer respectfully and humbly apologises.

In conclusion it is the Saha's and the Shaundika's humble submission that (1) most of the subordinate officers and enumerators belong to their rival castes; therefore their information should be received with caution;

(2) many things lie below the surface, and they are apt to ignore, pass by or conceal them unless their attention is especially drawn to them; so that their information about these castes are not full and accurate;

(3) they bear certain obvious forms of bias against the Saha and the Shaundika castes and wish to exalt their own castes at the expense of other castes, and give false ideal versions of popular usages ;

(4) They report that certain books of the Shastra prescribe a particular fact or practice, the fact being that that fact or practice is a myth, and the people have never heard of the authority quoted; and the books of the Shastra quoted by the Saha and the Sunri are genuine, authentic and generally recognised; (5) Valuable results may be obtained from the researches embodied in this treatise when analysed and compared, which, at first sight, appear to be very imperfect material; and

(6) facts relating to every caste must be ascertained at first hand directly from its own members together with the ways of thought of the people, without solely depending on others who are mostly too interested and biased to give correct information. (Cf. Risley, Manual of Ethnography for India, pp. 2-6, 26.)

The Kalwars in North-Western Provinces eat Pakki if cooked by a Brahman, Kshatriya or Halvi and can eat Kachhi if cooked by the spiritual preceptor or Guru or a member of the sub-caste. This shows that according to their opinion none but the Brahmans and the Kshatriyas are practically superior to them. The Sahas and the Shaundikas in Bengal, Behar, Orissa, etc., never eat boiled rice unless cooked by a Brahman or a member of the sub caste to which they respectively belong. This shows practically the Sahas and the Shaundikas recognise none but the Brahmans to be superior to them. In grand Samajika or social feast they never eat Pakki prepared by the Vaidya, Kayastha, Kaivarttha, Aguri, Napit, Malakar, Barui, Tamli, Tanti, Teli, Tili, Goala, Jugi, Swa nakar, and others; and consider many of them as inferior or lower castes in practice. This is generally the case followed by every one of the other castes. Every caste considers most of others as inferior or lower. The Brahmans encourage it. And the Brahmans assist and try to give preference to those only that flatter them and adore them as supreme and keenly and rigidly observe caste-distinction. This is due to the disintegrating and dis-uniting organisation of the Brahmans in establishing their supremacy and ensuring its safe and secure permanence, excelling in tactics the greatest diplomatic politician of the unsurpassing Machiavelianism to work upon the people and to weaken the strength of the non-Brahminical portion of the Hindus. The union of wealth, brain-power and brute-force begets prosperity. If the crafty portion of a people keeps aloof from the wealthy as unclean and the fool-hardy as the men whose touch defiles, it cannot prosper.

• It is the humble submission and request to the gracious public that that ignorant people of shallow knowledge may not fall into errors and blunders and may not commit mistakes through forgetfulness and want of memory in future, on asking castes or in leases, counter-part leases, sale-deeds and deeds, plaints, applications, petitions and the ik or in making reference to caste for any other reason, the Khondo-Saha will make themselves known as

The Khondo-Saha Vaishya or Saha Vaishya;

the Shaundikas will make themselves known as

The Shaundika Vaishya or Sunrhi Vaishya ;  
and the Subornaboniks will make themselves known as

The Subornabonik Vaishya, or Sonarbene Vaishya ;  
and in horoscopes, letters and other writings and in uttering or reciting Montras or incantations there should be affixed to the name, the title, Deva, in the case of a male and Devi in the case of a female, and never Dasa or Dasi ; and it would amount to a grave transgression of a Brahman priest if he in utter defiance to the Shastras causes such Arya Hindus of the Deva-stock to take the title of Dasa or Dasi. They are Dwija or twice-born ; but as Upanayana and wearing the thread are the compulsory rites of a Brahman only, and Diksha and wearing the wooden wreath are identical with these, Upanayana and wearing the thread are optional with them ; they may wear it by it if they like.

The Khondo-Sahas humbly beseech and pray in right earnest that the Gondhobene, the Kāsari, the Shankari, the Gope, the Sodgope, the Tili, the Toili, the Tambulli, the Barui and the like castes will add the term Vaishya to their respective caste-title, adopt the pedigree Deva and Devi, and, as they are Dwija, will wear the thread by Upanayana if they like.

By understanding and shunning the misleading paint of hostile Brahmans, by penetrating deep into, and avoiding, their charming mysticism and by comprehending and repudiating as poison their enchanting specious doctrines, really the guiles of the opponents, let these castes rise up and prosper and remain not in dark ignorance, nor wander under errors and blunders, sink and be absorbed in profound ignorance or render friends into foes and make themselves thinner and thinner by excommunication and caste-distinction.

In depicting this pitiable condition of the Hindus the author has gone too far. It is never his intention to sow discords or to create enmity amongst the Hindu castes. That is far from his mind. He would be the last person to do it. He has in honest, frank simplicity delineated the true deplorable, defective condition of the Hindu caste-system. By way of argument in eliciting facts something might, with reluctance no doubt as opposed to his constitution, has come out which may offend somebody ; but, if any, that is for the disclosure of truths for argument's sake ; and for that he apologises, and earnestly hopes he will be favoured with kind excuse. His maxim is the grand motto, '*Honi Soit qui mal y pense*,' and evil be to the wide-wasting pest and dire conflagration amongst the Hindus that evil think and bring about ruin and destruction to the rest of the Hindus by their Machiavelian policy. Let them go to wrack and ruin as clerks, cooks, porters, carters, menials, etc., for ever, and let the rest enjoy happy peace and prosperity in good holy union by repudiating the specious and spurious doctrines taught by them led by and absorbed in specious, ruinous dogmas ; and let this opprobrious chapter end with the last Sukta of the Rigveda wherein the sages of yore prayed for equality and union amongst the sects of the ancient sages, without which there is no hope,—no real prosperity.

सं समिधुवसे वृषवसे विश्वान्यथे वा । इलस्यदे समिधुसे स नो वसुन्धा भर । १

सं मच्छ्वं सं वदध्वं सं नो मनांसि जानतां । देवा भागं यथा पूर्वं सेजानानां नृपासने ।

समानो ब्रह्मः समितिः समानो समानं मनः सद्चित्तमेवां । ८

समानं ब्रह्ममभि ब्रह्मये वः समानेन वी हविषा जुहोमि । ३

समानो व चाकूति समाना हृदयानि वः

समान मस्य नो मनो यथा वः सुसहासति । ऋग्वेदः १०।१८१ । १-४

## CHAPTER IV.

## THE CLASSES AND SUB-CLASSES OF THE KHONDO-SAHA.

When individual professions turned out to be hereditary, and hereditary castes were initiated and started, many distinct persons at different places, very often in no way connected by blood perhaps, carrying on the same profession were classed as one and the same caste no doubt; although the cases like the Shaundikas as descendants of king Haihaya were rare exceptions. Then the descendants of all these distinct persons,—agnates or consanguines, cognates or affines and strangers,—carrying on the same profession united for all social purposes, as one compact mass or assemblage as in a trade-guild, as if they were descendants of one and the same person. However, afterwards they became one clan or tribe or were assumed and treated as such. All the Vaishya Khondo-Sahas originated thus in Aryavarta; and then in due course of time migrated into Alithila or Behar, Rarha, Barendra, Bagrhi, Bonga, Srihatta, Tripura, Assam, etc., into all places advantaged to trade in paddy, rice, seeded grain-crops, pulses, fried grain, salt, cloth, etc., and assumed the diverse names, Khontta-Saha or Kalwar, Barendrya (Sonakane, Bhusnapati, Doshparha, Bahutorha, Basghore, Huinkhali, Halik, Baldik and Khansama) and Rarhiya (Chaturashram and Saptagram) according to place of domicile attended with unavoidable local differences in acts, customs, and usages.

The Rarhiya Sahas as well as the Barendrya Sahas residing in two, three or more villages united for the purposes of holding feasts and advantageously performing marriages and other social acts respectively among themselves only: and every one of such compacts in course of time became an isolated caste distinct in social matters and separately termed according to the number of villages combining, such as Mayapuri, Enbo, Penrho, Gunpo, Buno, Kesta, Furfure, Bordhaman, Saptagram, Chhagain, Chhatrisgain, Punjabi, Mathurie, Ayodhyabasi, Nagarior, Uttora, Puchhwa, Dakshina, etc. The Kalwar Khonda-Sahas residing in one village even thus united; such as, Kusutta, Shergurhie, Rohimnagorie, Rosanabadi, Nasirpurie, Hedayetnagorie, etc. At present they are thus termed no matter wherever they sit their abode.

Sometimes they derived their caste-title-names from the articles of their trade. Thus Bhusa-Saha for selling seed-crops; Chabraham, Chelti or Chaulia for selling rice; Dalia for selling unhusked pulses; Gurher, Khanrhia, Tilha, Pitariha, and so on. Many Rarhiya and Barendrya Khondo-Sahas went over into East-Bengal and out of linguistic difference turned out Bongoja or Bangal Sahas.

In all castes those whose houses were resorted to by the Mogs during their rule in the East Bengal became Mogi or Maghaiya and lower; and there is no sub-caste as Mogi Saha or Mogi Shaundika.

The Khondo-Sahas are as has been shown variously divided into sub-classes, every one of which considers itself as distinct from, and superior to, the rest in eating boiled rice, negotiating marriages and the like—the fatal vice of the hereditary caste-system. But these sub-classes may unite and allow the eating of boiled rice and intermarriages together if all the members, especially the old folks, sitting at their respective Baitaks (or social congregational gatherings for deciding, determining and disposing of social matters, a sort of Panchayat,) approve and signify consent to do so.

The previous sanction and approval of this Baitak or meeting of old folks is indispensably necessary (1) to every marriage in order to



see that foreign outsiders be not introduced, (2) to every Sradh ceremony in order to see that the dead person was free from vices, stains, or blots, and the person celebrating the Sradh ceremony leads a pure life that is, he performs all the Sanskars or rites according to the Shastra, namely, recognised Purans and Sanhitas as propounded by the Pandits of Benares and Nuddea, and did not eat rice of, or marry sons or daughters to, members of other castes or did not sell wine, swine, onion or other prohibited articles or perform any forbidden acts, such that his food may be considered pure and tasted without reluctance with good appetite, to every Jajna, and the like, (3) it decides all caste-questions, and (4) occasionally by going beyond its jurisdiction it decides petty private feuds among its members. Every sub-class has got its own separate Baitak or Baitaks. There is no one Baitak to govern the whole Khondo-Saha caste or all the classes and sub-classes in India except the Tols of Kasi or Benares and Nuddea intended for all the Hindus of Northern India.

The prohibition of inter-marriages, boiled rice, curry, fried cake and the like to the members of different Baitaks, is simply a matter of choice, and there is no other reason whatever. These may take place if the members in Baitak approve and sanction, even with members of the other castes. But they seldom do so. Internarriages cause and occasion degradation from caste, if made in violation, unless there be some expiation or atonement, Chandrayana and the like, made with the approval, and to the satisfaction, of the members in Baitak. Widow-marriage is unknown to the Khondo-Saha and the sub-classes although a few of them in Behar, Oudh, North-Western Provinces, Durbhanga and westward in its general currency prevailing among other castes in those countries adopted the principle and became degraded and detached from the main castes in consequence.

It is uncertain whether the ancient Sutapanya (Pali Sotapanna), Vaishya caste repudiated selling infused Soma-Sura and continued grain-dealing and turned out Khondo-Saha Shondi confounded with Shoondi or Shaundi, or Bikormosthhan Shaundika, on account of the disadvantages due to the spirit-selling being monopolised by the Kshatriya Shaundika or to the dis-use of Soma-Sura termed Suta (Pali Sota and Hiuen Tsiang's Sunto) on account of the use of the newly invented decocted spirituous liquor called Shoonda introduced by the Haihaya Shaundikas, or to spirit-selling falling into their hands for some other reasons, when the Kshatriya Shaundikeya-kula of the Haihaya dynasty of Malwa spread into other countries of Northern India after the rise and preponderance of the Bithotra or Agni Kula during the Buddhist supremacy. Perhaps then, or shortly after, the texts of the Manova-Dharma-Shastra were being contemplated and formed. Sutapanya or Sutaparhin was vulgarised into Sutparhin and further into Suprhin or Surhin. Hence Shunrhi and Surhin like Shunrhi and Shonrhi might have been confounded in ordinary utterance or cadence.

As in a flood overflowing a vast country the same water after subsidence of the flood obtains different names and somewhat altered character in different reservoirs, so the overspreading Shaundikas by sticking to, or fixing domicile or abode at, different regions came to be known under different names Kalwar, Kalal, Kalar, Shaundi, Khontta-Sunrhi, and the like, with somewhat altered character due to locality, mostly connected with the locality of domicile. It is not a marvel. The same Aryan Race of Central Asia migrated to far off distant regions in Asia, Europe and America, and appeared differently as the Hindus,

the Persians, the Greeks, the Romans, the Germans (Shormons), the English, etc.

Like other Hindu traders the Shaundikeyas, Shaundikas, Shaundis or Sunris migrated and spread over all other parts of Northern India chiefly in the Doab, Nagpur, the Punjab, Mithhila (now Behar, etc.), Oudh, Darbhanga, Barendra (now about Mymensing, etc.), Rarha (now about Bhagalpur, Saontal pargana, Hazaribagh, Birbhoom, Manbhoom Singhabhoom, Burdwan, Bankura, Hooghly and Midnapur), Utkola (Orissa), Bagri the delta of the Meghna (da), the Padma and the Bhagirathi (now Murshidabad, Nadia, Faridpur, Jessore, Khulna, 24 parganas and Bakherganj), Sylhet, Tipperah, etc., crowding where drinking tradesmen and labourers flocked together so that their wine might sell well there, and in time later where the rude hands of the kings of Magodha, and Gaurha tyrannising under the unjust influence of the Brahminical ministers could scarcely reach them. It seems the change of domicile has not sub-divided the Shaundikas. They are all one in social matters no matter wherever they may reside. The phrase, '*Chusa Jane Ki Moder Sunda*' or does a rustic peasant appreciate the taste of liquors?', means an uncivilised person devoid of etiquette and wanting in manners does not know the taste of liquors, and shows what high position liquors occupied in public estimation.

N. B.—The Saha and the Shaundika are entirely and thoroughly different, isolated and unconnected in all social matters, such as marriage, feasts, boiled rice, profession and the like; in as much as they were quite different in elementary or rudimentary stage or condition, the Saha being ever Vaishya in origin as well as in profession, and the Shaundika being Kshattriya in origin and Vaishya by profession; and of course before the invention of the hereditary caste-system both were equal and on a level as members of the Arya Hindu Vaishya Varna.

The reasons for their not resorting to even government and other posts are (1) by Shashtra Dwijas are prohibited against dog-like servility, (2) as such they hate to resort to Shwabritti or dog-like service under others even if high lucre of government and other posts be the allurements and inducement, which became strong enough to allure away and taint, vitiate or corrupt the Brahmans and other Dwijas; and (3) their own profession prescribed by Shastras bring gain enough, so that no room is left for such allurements of gain to induce them to deteriorate by resorting to dog-like servility. So that in reality they retain their original pure character of Dwija-status unviolated.

## CHAPTER

### THE MODES OF SUBSISTENCE OF THE (KHONDO-)SAHA AND OF THE SHAUNDIKA.

The Bhusha-Sa Shondi Khondo-Saha live on and by selling paddy, rice, wheat, oat, linseed and other grain-crops (Katyaayan-Shrauta-Sutra, 19-1-22;—*vide ante* p. 12) wherefor they are called Bhusha-Sa i. e., the dealer in branned crops, or Khondo-Saha, i. e., the dealer in Robi seed-crops also called Khondo-crops, and also by selling jute, salt, cloth and the like, or by banking. The poorer of them live as grocers. Even the poorest of them prefer peddling these articles borne on bullocks, wherefor this caste got the nick-name, Shondi, although very scarce now-a-days, to service under others or to begging. They keep arable lands; but they hate to till them themselves; for trade ranks above tillage. In greatest distress they condescend to serve under their own caste-fellows. Very often they are zemindars; but they have

no love for zemindari. The sale of liquors, cow or onion occasions loss of, or degradation from, their caste. In verse 225 Chapter IX of Manu Sanhita the terms Kitoban (thievish), Kushilan (immoral), Kruran (inhuman), Pasondosthhan (roguish), Bikormosthhan (adopting other caste's profession) and Shaundikan (spirit-selling) are adjectives to Manoyan (men); and Bikormosthhan is not adjective to Shaundikan.

To live by and on the sale of rice, lentiles and seed-crop pulses forms the everlasting profession of all the Khondo-Sahas. They wish it as their chief and final aim. It is their ever-existing profession from time immemorial; and they have all along been subsisting on it for food and raiment. Therefore many persons want to call them Chelti-(rice-selling) Sunri (really Shonri), that is, the rice-selling Shondi (bullock-keeper) or Bolde (Bolodi or ox-keeper). Formerly they alone used to follow this profession; and none else. Now-a-days only one or two of the Tili, the Tambuli, the Brahman, the Kayosthha, the Sodgope and other castes adopt this profession for some years or a generation or two and generally as novices unaccustomed to it spoil their whole fortune; and one or two of the Khondo-Sahas adopt some other profession and rue for it. Their main intention and aim are to live, prosper and acquire name, fame and wealth, as such tradesmen or merchants; and as Vaishya of the prototype they pre-eminently prefer trade to service and public life by holding high offices and conspicuous posts, to such an extent that they never try to excel in high English education to befit themselves for, and acquire fame, eminence and conspicuity in government service so as to lead government officials and authorities to believe that they are not low. During the peaceful British Rule, their profession has attained in their estimation some advantages and yields a little more gain only due to the extension and growth of trade; but the Brahman, the Boidya, the Kayosthha, etc. have been enabled to gain subsistence through service or the Shudra's profession for want of which their circumstances will be miserable as before. But nothing can affect the condition of a tradesman.

The Shaundika (spirit selling) Saha or Sunri lives by selling liquors, and rarely, if there be capital enough, adds other professions to theirs own.

## CHAPTER VI.

### THE EXTENT OF INTELLECTUAL CULTURE AMONG THE KHONDO-SAHAS.

In ancient time described in the Vedas in Aryavarta the Soma-Sura-Bikroyee (seller of the infusion of Soma-Sura) who used to sell rice, grain-crops, parched grain, spices, silk, thread, etc., spoke in Pra. kritik and afterwards in Sanskrit when it became extant. Eventually when there arose Hindi, Mahratti, Ooriya, Bengali, etc., the various dialects of Sanskrit which in result became obsolete, the Khondo-Saha sellers of rice, grains, lentiles, pulses, cloth, etc. turned out the Hindi-speaking Kalindipalokas (Kalwars as at present) of Kasmir, the Punjab, Rajputana, the Doab, Behar, Oudh, etc. Some of them migrated into Orissia and spoke Ooriya; some migrated into Bengal and spoke Bengali; some into East-Bengal and spoke Bangal; and so forth.

The Hoihoya Shaundikas spoke Prakritika and Sanskrit in Malwa, Khontta or Hindi as Kollopala or Kolpopala (Kalwar, Kalal or Kalar) in Rajputana, the Punjab, the Doab, Nagpur, Berar, Behar and Oudh, Ooriya in Orissa, Bengali in Bengal, and so forth.

They educate themselves in their respective vernacular dialects.

The aim of every Shaundika and every Khondo-Saha or Shondi, or every Kalwar, Kalal or Kalar, is not to aspire to high education for his boy, but only such rudimentary education as would be of use and utility in carrying on trade and commerce, without which no Vaishya Bania tradesman can do. He gives him all the education available in a Pathshala under a Gurumahasaya or village-schoolmaster, so much so that he can read and write his vernacular enough to keep shop-books of accounts in the ordinary course of business, letters and the simple books, can learn the tables of weights, measures and money and the four simple rules of addition, subtraction, multiplication (Namta) and division and write them down promptly in the native modes, can find out the costs of articles accurately and readily, and so forth. So that where they live in a body they generally establish a Pathshala under a Gurumahasaya, and the richest of them establish high schools and colleges. If one can anyhow read the books of the Shastra rendered into his vernacular, he is regarded as most learned, wise and devout. If by chance one of them attains high liberal education and argues liberally, he is considered an atheist and his company is at once abandoned. They have no idea of acquiring high education, holding high government offices and flourishing as government servants or leading a public life. They are constitutionally tradesmen and never statesmen. They like the artless, simple and frank habit of a true tradesman and disdain the crooked, underhand, machiavelian policy of a highly educated statesman, and lack in the art of devising cunning tricks. They are loyal, peaceful and loving good government; for trade and commerce can only flourish and prosper in peace under the protection of a good and beneficent government.

They obey king's directions whatever they may be punctually without hesitation or reasoning and follow these immediately even to death. They are affable, mobile, and yielding in disposition; for customers can be attracted that way only. So they hate revolution, anarchy or dissension. They are again very cunning, proficient and expert in the matter of trade and commerce, in the knowledge of grain-crops and other articles of trade, the season and mode of their growing and the best method of transacting trade-business so as to realize the largest lucre. They are very jealous of one another which is a great drawback and obstacle in the public progress and rise, and in making anything a common cause of theirs own.

## CHAPTER VII.

### THE RELIGION OF THE KHONDO-SAHA AND THE CEREMONIES THEY OBSERVE.

The Khondo-Sahas belong to the Arya Hindu Race of mankind, and are idolatrous and revere and worship the Hindu Pantheon in its entirety including the Musulman and other influences to Hindu religion. Most of them belong to Vaisnava sect, the most favourite religion of the Vaishya Bania tradesmen, very few only being Shaiva, Shaktya or Tantrika. They are very superstitious and are too timid to omit the worship of a single out of 33 Crores of gods. They have so much respect for the Pandits and Brahmans and the Shastras that they cannot omit or neglect a jot or iota prescribed by or in them; and out of sacred fear they cannot even think or utter the idea of wearing the sacred thread when the Brahmans advised them that the sacred thread befores the Brahmans alone and no other Varna or caste, and try most to avoid the thought as something fatal and deadly. They love to read, with

sacred and divine reverence, the books of the Shastras and to observe religious acts accurately and precisely, nay with bigotry, in accordance with them. With the help of their Brahman priests who are in Bengal socially distinct from, and elsewhere socially equal to, other Brahmans who are the priests of Brahmans, Kshatriya and Vaishya there. In Bengal from Bollal's time out of factious party-clique in earning livelihood the Rarhi-Brahmans tried to exalt themselves and their own Yojmans, the Boidya, the Kayastha, the Noboshak, the Gondhobene, the Shankhari, the Kansari and some other castes, and lower other Brahmans and their respective Yojmans of the adverse faction. They and the Shaundikas conspicuously perform the worship of the recognised Hindu gods generally worshipped, namely, Brahma, Bishnu, Radha Krishna, Sitaram, Jagannath, Shalgram and other forms or Avatars of Bisnu, Moheswar, Shiva, Linga and other forms of Shiva, Durga, Kali, Jagaddhattri, Bashanti, Annapurna, and other forms of Durga or Shakti, Lukmi, Sarasvati, Kartik, Ganga, Shashti, Tulasi, Manasa, Dharmā, Ananta, Satya-Narayan or Satya-Pir, Shitola, Mongol-Chandi and other Hindu gods.

The Khondo-Sahas and Shaundikas like other Hindu castes fast on Shivaratri, Janmastami, Dashahara, Dhelafela, Mohastami, Nil, Ramnavami, and their widows fast on Ekadasi, Amabasya and Purnima. They observe the festivals on Dashahara, Snanjatra, Rathjatra, Jhulanjatra, Arandhan, Mahalaya, Til Tarpan, Durgapuja, Daksanranti, Kalipuja with Dewali, Bhratridwitia, Gostastami, Jagaddhattripuja, Kartikpuja, Roshjatra, Makar-Sankranti and Maghia Pratargangasnan, Doljatra and Fagua Holi Gondheswaripuja, Novabarsa Natun Khata or New Years day of tradesmen, Bonbhajona or a sort of pic-nic in the wood and Rendhekhaoah also a sort of pic-nic by cooking and eating rice out of doors. They give Sironi to the Mahomedan gods, Pir, Gazi Sahab or Gazimia, Jumba Pir, Golamali Sahab, etc. The richest of them sink tanks in the midst of meadows, plant Panchabati, Ashalthha or Bot tree by the side of high ways, erect Ghats on river banks, open Ateethishala for the maintenance of mendicant beggars, Fakirs and Bostoms, construct roads, establish schools, cause the perusal, with explanation and singing, of Mohabharat, Ramayan, Bhagabat, Chaitanya Charita Mrita, Hari Sankirttan, Astoprohor, etc.

They revere, protect and worship Brahman, Vaishnob, cows, Bilwa-tree, Ashalthha, Bot, Nim, cocoanut-tree, Ganges and temples and have special respect for the weaker sex. They reverentially visit the places of pilgrimage, Brindaban, Purusottom, Kashi-Baranasi, Gaya, Dwaraka, Haridwar, Gangasagar Kaligbat, Tarakeswar, Navadwip, Tribeni, Koyapatha, Prayag, etc. They consider their person polluted unless and until purified by pilgrimages especially to Brindaban, Kashi, Gaya and Shree Kshetra after Diksha.

They swear by touching copper, Tulasi and Ganges-water, or Shalgram, Son's head, Brahmans feet, or Hari nam or in the name of husband or Ishwar or chief god, or other gods.

If any one wants to witness a Hindu caste in its pristine condition in observing the rites, usages and customs, the Khondo-Saha caste will be interesting as such seeming rude or rough.

They are very conscientious, god-fearing, attached to religion (the liberal Vaisnavism) and honest in matters other than trade-matters—prompt in giving what is due to others. In lingering diseases, for flirtation or for killing a cow or hurting a Brahman by accident, they expiate the transgression by the penance called Chandrayana with the shaving of the head.

The Khondo-Sahas observe the following rites and ceremonies :—

(1) *Gorvadhan* (a rite), on the fifth day of the first menses, with or without Homa (pouring clarified-butter into the sacrificial fire) and Nandimukho-Shraddh, (propitiating the deceased ancestors) and feasts according to circumstances; (2) *Sadha-Bhokshon* (a custom), wherein a pregnant woman is ceremoniously fed, Pakka and Kachcha, with feasts; (3) *Simontonnayan* or applying vermillion on the pregnant woman's hair-parting (a rite), with or without Homa and Nandimukho-Shraddha; (4) *Ponchamrita* with Homa, Nandimukho-Shraddha, Suryarghya, Narayanpuja and feasts, wherein she eats Poncho-gobya or curd, milk-cream, clarified-butter, dung, and calf-urine (a rite);

(5) *Jatoka* or culling and knotting the navel of the still-born child (a rite);

Amongst the members of every Hindu caste the position of the Sun in the Zodiac and the child's position with respect to the sun, the moon; the planets and the 27 constellations of stars at its birth determine its Rashi or Zodiacal sign (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricornus, Acquarius or Pisces), Gona or race (Deva *i.e.*, god, Rakshasa *i.e.*, cannibal, or Nora *i.e.*, man), Varna or functional colour (Bipra *i.e.* Brahman, Kshatra, Vaishya or Shudra) and Dosha or lord of destiny (Sun, Moon, Mercury Venus, Jupiter, Neptune, Saturn and the two Rahu and Ketu); and these again determine its whole career. All these are embodied in its horoscope prepared by an astrologer in the sixth month. The horoscopes of bride and bridegroom settle happy or unhappy union. A well-selected Zodiacal name sometimes denotes all these facts. For instance the author's Rashinama or Zodiacal name is Ghaneshyama whereof the letter Gha denotes that his Rashi is Capricornus, Na denotes that he is *man* in race, Sha denotes that he is *Shudra* in function and Ma denotes that Mercury became the lord of his destiny at his birth. His wife's Zodiacal name is Nirbda denoting her Zodiacal sign (Scorpio), Deva-race, and Bipra (Brahman)-Varna. The astrologers attribute the absence of his issue to this unhappy union of a man of Shudra-race with a woman of Brahman-race, the marriage being procured by saying that her horoscope was missing and the astrological calculation being made with the names (Narayan and Kiron Moyee) by which they are ordinarily known,—the last alternative.

(5a) Shentera-puja to appease Bidhata-purush (the first of the Hindu Triad) on the sixth day after birth, when, it is believed, he settles the child's age, (a custom); (5b) Atkorhayee, (a custom), wherein the children strike the back of the husker on which the child was placed after delivery, abuse its father and throw it over the hut wherein it was delivered, and are feasted with eight sorts of parched grain and sweets; (5c) Shosti-puja to propitiate a female monster, originally the devourer of babies afterwards transformed into their tutelary goddess, with the priest's help; (6) Nama-koron or naming the child (a rite), with or without Homa and presents to the astrologer; (7) Annaprashona or salting, with or without Homa, Nandimukho-Shraddha with priests and feasts in the sixth or eighth month (a rite); (8) Niskramona or appearance of the child in public by visiting a holy place (a rite); (9) Janmotithi or anniversary of birth-day (a custom); (10) Churha-koron or Keshanta (a rite), wherein the child's hair is first shaved before a god (Ponchanondo, Tarokeshwor, etc.) or a goddess (Kali), etc., with Puja; (11) Korna-bedha or boring the ears, with sacrifice with priest (a rite); (12) Bidyarombha—Hatekhorhi or commencing education; (13) Diksha or receiving Guru-Montra or precepts from the spiritual guide or preceptor, (a rite), among

the Vaishnavas in the place of Upanayana, attended with Konthi-Dharan or wearing the wooden-wreath in the place of the sacred thread ; or (14) Upanayana with sacred thread in some places in Behar, North-Western Provinces, Oudh, etc. (a rite) ;

(15) **Bibaha** or marriage, generally in the Prajapottya form:—

(a) Sonkolpa, Kotha-utthapon, at first generally the bride's party picks out the bride-groom generally aged between 16 or 20, enquires whether the families belong to different Gotras but to the same sub-caste and *she* is not within five generations on *his* mother's side, expresses a wish of marriage, takes *his* horoscope and consults an astrologer ;

(b) If the astrological influences recorded in *their* horoscopes be adverse, *his* horoscope is forth-with returned ; and there ends the matter. If these agree and allow a happy union, the two horoscopes are sent to *his* house where these are carefully collated by *his* astrologers. If it is all right : if there be no other hitch such as lingering disease, stain in the family and the like, and if the parties like the match, marriage is announced. *She* must be below 12 and not menstruating.

(c) Patro-dekha, *her* friends go to *his* house to inspect *him* and *his* circumstances and present *him* with a gold-mohor or some pieces of silver.

(d) Now the parties arrive at a settlement as to the dower to be presented by *her* father in golden ornaments, silver ornaments, hard cash ; silver-plates, embroidered cloth, brass-plates, bedstead and other hard-ware, bed, curtain and other necessary useful furnitures and house hold utensils all to form her paraphernalia, depending mostly on *her* father's circumstances and *his* position in wealth, education and smartness. There is no Shulkya or bride-price. It out-castes bride's family. whatever *his* father or relatives give to *her* now forms *her* Youtuk or paraphernalia).

(e). Pan potra, (betel-leaf ceremony), Bag-dana (giving words or assurance—betrothal), Patri-dekha (inspecting the bride), Dina-Sthira or Din-Dhora (fixing the day of marriage), on a day fixed *his* father with his priest, relatives and friends goes to *her* father's house with rich presents in sweetmeats, curd and fish. *Her* father invites his priest and relatives. They assemble ; a Ghot or brass-pot full of water with mango-twigs and a plantain on it is placed in their midst ; a dish of betel-leaves and sandal lies close ; and a lamp burns. The bride gaudily dressed is brought and conspicuously seated, unless the other party directs that she should appear in simple dress for inspection. They inspect her as far as is possible that there be no defect in her person. Her priest then holds a betel-leaf covered over with sandal and blesses her with paddy and Durba (grass-twigs) and the bride's father and the bride-groom's father promise to perform the marriage.

*His* father presents *her* with a piece of rich cloth, a gold-ornament and a gold-mohor or some pieces of silver coins. *His* relatives present *her* with silver coins. Generally a day is fixed now by consulting a calendar for celebration of the marriage *Her* father feeds the persons assembled.

(f) Boitoka (Ponchayot), both the parties convene their respective meeting of the caste-fellows to receive their assent to the union who may reverse it if they differ in caste or sub-caste (Mela).

(g) Nimontra (invitation), each party then invites its relatives, connections and caste-fellows by presenting two betel-nuts and for fines some eighty's of cowrie-shells or price according to rank, send presents in brass-pots or brass-plates, flour, Ghee (clarified-butter), sweetmeats, curd, fish, etc. to Shrotriya Brahmins and the Saha's Brahmins and

friends of other castes, and doll out brass-plates, oil, turmeric, betels, nuts and sweetmeats to caste-fellows.

(h) Laukikota or Aiburhobhat; the persons invited send cloth and sweetmeats of price varying in quantity with propinquity.

(i) Each party stores up articles for feasts and the like.

(j) Mongola-ghora, (room of auspices) each party sets apart a room for performing marriage-ceremonies and furnishes it with (A) Kula or a husker containing Mongla-Bhandos or four small earthen pots with cover containing rice, pulse, turmeric, myrovernum and nuts with a piece of silk-cloth spread over it; (B) Dala or Boron-dala, a dish containing (i) Poncho-Shosti (paddy, pulse, Muga, barley and rye-mustard), (ii) Poncho-fol (betel-nut, myrovernum, plantain in a bunch, nutmeg and Boyrha), Poncho-Ratna (gold, silver, copper, pearl and Pro-bala), (iii) Aloktoke (red paint for the women's feet) (iv) and vermillion, turmeric, Durba-flower, curd, lamp, stone and cow-tail, sandal, etc. used for receiving, bidding farewell or congratulating with honour a god, a king, a bride or a bride-groom; (C) Barhi, a small house of clay moulded and burnt by a potter, white washed and placed on a dish sanctified by some person, (D) Shree, a flower made of pasted rice ground with water; (E) Alipona-pithas, two wooden seats decorated with fine white paint of rice ground in water, whereon bride and bride-groom stand to perform certain marriage-rites; a new mat, a nut-cracker (at bride-groom's house) and a Korjola-neta (an iron receptacle for the Korjol or carbon diluted in oil to paint children's eyes, in bride's house.) A lamp is made to burn continually up to bride's return.

(k) Eyo; three, five, seven or nine married ladies, none being a widow, wife of a widower, or mother of a deceased child, one of whom is selected as their head and called Aye-Mongolayee, who can be so once only in one year, all wearing saffron clothes without black border, who perform Nit-kit (rites) and prepare *his* (or *her*) food.

(l) Gatro-horidra, on the day of marriage, or two or four days before it, the Eyos assemble in the Mongolaghora, set *him* (or *her*) on the mat and rub massed turmeric and oil on the forehead as token of cleansing the body with these, and rub their hands in rice and pulse to cleanse the hands of turmeric, and furnish *him* with the nut-cracker and *her* with the Korjol-neta; while the strains of Ruson-chauki (bag-pipe) bestow good-luck and bands play. Caste-fellows begin to launch on at 10 or 11 *ante meridiem*, to dine at noon with Kachchi (rice, curries, fish and rice boiled with milk, sugar and spices) and to sup at night with Pakki (cakes fried in Ghee, curries, sweets, curd, milk-cream, etc.), and to be entertained with balls and other amusements every day till Yajna.

Both have attendants, Nit-Bora generally *his* younger brother and Nit-Kone, *her* younger sister. Both are invited by near relatives to dine, sup or launch in unmarried state (Aiburho-Bhat).

(m) Kamana; before noon on one intervening day the Eyos assemble, rub their own person with oil and massed turmeric and the hair with Amlai (Amlaki and spices), get the nails pared by the family female-barber, eat sweetmeats, receive betels, nuts and sugar-loaves with great joy and assist the Eyo-Mongolayee in spinning thread and tinging it yellow with turmeric to be used on the day of marriage to tie bridegroom's wrist.

(n) On the day of marriage the bridegroom and the bride must bathe in a river or a tank before sun-rise.

(o) (i) Fore-noon that day the Eyos fasting paint, on the wall of the Mongola-ghora facing east, a human figure with vermillion solved



in Ghee and nine spots of vermillion, Korjol and sandal above it and fix a bundle of nine Durbas (twigs of grass) at the middle with massed turmeric, representing Visnu, the lord of sacrifices, preserver of the universe as the second of the Hindu Triad, general of the gods and protector of, and bestower of peace in marriage. (ii) Then they place, at its feet, on a wooden-seat decorated with Alipona, a Kola-shora (dish of lap) or an earthen vessel containing five fruits (pomogranates, small cocoanuts, betel-nuts, nyrovoleum, and Boyrhas) in pairs, wrapped up with saffron cloth tied round with a red thread having Durbas knotted with it, (iii) worship it with flowers saying, 'Visnove Nqmoh' (obeisance for Visnu), and mark *his* (and *her*) forehead with the turmeric.

(p) Then they stand round *him* and pass round *him* the yellow thread spun before seven times on their fingers without touching *him*, twine these together into a string, tie nine Durbas with it and tie it round *his* right-hand wrist.

(q) Nandimukha-Shraddha, then the head of *his* (or *her*) family propitiates his ancestors with offerings with his priest who touches with every article of Borondala, the Ghot and *his* or *her* forehead and similarly ties a second thread round *his* right-hand-wrist.

(r) In the after-noon after dinner they place the Mongola-Bhandos before *him* in the Mongola-ghora and open the covers, and *he* covers these saying, 'I conceal (naming the bride's) shame', thrice.

(s) Kolatola-snan (ablution under the plantain-tree), then the Eynos take *him* (or *her*) to a stone having four plantain-branches on its four corners in the inner court-yard, sprinkle water to bathe *him* (or *her*), dress him (or her) in rich silk-clothes, receive or congratulate him (or her) for the purposes of marriage by presenting Kula, Dala, Barhi, and Shree to him (or her), that is, moving every one of these up and down by the person touching the forehead and the feet thrice, pass burning straw under the legs of Eyo-Mongolayee and the bride-groom (or bride) four times while they stand tete-a-tete facing east, north, west and south respectively, similarly tie a third thread round his wrist and escort him (or her) into the Mongola-ghora.

Now the bride rests here pouting her cheeks with two nuts in her mouth, covering her face with a betel-leaf and placing a cocoanut on her lap till Stri-Achar. But the bride-groom is restless to prepare himself for going to her father's house, gets his forehead decorated with sandal, wears ornaments, dresses gaudily, and so forth.

(t) The marriage procession; then at eve (or earlier depending on the distance of the bride's father's residence) *his* relatives and friends are mustered together; the Chqurdola or silver throne to convey *him* and the Tonjon to carry Nit-Bora are made ready, two rows of light-stands composed of trees and ladders of mica-candelabra or at present Acetiline gasaliers, lanterns and torches commence from the Chotur-dola and extend to a considerable distance by the sides of the street. Within these are arranged thus: (1) tom-toms and auspicious native drums and minstrels with bagpipes and flags pioneer; (2) a steamer of bamboo and paper with the peacock's head and dancing girls on it playing to tom-tom follows; (3) then follows a band; (4) then follows a show-mountain of bamboo and paper; (5) then follows another band and so on. In his front march horsemen, lancers with silver lances, the swordsmen and the like in regular array keeping alive the idea of the Rakshosa form of marriage in vogue in yore wherein brides would be snatched away weeping and crying from her parents and relatives.

When everything is ready and the hour is auspicious (not Kala-Ratra or Bara-Bela) the bride-groom starts from the Mongola-ghora

and his mother asks 'whither do you go, my son?' and he answers, 'to fetch a maid-servant for you, my mother.' When he treads the threshold the women make the hour lucky with shouts of 'Ulu-ulu,' blasts of conch-shells and throwing parched paddy (Khodhi).

As soon as he occupies the throne the whole procession moves on slowly to the bride's father's residence with fire-works, followed by a line of carriages bearing Bora-jatras (bride-groom's guests.)

If it be some miles off, the procession is arranged from a place about a mile off, where he comes by steamer, railway or carriages. It depends on his pecuniary strength. In miserable cases the bride-groom, the priest, the barber who is the custodian of his dress, Topor (ornamental conical Sola-head dress of a bride-groom), etc. and a relative or two suffice; and the nearest relatives alone are fed; but the rites are unavoidable.

The bride's father receives them with great respect; and the bride-groom is safely without stumbling-block conducted to a grand seat provided, where he holds the Durbar or Panchayat meeting to witness and evidence the gift.

The bridal Sobha (meeting), the bride's father decorates his house with lights, flags, garlands, etc.; and arranges the bridal gifts (bedstead with cushion, pillows, bedsheet and curtain), Almirah, drawers, chairs, hanging, footstools and other hardwares, silver-plates, brass-plates, Asons, woollen seats, wooden seats, silver coins on a dish, and so on as settled before marriage) on one end of the outer court-yard and a vast accommodation for Bora-jatras and Konya-jatras (bride's guests) on the other, leaving sufficient space in the middle for performing the marriage gift. This spot called Chhaya-Mondopa is sanctified with Alipona painted by a maiden girl. In its midst is placed a Ghota with Alipona-pitha on its west facing east-ward for the bride-groom and the other on its east facing westward for the bride. An woollen seat (Ason) is provided on its south facing northward for her father (the donor). The priests generally sit on its north. The seat of the assembled Brahmans is provided close to it. The astrologers, Agrodanis and barbers wait close. A dish of flowers, a Kosha (copper vessel for water), a Kooshi (a smaller copper-vessel to lift water), a dish containing Ghee, fried paddy, straw, etc., a Rekha (rice-measuring can-vessel), vermilion and a cup of curd, a cup of Modhuporka and two reed-rings and three reed-Bistoras (knotted reeds representing a man) are provided. The persons assembled are garlanded and provided with nose-gays by both the parties and with Sorbot (cold drink) and rose-water by him. His relatives and men busily arrange to feed all the sorts of men (guests, players and bearers) assembled and to provide them with fit place for sleeping.

The men of the bride's village demand Barowari or donations for common village festivals or beneficial acts.

(u) Konya-Somprodana; at the punctual hour (Bibaha-Logna) lucky for performing the marriage-gift, as ascertained by the astrologer and the calendar, the bride-groom is conducted to his seat by the Ghota; the donor takes his seat and commences the solemn act with his priest addressing the bride-groom thus: (supplied by the priest, Niberon Chandra Chakravarti) 'With obeisance, well, you are (ready)'; and he answers, 'Well, I am (ready.)' Donor: 'I will worship you'; and he says, 'I make obeisance, do,' and with the barber's help changes dress, wearing the silk-cloth presented by bride's father and puts on Topor. The donor then offers Arghya (Durbya, Atopa or sun-dried-rice and water) to his priest, touches the bride-groom's right thigh and says, 'With obeisance to Visnu, this day in the month of—, in the

new-moon (or full-moon) period (Paksha), on the—day of the new (or full) moon, 'I worship the specially selected and preferred bride-groom by name—, who is son of—, grand-son of—and great-grand-son of—, of the—Gotra and—Provora. With obeisance to Visnu, this day . . . moon, in order to bestow, in happy marriage,—by name who is daughter of—, grand-daughter of—, and great-grand-daughter of—, of the —Gotra and—Provora, after having worshipped you with these Padyah (water for washing feet), etc., I accept you for nuptial ceremony.' *He* says, 'with obeisance, I give me up for marriage.'

The donor requests, 'Perform all the bride-groom's ceremonies as ordained by the Shastra.' He promises saying, 'I will as far as I know.'

(v) Stri-Achar.—*He* is conducted into the seraglio and stands at the Kolatola in the inner court-yard; and the five, seven or nine bride's maids (her Eynos) richly dressed, I. (1) with burning torches of reeds go round him seven times, and accept and honour him with Bāron by presenting (2) twenty-one betel-leaves by moving them up and down from temple to toe, three times, and (3) twenty-one lamps of hemispherical Dhustura burning with oil and wicks placed in them on a husker (Kula) thrice, throw the burning lamps over his head behind him and (v) suddenly disappear hurriedly. II. (1) Then the bride's sisters' husbands (or in their absence the barbers) carry the bride on the other decorated wooden seat while *she* swells her cheeks with two nuts in her mouth, carries a cocoa-nut on her lap and covers her face with a betel, round *him* seven-times, hold her in veil in his front tete-a-tete; (2) now his friends cry aloud requesting all mischievous beings and evil-thinking men to go away; (3) a silk cloth is thrown over them; the bride's veil is withdrawn; and they see each other's face with four eyes; (4) then the veil is drawn again; then (5) he takes water in his hand and pours it on her hand and she pours it into an earthen pot called Aya(ti)-handi (Chhāni-narha); then (6) they interchange garlands (Mala-bodol) and she (7) is conducted into the Mongola-ghora. He returns and resumes his seat in the Chhaya-Mondopa.

The donor takes a Bistora, says, 'obeisance to Bistora Bistora Bistora; receive it,' and presents it to *him*; and *he* accepts it saying, 'I accept the Bistora,' and throws it on his left. *He* similarly accepts and throws a second Bistora on *his* right and a third on *his* rear.

The donor: 'With obeisance, Padyah Padyah Padyah; receive these;' and *he* accepts saying, 'I accept the Padyah.'

Similarly Arghya, Achomoniya (water to wash hands and mouth) and Modhuporka (curd and honey) are presented and accepted. He holds the brass-cup of Modhuporka with the thumb and middle of his left hand and tastes it thrice, and the barber takes it away with the leavings.

Then the bride is brought and seated on her Pitha. Both clasp fast their right-hands with a nut in over the Ghotā, and the priest coils a garland round these, coils his sacred thread around his right-hand thumb, utters Gayotri thrice and recites, 'As Indrani (is to her husband) Iḍra, Swaha to Agni, Bhadra to Baishrobon, Domoyonti to Nola, Sita to Rama, Gouri to Shonkor, and Lakshmi to Narayana, so be you to your husband.'

The donor says thrice, 'obeisance to the bride (adorned) with raiment and ornaments.' 'With obeisance these perfumes and flowers (are offered) to the Lord god Projapoti (progenitor, creator of the universe and first of the Hindu Trinity). Obeisance to the bride-groom worshipped in the act of Somprodana. With obeisance to Visnu, this day . . . moon, I give—by name, daughter of—grand-daughter of—, and great-grand-daughter of—, of the—gotra and—

Prohora with obeisance to Visnu, to you, the bride-groom by name—, son of—, grand-son of—, and great-grand-son of—, of the—Gotra and—Prohora; and he says, 'Barhong (let it be so).'

The donor; 'I present the metal-plates in Youtuka to you, my son-in-law'; he accepts these saying, 'Barhhong'.

So rice, water, spiced betel, water-pots, bed, etc., are presented and accepted severally. The donor in Dakshināta says, 'With obeisance to Visnu, this day...moon, in order to finish this accomplished auspicious act of giving the daughter away in marriage, I pay to you the worshipped bride-groom shining pre-eminently by name—of—gotra and—Prohora, the Dakshina valued at the price of five grains, Projapoti being its god. With obeisance, I pray, let this act of giving away daughter in marriage performed today be without defect or stint.'

Now the bride rises up and goes round the bride-groom by his back keeping him on her right-hand side and clasping as before all along and sits by his left. Her priest fastens a knot with a corner of his silk-sheet and a corner of her wearing silk-cloth (Gant-Chora-Bondhon), recites, 'O knots of clothes, be one bound-together as one person, like Arundhati and (her husband) Bosistha, Gouri and Shonkora, Rohini and Bollova, Chhaya (shade) and the Sun, Monorama and Kamadeva and Roti and her husband, Urwosi and Sonoka, the circle-handed Visnu and Lokshmi, and Daruka and Narada's darling, takes the Rekha and paints on its outer side a Sindur-Rekha (line of vermilion) about an inch long and eighth of an inch broad and paints the bride's hair-parting with it above the forehead, pulls the veil to cover her face, puts on Ayoti-Loha (iron-bangle believed to prolong husband's life) round her left-hand wrist—the three signs of a married lady, and blesses the happy pair.

The donor: 'With obeisance to Visnu, in order to finish this act of the auspicious Pani-grahonam (taking by the hand) of both the married pair performed this day...moon, I,—by name...Prohora, offer this Dakshina (priest's fee) amounting to one silver-piece being the price of gold, Shri-Visnu being its god to the Brahman named ...Provora. Let this act of Pani-grahonam performed be without defect or stint.'

The bride-groom takes off his hand from hers and places it on her heart saying, 'Let that be my heart, and let my heart, be yours.'

Then they are made to observe the Dhruba or Polar-star.

So far the Khondo-Saha's nuptial ceremonies coincide verbatim in detail with those of the Brahmans and some other castes. In the following final act of Homa, and sacrifice the Khondo-Saha caste is simply formal and nominal; whilst the Brahmans are painstaking and orthodox; and a Brahman bride-groom in Kusondika after returning home sits on toes on a reed-seat eight fingers (about 5 inches) square, from eight to twelve *Ante Meridiem* and burns a large fire with wood, pours one Ser and a quarter of clarified-butter churned out of cow-milk, boils Choru (rice cooked with sugar and milk) and offers it and betels, plantain, etc. down on the fire. All are consumed, recites Vaidika incantations and pours curd on it to send it down into the sea and to cool the earth, the bride sitting by his left all along.

But the Khondo-Saha married couple sit at ease on the Pitha at the Chhaya-Mondopa on the very night of marriage, stir a small sacrificial

fire with straw, pour some drops of similar clarified-butter, parched paddy, betels, plantain, etc. into it, uttering all the while 'Obisance to the four-faced Brohma (fire) as witness, having water-pot in his hand, the source of the four Vedas (as issuing from him) and resort of the twice-born in rigid acts of sacrifice.' The Montras are in Sanskrit.

Here ends the necessary part of the ceremony in the Prajapotyia form in the case of the Khondo-Saba caste; and the happy pair are conducted into the bride's Mongola-Ghora also called Basora-Ghora for this night. Here they feast together and take rest together on a Shitol-Pati when her female relations are introduced to him; and many jokes, theoretical and practical, are cracked, and smart and witty reparties are interchanged. They produce one of the nuts that lay in the bride's mouth the whole day and make him crack it and eat a portion, as a charm to render him a hen-pecked husband ever true to her; and his nut-cracker is snatched away by one of them; and he pays two rupees for it. This way they make the happy pair keep up this whole night; because it is thought that especially this night and the following eight nights are fatal to him.

In the next morning an account is made of the several dues to be paid to Bhats, Faqirs, Kangalis (beggars) if any, village-school-master, bride's tutor if any, the zemindar, worshippers of local gods, bride's father's servants, maid-servants, barber, female-barber, washerman, astrologer, Mali (flowerer,) midwife that helped during bride's delivery, Muddor-forash of the village, etc., and for Barowari and other public beneficial acts, and the amount is placed in his custody for payment after the departure of the bridegroom. He pays (Nanada-Khedani) of two rupees to bridegroom's sisters to reconcile them that they will not maltreat his daughter.

Now the bride's near relations become bridegroom's connections (*affines*) by blessing the married pair by placing some paddy and Durba on the head and presenting one rupee or eight annas according to propinquity.

When everything is ready at about nine or ten, *Ante Meridiem*, the married pair stand on the two decorated wooden-seats and the bride-maids bid them farewell by presenting Kula, Dala, Barhi and Shri; then they similarly stand in the Mongola-Ghora facing eastward with the bride's father in the front holding a dish of rice with two nuts and a silver-piece, and her mother behind spreading one hem of her wearing cloth; the father resigns in the ceremony of Sopforpon (giving away i.e. transfer of the duty of Patrias Potas), all his rights in, claims to, trusts over and cares for, or protection in general of, his daughter to the bridegroom, weeping and saying in hoarse voice, 'Heretofore she was mine; and henceforth she becomes yours for ever, and assumes your Jnata, Gotra and caste,' and hands over or passes the dish above the bride on the cloth so spread behind, insinuating farewell to the daughter called Lakshmi, but keeping safe his wealth in coin and kind also called Lakshmi.—(Konokanchali)

Immediately thereafter the married pair are borne on arms out of the house with the bride on his left if possible or following him close. He occupies his Choturdola and She, a Mohapaya behind him. And the whole procession, as in the night before, marches slowly by a differ-

ent way to his house, only the illumination portion being replaced by trees, flowers and flags of paper. If the distance be very long, it takes place in the afternoon from a place about a mile off from his father's residence, where he with the processional necessities is carried by steamer, carriages or boats. Occasionally the married pair drive on a chariot and four with a regimental band.

A Kola-Narhu made of dusted cocoanut, rice and molasses is sent.

As soon as they reach the front of the residence two married women stand by with two pitchers full of water as a lucky omen and empty the pitchers under the carriages. They are borne in arms and taste milk-cream while entering the house, occupy the two decorated wooden seats in the inner court-yard facing eastward, are received with Boron by the ladies, and, with a Rekha full of paddy and two nuts borne on his left palm over the bride's head, enter the Mongola-Ghora on a cloth spread on the ground by dropping with his nut-cracker some paddy from the Rekha as they pass side by side, his brother obstructs the doorway and he promises to marry him; and they take their seat on the Pati presented by her father. His near and dear relations see and bless the bride by placing paddy and Durba on her head and presenting an ornament, a fuppee or so (Bou-dekha or Youtuka). The ladies of rites intervene again and place the four earthen pots of rice, etc. before them, and make the bride empty these of rice and make him fill these up with rice thrice, saying, 'I will feed and clothe you fully.' They make him measure paddy and she steals, make him count Courie-Shell and she steals and is caught in theft by his younger brother, make them play cards, and so forth.

Then they direct the bride to untie the threads of his hand and she does so. Lastly they take them to the Kolatola for final ablution and sprinkle water to bathe them, receive them by Boron and, direct them to depart and live as husband and wife. Here end all the necessary rites for the purpose of the marriage.

Then the married pair go to eat with milk cold-rice boild the day before and kept in water (Dudha-Punta) at a neighbour's house and eat nothing at home that day; and in future the day a woman comes to her husband's house from her father's house, she eats nothing at her husband's house.

After bidding farewell to the married pair the bride's father convenes his relatives and caste-fellows and finishes the ceremony of Somprodanom with a mid-day feast in rice, fish, curries, and Payos. But the ceremony sifs and lingers a little longer at bridegroom's house during the eight days of honey-moon spent in feasts, merry-makings, balls and other amusements when they must not live apart especially at night.

The day following is the day of Ful-Shaya (flower-bed.) This day afternoon the bride's father sends all the bridal presents and flour, Ghee, sweetmeats of various kinds, fruits, a box, a pack of cards, garlands and many other useful articles to the bride-groom's house. Then at the dead of night after the caste-fellows are feasted, his sisters' husbands fasting are garlanded, garland the married pair, play cards with them, place them on their laps, she being on his left, feed them taking care privately to make him eat something previously tasted by her, and leave them on the bed presenting the bride each a rupae.

The next day of Jola-pana ( dinner in Pakki ) the bride-groom's father holds a grand feast at afternoon and night to entertain guests of Nabosaks and other castes and also of the caste-fellows with (1) fruits and roots, viz. unhusked Muga softened in water, mixed with sliced ginger and salted, slices of cucumber, melon, water-melon, orange, pineapple, apple, date, bits of sugar-cane, grapes, dried grapes, other hard fruits and all other fruits of the season arranged on the right-hand side of a piece of plantain-leaf having a quantity of salt on one corner, (2) to its left range curries, seedbed spiced potatoes with brinjal or Potal, fried brinjal, fried Potal, Dal of oat, fried Nuria herb, fish-durr, soured curry (Chatni), etc. to the left follow (3) butter, congealed milk, sugar and sweet-meats on the top ; (4) cakes fried in Ghee called Luchi, Kachowri, Nimki and Malpoa appear ; and lastly (5) ; hard-milk (Khir) and curd (Dodhi) in earthen dishes, and bids them farewell with betels prepared with lime, spices and catechu after they have washed their hands.

On the day following if the moon is not at her quarters or if it be not a Sunday or on some other suitable day of Yajna he finishes the ceremony for which he issued invitation by feasting his castefellows at noon (1) with rice mixed with Ghee and salt or lemon-juice and salt and fried herb and herb-curry. (2) rice mixed with Dal of Arohor, or Muga tasted with the gourd and shrimp, raw jack and other curries seasoned in spiced water and fried potato, brinjal, fish or Potal, (3) rice with fish-curry (juice), (4) rice with soured fish, (5) rice with curd and sweets ; and lastly (6) Payos or rice boiled in milk with sugar and scented with cardamoms, dried grapes and hard-fruits, which finishes the feast. Now he appears before them with cloth round his neck bearing a dish of five betels and nuts on his folded arms praying for permission to complete the ceremony. Then the guests cleanse their hands with water, provided, receive betels, take leave and depart.

Without invitation and after this feast none will go to eat feast at his house.

The next day he feeds his agnates and most near relatives ; and honours the latter with clothes and money fixed according to rank.

Then on some day he honours those that sent presents with clothes and fines according to rank or sweetmeats.

In some cases before the honey-moon is over the bride's father, takes her to her Mongola-Ghora and the bride-groom's men bring her back after a few hours in the ceremony called Dhoola-paye-Logua (lucky advent with foot with dust). If this ceremony be performed the wife may be brought to husband's house without any astrological hitch at any time after her return to her father's house.

Previous to the termination of the honey-moon, Shuva-chuni (the goddess bestowing auspices) and Satyaarayan (the God of success) are worshipped, for which the articles of offerings had been provided before marriage.

On the ninth day after the day of marriage or on some other lucky day, generally the bride's brother or uncle comes to take her to her father's house. He is feasted and honoured with a pair of clothes and fine according to rank, and takes her home in the ordinary way. The bride-groom is prohibited from going to her father's house until after one year following the marriage. And she can be brought back in her

odd year of age on a lucky day when the planets Jupiter and Venus are auspicious in Logna with fresh rich presents of useful household-furnitures. It cures all defects if the husband accompanies her.—Dwipa-Gomona.

(16) Shoba-Saba. On the father's, mother's, grand-father's or grand-mother's death the son, or grand-son carries the dead body to the burning Ghat, if not previously carried there alive in Ganga-jatra, wears new unbordered cloth and a sheet with a key fastened at its two corners leaving the wearing apparel for the Muddor-forash, strips it of all clothes and bands, fetches an earthen pitcher of water, bathes the dead-body, covers its privy parts and breast with pieces of new cloth, stretches it on the funeral pyre prepared by the Muddor Forash with its face upwards, prepares an earthen dish of Til, rice, gold, cowrie, plantain, honey, cow-tail, etc., masses some rice, Til and plantain with water to form a funeral cake for offering, utters a Mantra as dictated by the Moriporha Brahman to convey the soul across Boitorini (Purgatory), leaves it on its mouth, burns a bundle of straw and goes round it seven times, touches its face with the fire three times (Mukhagni) and sets the fire under the pile of fuel, picks out and throws the navel or ashes (Asthi-Chayana) into the Ganges or Bhagirathi (Ganga-Jala), washes the spot with 3 pitchers of water (every attendant washing it so), sets a bamboo and the pitcher full of water at its head, strikes the pitcher with a shovel without looking at it, departs in peace, bathes himself so dressed, goes home with a brass-pot of water without rubbing water off, receives heat of fire burnt in front of his house, chews a Nim-leaf provided with his teeth, fixes a reed (Kusha or Nara) in his house representing the dead person, pours Til, rice and water at its root, leaves the wet clothes dry on his person, fasts the whole day, drinks three sips of water after the stars are visible, sleeps on the ground without cushion or pillows or on a blanket, the next day bathes, brings a brass-pot of water, pours Til, rice and water at the root of the reed, eats a light lunch on fruits and sweets made of congealed milk and native sugar, prepares his own rice in one earthen vessel prepared for the purpose seasoning potato and Kachkala (a species of raw plantain) together at one cooking, makes it ready on a plantain-leaf, eats it in private alone without uttering words or demands with mirch, salt, Ghee, milk and native Sugar (Hobisya), removes the cooking pot himself outside the house and conceals it under water, eats some fruits, congealed milk (Chhana) with native sugar and sweetmeats made of these things and (Habisya) generally supplied by his maternal uncle or father-in-law if married, sleeps as in the night before, passes 28 days (in Bengal or 10 days elsewhere; more in this miserable plight in full-mourning without shaving or paring nails, on the tenth day after death offers ten fruits in the name of the deceased with the help of his priest, treads the thresholds of his near relatives and castefellows requesting them to deliver him from mourning defiling his person, receives the assent of the Bostok to celebrate Shraddha, sends invitation to his near relatives by presenting two nuts and fines in price of some eighty's of Cowrie-shells according to their ranks, presents brass-pots, flour, Ghee, awasta, fish and curd to Shrotriya Rarhi Brahmins and friends of other castes, on the 30th day in Bengal and 12th day elsewhere throws the reed into the Ganges or tanks in Nara-Bisorjana, gets his hair, beards and mustaches shaved and his nails pared by his family male barber in the ceremony called Ghata or Khauri, female-barber paring the nails of the females, by the river-side or outside the village, bathes in a river or in its absence in a tank, leaves the mourning clothes aside,



(family male barber gets the clothes of the males and the family female barber gets those of the females), puts on clothes, wooden wreaths round his neck and red thread round his loins supplied by his maternal uncle or father-in-law if married, entertains the persons present with light lunch, goes home with his house-hold members in a procession, a married lady with a brass-pitcher full of water, leading the way, receives Laukikata (popular presents in clothes and sweets) from the persons invited, feeds his caste fellows at night with cakes, curry and sweets, on the next day, the day of (17) Shraddha, the gravest and most solemn of all ceremonies (a rite), before Sunrise by the river-side or outside the village performs the Til-O-Kanchon Shradha ceremony by offering sixteen eighty's of Cowrie-shells, an earthen pan full of Til-seedcrops, gold, sun-dried rice, sliced Kacha-Kala, betels, nuts, sugar-loaves, clothes, etc. on plantain-leaves spread on a new mat with the help of the family-priest, the astrologer and the Agradani who gets all these, at noon performs the Adya (original) Shraddha, offers to the deceased rice on a brass-plate, water in a brass-glass and raiment and presents Sorhosa (16 kinds of useful house-hold furnitures, namely,) bedstead, cushion, pillows, curtain, silver-plates brass-plates, cabinet-wares, etc., (all of which go to his family-priest) by calling a grand meeting (Shobhahoron) to present Mala (garland) and Chapdan (sandal), and receives Shantiji or sprinkling of water of peace from his priest. Here ends the religious and necessary part of the ceremony. He feeds the assembled Brahmans of his caste, Goswamis, Bhats, Acharyas (astrologers), Agradanis and Faqirs and presents money to them. He richly rewards his Guru (spiritual guide) and Purohit. His caste-fellows lunch with fruits and roots and sweetmeats at 10 A. M., dine with Kachchi or rice, curries, fish, curd and Payos or rice boiled with milk, sugar and spices at noon and sup at night with Pakki. The next day at night he entertains his castefellows and friends of other castes with Jola-pana or Folahar on roots, fruits, sugarcanes and hard fruits, curdled milk (Chhana), butter and concentrated sugar, various sweet-meats, curries, curd and hard-milk (Kbir). On the next day he holds a Yajna to complete the festival by sumptuously feasting all his castefellows with Kachchi at noon and obtains their kind permission to finish the ceremony. On the day following he feeds his agnates, near relatives and those daughters of the caste-fellows of his village that have been married to members of other Boitak, bearing no relation to him and who did not attend during the ceremony. He then honours those that sent presents with clothes and fines according to rank (Rs 1, Rs 1-8 or Rs. 2), or sweetmeats. (18) Sapindi-Koran or the final anniversary Shraddha in which the spirit of the deceased is supposed to be placed with other spirits of his fore-fathers. (19) Parvana Shradha at every Bhuta Anaboshya of Kalipuja or the actual Tithi of death and Til-torpano of Mahalaya and previous days. They renew earthen cooking pots at the death or birth of agnates, solar and lunar eclipses, after the month of Bhadra and Paus and on the sixth day of the moon preceding the Durga-puja.

#### CHAPTER IX.

The recommended mode of fixing the rank and position of the Shondi or Khonda-Saha caste and the Shaundika caste in the order of precedence of castes amongst the Hindus is as follows :—

Seeing that at present all the Hindus more or less are in fact Patita or degraded, as all of them (1) adopt professions other than their own professions ordained by the Hindu Shashtra, that is, than those prescribed to them by Shashtra, because (a) Brahmans are not now priests, preceptors or acceptors of alms, but they are servants on pay as clerks, cooks, door-keepers or other servants, or zemindars, tradesmen, brokers,

गोरक्षकान् वाणिज्यान् तथा काश्चकुलीयान् ।

पैश्यान् बह्वृक्षिणां चैव विप्रान् यद्रवदाचरेत् । स्मार्त्वं कामिष्वखे १।४०।११८

etc., (b) the Kshatriyas are not sovereigns, soldiers or peace-officers ; but they are servants on pay as aforesaid or professionals, tradesmen, etc., and (c) such is the case with other Varnas and castes ( Jats or जाति ) but a Brahmana should prefer begging or starving to service :

एतै र्वर्णैः सर्वधर्माः कार्याः वर्णानुरूपतः ।

सर्वधर्मस्यामेन पाषण्डः पोच्यते बुधैः । ब्रः नारद २२।६

यः स्वकर्म परित्यज्य परकर्म विधेवते ।

पाषण्डः स हि विज्ञेयः सर्वधर्मेवहिक्लृप्तः । २२।२

(2) are cheats in their respective professions, for (a) even when rarely Brahmanas as priests or preceptors they omit or wrongly pronounce Mantras or incantations or sermons, or utter one for the other, or are guilty of plagiarisms or interpolations in Books of Shashtra by inserting or ingrafting verse or clauses in them, or misconstruction and wrong explanation of the precepts of the holy Shastras to meet their own interests and exigencies; (b) the so-called Kshatriyas merely love luxury and submit to dependency and subordination instead of exhibiting military prowess to maintain independence and to protect

ब्राह्मणाः क्षत्रिया वैश्याः द्विजाः प्रोक्ता स्त्रिया कथा ।

मातृतस्त्रेपनयनाद् द्विजत्वं प्राप्यते द्विभिः । नारद १।२४।८

द्विजातयः सर्वर्षासु जनयन्त्यव्रतांस्तु यान् ।

तान् सर्वाविपरीक्ष्य ब्राह्म्या इति विनिर्दिशेत् । मनु १०।२०

the subjects from foreign enemies and oppressions, etc., (3) are Bratya Brahmanas or Akrita Sanskar अकृत-संस्कारः or neglecting rites and ceremonies ; for all Dwijas द्विजाः excepting a few Brahmanas are devoid

ब्राह्म्या जायते विप्रान् पापात्मा भूर्ज कण्टकः ।

चावन्यवाटधानी च पुण्यः श्रेय एव च । १०।२१

भल्लो मल्लश्च राजन्याद् ब्राह्म्यामिच्छिषिरेव च ।

नटश्च करणश्च खसो द्रविड एव च । १०।२२

वैश्यात् तु जायते ब्राह्म्या सुधन्वाचार्य एव च ।

कारुषश्च विजया च मैत्रः सारत एव च । २३

त्रैवर्णिकानां सर्वेषां स्वा स्वाश्रमप्रतात्त्व्याम् ।

श्रुति स्मृत्यदितो धर्माऽनुष्ठेयो नापरं कचित् श्रेये । १।८।२१

and negligent of all Sanskars and consider Upanayan as a piece of trouble and the Brahmanas themselves especially directed to observe Upanayana (Manu Ch. X. verse 3) are too punctilious about Upanayana no doubt, but they too are devoid or negligent of many other Sanskars,

as they are not readers of the Vedas in boy-hood, not Mounies or hermits in old age and Yogis or ascetics in decrepitude and so on, etc., the Shaundis if slighted for some such shortcomings, ought

सौराष्ट्रावत्याभीराक्ष शूरा चर्वद नाक्षवाः ।

नात्या हिजा भविष्यन्ति यद्राया जनाक्षिपाः । श्रीमद्भागवत पुं १२।१।२१

वैश्यान् प्रकृतिश्रेष्ठान्नियमस्य च धारणात् ।

संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः । मनु १०।१२

not to be allowed to continue to be regarded as such slighted or disregarded and to suffer indignities and to be deprived of available social advantages and promotion and progress, especially while they without deviating from their own prescribed professions and dictates of the Shastras are living under and looked after by such benign, gracious, good, just and conscientious Government as the British Government claiming to maintain no distinction as to caste, creed or colour and to give due promotion and office to merits wherever they may be found, and which Government is well acquainted with the one-sided Asiatic narrow-mindedness and arbitrary character of the Hindu potentates and Brahman ministers: because were there even Hindu Government at present the rotten, stale old Shastris would have witnessed many changes to meet the requirements and exigencies of everchanging aims and wishes of the people in due course and process of time and the so-called Brahmans, Kshatriyas and others would have been Patita or degraded and placed in the same level in society with the shaundikas, or perhaps lower.

स्थितो ब्राह्मणधर्मेन ब्राह्मणमुपजीवति । चत्विशो वाय वैश्यो वा ब्रह्मसूयं स गच्छति । ब्राह्मे २३३

यश्च विप्रलसत्सृज्य चक्षधर्माणि सेवते । ब्राह्मण्यात सः परिभटः चक्षधर्मी प्रजायते २३३।२५

वैश्यकर्म च यो विप्रो क्षीभमोदयपाश्र्मयः । ब्राह्मणं दुर्लभं प्राप्य करोत्यल्पमति सदा ।

चत्विशो वैश्यतामेति वैश्यो वा भूद्रतामियात् । स्वधर्मात् प्रच्युतो विप्र सतः शूद्रत्वमाप्नुयात् ।

मुखबाहूपजानां या लोके जातयो वदिः ।

चैच्छवाश्चायिवाचः सर्वे ते दस्यवः क्षताः । मनु १०।४५

It is a curse to be born as a Brahman of the Kali-yuga. Bhimsen, a Kshatriya, and even the Rakshasa (cannibal) Bibhison considered a Brahman of the Kali-yuga to be worst of all men, by wishing to be a Brahman of the Kali-yuga as the most miserable and humble alternative evil in cursing themselves if they failed to achieve the vow. This fact is inculcated in the two great universally respected epic poems, the Mahabharat and the Ramayana.

Indeed from 500 B.C. to 1,200 A.D., the first Charana or stage of the Kali-yuga, the position of the Brahmans was most miserable and humble, and it was then a curse to be a Brahman. From 1,200 A.D. upto date the Brahmans have carved out the present flourishing and prosperous position by writing books, the Mahabharat, the Purans, the Sanhitas and other books, mostly composed in Bengal by its Pandits, and by teaching and preaching the reverence towards the

Brahmans and rivetting the mind of men by false fables, fictitious moral lessons and threatening anecdotes stated in those books, although they in reality became devoid of all essential qualifications; while during that very period, 1,200 A.D. upto date, they abused, vilified and lowered by writing those books the Shaundikas, the Sutarbanikas, the Sahas and other once respectable and high castes; whilst by that very means they raised in social estimation others that were at one time menial, low and abominable. For instance within the last 50 or 75 years nearly all the Brahmans and Kayasthas flocked to canine service under the Mlechchhas and considered service as their main stay although the dictates of the Shastras were against it, and concentrated all their energy towards it and thus obtained perfection in service. So the Kulars and Shaundikas considered spirit-selling, and the Khondo-Sahas, trades in seeded grain-crops, as their main stay and acquired efficiency as perfect tradesmen. Practice and propensity mould and develop the constitution of mind, body, limbs and glands. By these men can adapt themselves to any line of avocation. And therefore it is no marvel if the Britons, a barbarous, effeminate and conquered race before the battle of Bosworth, turned out a race of hardy warriors most polite, civilised, intelligent and inventing, if the Brahmans within the last 50 or 75 years abandoned their highly esteemed, religious, devout and independent life of a mendicant and turned out a race of smart and expert clerks and Government officials by adapting themselves to the ever-abominable, dog-like servitude, if the Kayasthas some of whom had been excellent deed-writers and a few others similarly attained a particular line or strain of conduct, and if the Shaundikas and Kulwars excelled in trade-crafts and stick to the petty and ignoble condition of tradesmen all along. As such they are entitled to the place and regard due to them so much the more. Further it is no marvel if the Brahmans and others cut a very bad figure and ruin their fortune in the business of trade. They can by long practice enure themselves to trade or other vocations as some Shaundikas, Kulwars and Sahas excel in Government and other service. As an expert or experienced clerk or Government official or other officer no man can be entitled to add to the rank of the Brahman or the propriety or fitness to be Brahman by caste, that is, cannot besit himself for a Brahman proper or high noble Brahman.

It appears from what the author could comprehend that at the time described in the Vedas there did not exist the fashion of wearing the sacred thread; even its knowledge did not come into existence. Probably during the long declining stage of Buddhism, and the commencement of the rise of Brahmanya when the novel principle of Varis, Ashram, Achur, etc. was being established for the purpose of starting the hereditary caste-distinctions, the fashion of wearing the thread was invented and put in force or enforced by the Buddhists, originally to mark the distinction between the Buddhists and the followers of Brahmanya, very like the wooden wreaths or Kanthi of the Baisnabas and the numberless Tilaks or marks on the nose and forehead of innumerable religious sects. At first the Brahmans used to wear leathern thread, perhaps, like the term *Hindu*, originally lowering but gradually considered ennobling. Gradually luxury introduced progress in the thread and invented cotton thread. At the time described in the Manava-dharma Shashtra the thread was made of cotton, flax, wool or gold. Ultimately caste-distinction was introduced into the thread itself occasioning distinction of threads with the distinction of Varnas, - cotton thread was restricted to the Brahmans,

flax-thread to Kshatriyas, and the woollen or golden thread to the Vaishyas, the Shaundikas, the Subornaboniks and other rich Vaishyas wearing the golden thread and the cattle-keepers, cultivators and other Vaishyas, the woollen thread.

If the Khondo-Saha and the Shaundika castes be considered and respected in their pristine, primitive Vaishya character as they had been before the factious party-clique or rather forced excommunication occasioned by force or tyranny of arbitrary and despotic Hindu rulers under the sway and undue influence of improperly aggrandised Brahman ministers jealous of other prosperous subjects, their rank and position in the order and precedence of castes amongst the Hindus ought to be along with the other Vaishya castes next below the Kshatriya caste, that is, the third in order of rank, Brahman and Kshatriya being the first and second respectively in the due order of the original main castes or Varnas, Manu Chapter IX verse 1-1.

अधीयोर स्वयंवर्णाः स्वकर्मस्था द्विजातयः प्रभुयाद्ब्राह्मणसेवां नेतराविति निश्चयः ।

सर्वेषां ब्राह्मणो विद्याद्वत्तापायान् यथाविधि प्रभुयादितरेभ्यश्च स्वयमेव तथा भवेत्

ब्राह्मणः क्षत्रियोऽप्यु स्वयो वर्णा द्विजातयः

चतुर्थे एकजातिस्तु यदो नास्ति तु पञ्चमः । मनु १०।१ ४

व्यभिचारेण वर्णानाम् नद्यादिदेन च

स्वकर्मणाश्च त्यागेन जायन्ते वर्णसंकराः । मनु १०।२४

अनकेस्तु क्रियालोपादिमाः क्षत्रिय जातयः

द्वपलत्वं गता लोके ब्राह्मणादर्शनेन च । १०।४३

धीष्णुक शौद्र द्रविडा, कास्वोजा जवनाः शकाः

परदा पद्मा स्त्रीणाः किंराता दरदा खणाः । ४४

Or by taking a very broad view of the subject by accurately abiding by the precepts of the recognised Hindu Shastras (Manu Chapter X

सजातिजानन्तरजाः षट्सुता द्विजधर्मिणः ।

यद्रानान्तु सधर्माणः सर्वेऽप्यसजा स्मृतः । मनु १०।४१

verse 41) the Saha and the Shaundikas should along with other Vaishya castes be classed fourth in the order of castes, Brahmans, Kshatriyas and Ambostas (or Vaidyas ?) being first, second and third respectively. (In cases of intermarriages among the Varnas, the issue must be lower than the father's side or Varna and higher than the Varna of the mother's side.) For the mixed-castes, (1) Murdhabasikta or the progeny of Brahman father by his Kshatriya wife, (2) Ambosta or the progeny of Brahman father by his Vaishya wife, and (3) Mahisya or the progeny of Kshatriya father by his Vaishya wife, should along with Brahman, Kshatriya and Vaishya be considered as Dwija and be reckoned as superior to the mother's paternal caste, that is, the Vaishya caste at the least ; but the Murdhabasikta and Mahisya castes are not available now at any rate in Bengal, perhaps they are extinct or they have faded away into the Shudra castes by the grand principle or rule of excommunication or degradation for some paltry, petty, insignificant deviation where Brahmans and Kshatriyas would not suffer even a jot or tita for grandest and gravest digressions.

In Many Samhita, 10 Chokras or oil-pressing machines are equal to a Suna or a block whereon animals are slaughtered for sale, 10 Sunas are equal to a Dhwoja or a distilling machine, 10 Dhwojos are equal to a Besha or brothel, and 10 Beshas are equal to a Nripa or King. Therefore for a Brahman to beg alms a Besha is purer than a king, a Dhwojo is purer than a Besha, a Suja is purer than a Dhwojo and a Chokra is purer than a Suna.

दशसूनासमस्तुको दशध्वजसुमो ध्वजः । दशध्वजसुमो देवो दशवैशसमो नृपः ।

चक्रश्च गृह्यतरः सूना चक्रः गृह्यतरो ध्वजात् ।

देवात् गृह्यतरो ध्वजः गृह्यतरो नृपात् देवः । मनु ४८४-६

This cannot be a hint or suggestion for the precedence of castes. For the prostitutes who live by brothel-keeping have got no caste; and the kings belonging to castes other than the Kshatriya caste may be Brahman, Vaishya, Shudra or other by caste, or may include the Muslims, the English, the French or other Europeans; and they cannot be lower in rank than the prostitutes. Of those that live by selling raw flesh, pressing oil and fermenting liquors neither can it be said to be a precedence; for as according to verse 88-9 of Chapter X of Manu raw flesh, oil and liquors are the articles vendible by the Vaishyas. *Ule ante* p. 175. If any, it would be a precedence among the Vaishyas themselves. These have been enumerated here according to the extent or degree of sin committed in killing or torturing animals and managing the professions; and no more. The income derived from such sinful sources of professions cannot form the alms with which religious acts are performed. Further it is not immaterial to take standard bearer to be the meaning of the term Dhwoja. Cf. Manu VII, 115.

The Ombosto Baidya is superior to Vaishya, the maternal Varna. The Baidya too was of course rendered into a mixed caste and Shudra - deprived of the thread, mourning for 30 days and adding the term Das (servant) to their name in announcing themselves and in uttering incantation. Some 80 or 90 years ago the Baidya caste began to wear the thread and add the title, Deva, to their name and observe mourning for 15 days.

तपोयोगात् इवा वैद्या सेजसा पितृवत् कृताः ।

अथान् चक्रायतो नृनाः क्रियाया वैश्यवत् कृताः ।

ग्रनेः ग्रनेः क्रियालोपादय ता वैशजातकः ।

कली इदमनामापन्न यथा चक्रा यथा विष्णु । विष्णु - 7 C. IV. N. 625

## • CHAPTER X

The restoration of the Khonda-Saha and the Shaundikas to their pristine Vaishya character will occasion no disturbance of disorder and breach of peace in the present Hindu Somaj or society.

In restoring the Khonda-Saha and the Shaundika to their primitive Vaishya character there will be no disorder or breach of peace in the Hindu Somaj or society. For, as the Khonda-Sahas and the Shaundikas, even if supposed to be Patita or degraded, are well guarded by their Baitaks as to eating boiled rice and marriages, maintain their original Britti वृत्ति Dharma धर्म Korina कर्म or profession as ordained to them by the Shastra and are strict and punctilious in the due discharge, obser-

vance and celebration or performance of all and every Samskar or rite excepting the Upanyana or wearing the sacred thread, (but some wear sacred thread and the rest Kauphi in its stead), for which they may be Brahma or Akrita-Samskara or neglecting rites, they may be

सावित्री पतितैः सार्धं सुख्यं न समाचरेत् । स्कान्दे काशी-खण्डे १।२१।२४

allowed and made to perform and observe that ceremony after due compunction or penance without anywise disturbing the order or breaking the peace of the Hindu society, and when it is once restored

पुनरायनिकः काशी-ब्रह्मविविधा परः । चाषोडशादाहविंशचहृदि ददतः ।

इतोऽप्युचं न संस्कार्याः पतिता धर्मवर्जिताः ।

ब्राह्मकीर्मेन यच्च न तत्पातित्यं परिवर्जितं । स्कान्दे काशी-खण्डे १।२१।२२३

प्रायश्चित्ते तु चरिते पूर्वकुलमर्पाविवम् ।

तमेव सार्धं पात्युः काला पुण्ये जलाद्यैः । मनु १।१४८७

स त्वसु तं घटं प्राश्य प्रविश्य भवमं स्तकम् ।

मर्वाचि जातिवार्यानि यथापूर्वं समाचरेत् । १।१।२८८

येषां हिजानां सावित्री नानुच्यत यथाविधि ।

तां स्मृत्यन्तर्गतान् कृच्छ्रान् यथाविध्युपनायेत् । १।२

यदि रोगनिवृत्त्यसौषधार्थं सुरां पिबेत् ।

तस्योपनायनं भूय श्चाध्यायनद्वयस्तथा । बृहत् नारदिये पुराणे २८।३०

एतेष्वत्यन्तं यस्तु पिबेदज्ञानतो हिजः । तस्योपनायनं भूय सप्तकृच्छ्रं चरेत्तथा । ३४

अज्ञानात् प्राप्य विन्यूनं सुरां वा सः पिबते यदि ।

पुनः संस्कार मर्हन्ति त्रयोवर्णा हिजातयः । पराशर संहिता १२।२

they may be made to observe it in due time ; or under Chapter X verse 3 Manu quoted above as it is specially necessary to Brahmans only, they may go without it. Being compelled by force or precepts of Tols or being necessitated to make preparation for Shraddh-ceremony or perhaps on account of continuance of the mental gloominess due to sorrow for the loss of parents or near relatives, or for free choice and ardour to observe the mourning longer, they by imitating the practice of others among whom they lived for complete satisfaction changed the period of mourning अशीचक्रसं to thirty days and it may be altered accordingly without any disorder ; and so for the other petty matters.

The fact is that hard-working men of mean and coarse professions cannot but be ungovernable, regardless and unmindful of technicalities, scrupulousness, and minute observance of ceremonies ; especially the Upanyana or wearing the sacred thread which was simply a token or sign to mark out the man that could comprehend Brahma, read the Vedas, perform Tap, Yoga and Dhyana, etc. by entering into a second enlightened state of life, as it were, and that gave up all worldly concerns and should be treated in a particular way as such distinct from the rest. For they, especially the parsimonious and miserly or niggardly ones among them did and do consider it as a piece of extra trouble occasioning expenses for nothing ; because they as well as others were as now re hypocrites only in wearing it, for none of them could, as now can, comprehend Brahma, read the Vedas, or set themselves in

Top or speak nothing but the whole truth, or perform sacrifices, teach others or live on alms or lead a strict life. They especially the rich and luxurious merchants began rather to consider the thread made of such coarse substance as jute or wool as a sort of incense. And the result is that most Thakurs, Khatriyas and Vaishyas in Northern India go without the sacred thread. Some Kayasthas in Behar and Oudh wear the thread while those of Bengal cannot, perhaps for the interference of the Brahmins who rebuke the Yogi-caste for wearing it. Similarly some of the Shaundikas and Kalwars of Orissa, Belga, the Doab, Oudh and the Punjab wear the thread; but the Sahas and the Shaundikas in Bengal do not like it and the Brahmins oppose it. Again after the Rise of the Vaisnava sect amongst the Hindus in Northern India denouncing the caste-system of Brahmanaya, the Vaisnava Brahman, Kshatriya, Vaishya, Shudra, and Mlechchha, alike began to wear wooden wreath or Konthi in its stead. Then of course the fashion of wearing the thread fell into dis-use.

कापांसमुपवीतं स्वादिप्रसिद्धं वृत्तं विद्वत्

शण्डसूत्रमयो राजो वैश्यस्यादिकसीविकम्। अनु. २।४४

To be sure in such social matters everything depends on the wish intention and free choice of the populace, the general public, here the adverse party. The Shaundikas may be high and noble in origin and prescribed profession; but some factious persons may or may not like or choose to regard them as such. But very often the public, mostly ignorant wayward, whimsical or biased with party-spirit, know not what they do, or why they do it,—pursue airy good and imaginary nothing; and it is meet that they should be taught what things really are and how they should behave themselves. No matter what ever be the result.

Especially Upanayan to a Sanskar or rite particularly enjoined to the Brahmins alone—other Varnas are not so much required to observe it as now as at the time described in Manu Samhita or over.

वैश्यः यत् प्रकृत्यो वृत्तमियमस्य उ चारणात्

संस्कारस्य विशेषाच्च वर्णां ब्राह्मणः प्रसिद्धं अनुसंहिते। १।४३

Firstly the continuance of mournful feelings determined the period of mourning at first, during which the bodily and mental condition of person remains shattered, deranged and disordered for the loss of the dear relative and his body is considered unclean with mournful feelings and utter dejection and therefore during it the person should be treated with especial care in a especial manner. But mourning is mourning all the same for all men. Certainly it is; but its duration may last longer or shorter according as propinquity and enlightenment or moral culture are greater or less.

As to the extent of the period of mourning amongst the Hindus, there are two prominent features which originally gave rise to the custom, namely, (1) Propinquity or nearness of relationship, and (2) grades of educational enlightenment, difference in moral culture or nature of the worldly life led or strength of the worldly tie.

Relationship is greatest with parents and sons or husband. It is less with father's parents or brothers. It is less again with father's grand parents, less and less with 4th, 5th, and 6th ancestors. It is far less with mother's father or brothers and so forth. The duration of a person's mournful feelings does not last so long for other relatives as for parents,



husband, parents' parents, parents' grand-parents and so on in varying quantity in each case though. Therefore people used to reckon a person in full mourning for the loss of such relatives variously and allowed different periods for such person to be treated in a specific manner and the sages or lawgivers in course of time fixed these periods.

Affection and agony for separation by death vary with the age of the deceased, namely, still-born child, foetus, one aged six months, two years, six years or upwards. A Yati or ascetic mendicant beggar, or a Poromonsa, comprehending the real substance or a Fakir having no worldly ties and leading a secluded life, taking delight in death as change of form and passing into the innate natural state of atom or God, does not mourn the loss of a relative even for a moment; and not a moment is fixed or known as the period of mourning for a Yati, a Poromonsa and Fakir.

Thirty days for a Sapinda (three generations higher or lower), three days for a Sokulya (three generations higher or lower than the Sapindas), Pokshini (present day, following night and the next day before sun-set) for a Somanodoka (seven generations higher or lower than the Sokulyas) one day for one with whom agnatic relationship can be traced or remembered, and mere ablution for a Swagotra. Mere ablution for a still-born child extending to parents only, three days for a child aged six months if without teeth, 5 days if with teeth or aged two years with. Chaturhakoran, twelve days if with Chaturhakoran or aged six years if married. One day for a foetus of from a month up to six months.

It should be borne in mind that this fixed period for mourning is of recent origin. There were no regulations as to dress for mourning, nor any fixed time for observing it, nor were anniversaries of the death observed at about Shakabda 570 during the Chinese pilgrim Hiuen Tsiang's sojourn in India. (s. v. p. 141.) Probably this principle did not exist in the original Manava-Dharma-Sastra; and it was inserted in the subsequent Manusmriti. But it should also be understood that Hiuen learnt and recorded what was current among the Buddhists; and the principle inculcated in the Manava-Dharma (as opposed to Buddhists, the Brahmins not being regarded as men), was current among the Brahmins under the name of the Brahmanic religion, their name. But it is very small, may, insignificant.

The conglomeration of the imperceptible ethereal atoms into the dense, mobile, transient and mortal heaves or bodies as the metamorphoses of atoms by electricity (attraction, cohesion and repulsion) possessing rational consciousness, the mind, the elemental earth, water, heat, air and sky, the spinal marrow-bone and the auricular scum, bone and nail, flesh, hair, fat and sweat, seed and ocular rheum, blood, phlegm, bile, saliva, teeth and mastication, larynx, pharynx, esophagus and gullet, lungs and respiration, stomach, its vibration and digestion, spleen, liver and other glands, intestines and their work, the heart, arteries, veins and the circulation of blood, muscles and muscularity, movement of the limbs, mouth, hands, feet, anus, sexual organs, walking, discharge of faeces, urine and seed, frowning, laughing, crying, sneezing, cheerful appearance, gestures, testicle and uterus, heaving of the breast (bubby) and its milk, brain and thinking, willing and feeling, ear, hearing and sound, eye, seeing and colour, nose, smelling and scents, skin and cuticle, touching and feelings, and tongue tasting and savour, is technically termed birth; and their desolution rather transformation into the thin, inactive, everlasting, immortal atoms, is technically termed death. The state of atoms in the ocean of

is the *innate inborn* nature of *atoms* : and the condensation of *atoms* into bodies by their mechanical forces or *atoms* in the atomic ocean are the especial states of *atoms* of altered nature. In universal *atoms* in this universal ocean the extending all-containing, omnipresent, everlasting, endless, sourceless, unwasting and immortal *atoms* are Resha, Brohma, Nirvana, Ioda, Alla, Jehovah, Deos, Deys, God, Oktai, Pausad, Shin-min, etc. so many different names.

The assumption of or transformation into, the altered nature from the true nature of *atoms* in the atomic ocean, is birth ; and the transformation from the altered nature of *atoms*, (that is, bodies formed by composed of the five elements, five sensitive organs, the five senses the five objects of senses, the mind, the force of electricity, the rational consciousness,) into the true nature of *atoms*, is death. The eternal *atom* in its innate nature is a bliss. Therefore death which leads into it is blissful and desirable.

Those that were highly educated, well-versed in philosophy and the system of learning, devoted to Yojon or worship for self, Yajon or worship for others, Adhyayona or reading and Adhyapana or teaching, and Rapa or Medhahi (having high intellectual powers). Brahmanas recited Sotra or orations to God, Hota or priests of clarified butter into the sacrificial fire, Adhworju, Brahmik or performers of sacrifices, that is, led spiritual life, could appease their mournful feelings, attain equanimity in a short time, ten days or so ; and ten days were fixed for their mourning ; those that led the life of warriors and were enlightened with intellectual and moral culture and called the Kshatriya could do so in a little longer time, 12 days ; and 12 days were fixed for their mourning ; the ordinary people, the subject-body in general, attending to multifarious callings and less enlightened with moral culture and having the intellect darkened by Maya-Moha or worldly ties to some extent, and called the Vaishya, could do so in a still longer time, 15 days ; and 15 days were fixed for their mourning ; and those that were slaves or mercenary servants and had no social status of any kind except as forming the hand and parcel as menial domestics of the family they served, the intellect blinded in the service had no wealth or property, and required no educational, moral or spiritual training and were not enlightened in any way and had the intellect darkened completely with Maya-Moha, and called the Shudra, could not go beyond this world and think freely and liberally, and would be benumbed and succumbed in sorrow and mournful feelings for a very long time ; and so 30 days were fixed for their mourning.

If it be argued that the different periods of 10, 12, 15 or 30 days for mourning mark the precedence among the Varnas, the Kshatriyas observe it for ten days and the Harhis and the Domas for twelve days ; but the Brahmanas and the Kshatriyas are not equal, nor are the Kshatriyas, Harhis and the Domas equal according to the principle. The Mazhee and the Tero-dosha Bagdis observe it for 12 days, the Ekusmia Bagdis for 21 days and the Tentulia Bagdis for 30 days ; but the Mazhee and the Tero-dosha Bagdis are not equal to the Kshatriyas ; rather they are lower than the Tentulia Bagdis. Perhaps the injuries to religious acts, government duties and important professions the shorter periods became commodious, or it is due to selfishness of leaders.

Even at present, although every Hindu caste is of Hindu character, and the deplorable and laughable condition of the Hindus reveals itself in the expression, 'I have come to eat beef, pork,

etc at the Wilson's Hotel, but for all that why should in vain  
English does no doubt cooked and touched by Mus on a person  
Europeans) on the same table with the Sonarbene, the R. ad allowed  
some other castes seem to suffer great losses, a blow on the ner and  
a thunderstrike on the head, as it were, when they hear the. Saa, of  
Sunri and the Sonarbene speak of their Vaishya-hood. Is such state  
things fair? Even among sovereigns or subjects or priests or any per-  
sons there can be no honesty, good-feelings or godliness, and there  
must seem in unward circumstances, serious mishaps and low position  
hampering rise, *if what is due to others be not given to them.* If the Saa-  
Sunri-Sonarbenes are really Vaishyas and live by their own respective  
professions, and if there was the cause of jealousy against them  
on account of their following the Vaishnava religion or opposing the  
Brahmoniya religion of the Rarhi-Brahmans, Kayasthas and the Naba-  
shahis, i. e. the two factions differing in religion, then seeing that the  
tendency of almost all the Hindus inclines towards Vaishnavism and the  
former employ and respect the Brahman priests, it will be honesty,  
justice and good-sense if the respect and rank due to the Saha, the  
Suntri, the Se Gayene and other castes as Vaishyas as ordained and  
recommended in the books of the Hindu Smriti, be accorded to them,  
and then only the prosperity of the Hindus as one people will follow  
the triumph of the cause of honesty and good-conscience. If the  
liquors are rejected and used as they had been before, then the  
Shaundikas must be rejected as they had been before.

The Sen kings of Bengal and other last Hindu kings strenuously  
thought and employed direct force to check Buddhism and establish the  
Shoiva and Shaktya religion, the Brahmoniya proper. During the  
foreign yoke or rule that followed the Brahmans achieved victory,  
though not final, in a silent religious revolution amongst the ignorant  
masses in suffering, wherein spontaneously without great struggle or  
direct persuasion, the Kayasthas became the first converts from  
Buddhism to Brahmoniya proper, the Novosahis were the next con-  
verts, and the Gondhobene, the Kansari, the Shankhari and a few others  
followed next; and then came the Sunri, Sonarbene, the Goala, the  
Kolu or Keli, the Kaivarta, the Bawar, Bagai, and a few other castes  
adopted a form of Brahmonism under Jainism, a religion as liberal  
and hostile to Brahmoniya as Buddhism had been, giving rise to the  
precedence of castes according to the due order of conversion. How-  
ever, now-a-days they observe hereditary castes, employ Brahmans  
and admit their supremacy; and most of the Brahmans, Kayasthas  
and Novashaktas are cordially Vaishya. This is a step towards recon-  
ciliation. Vaishnavism will soon prevail; the struggles for Shoiva and  
Shaktya religion and the factional party-clique consequent thereon will  
soon die away and disappear, and the Hindus will soon re-unite. Else  
there will be no hope. Mark! Brahminism based on Brahminical supre-  
macy and hereditary caste impedes independence.









